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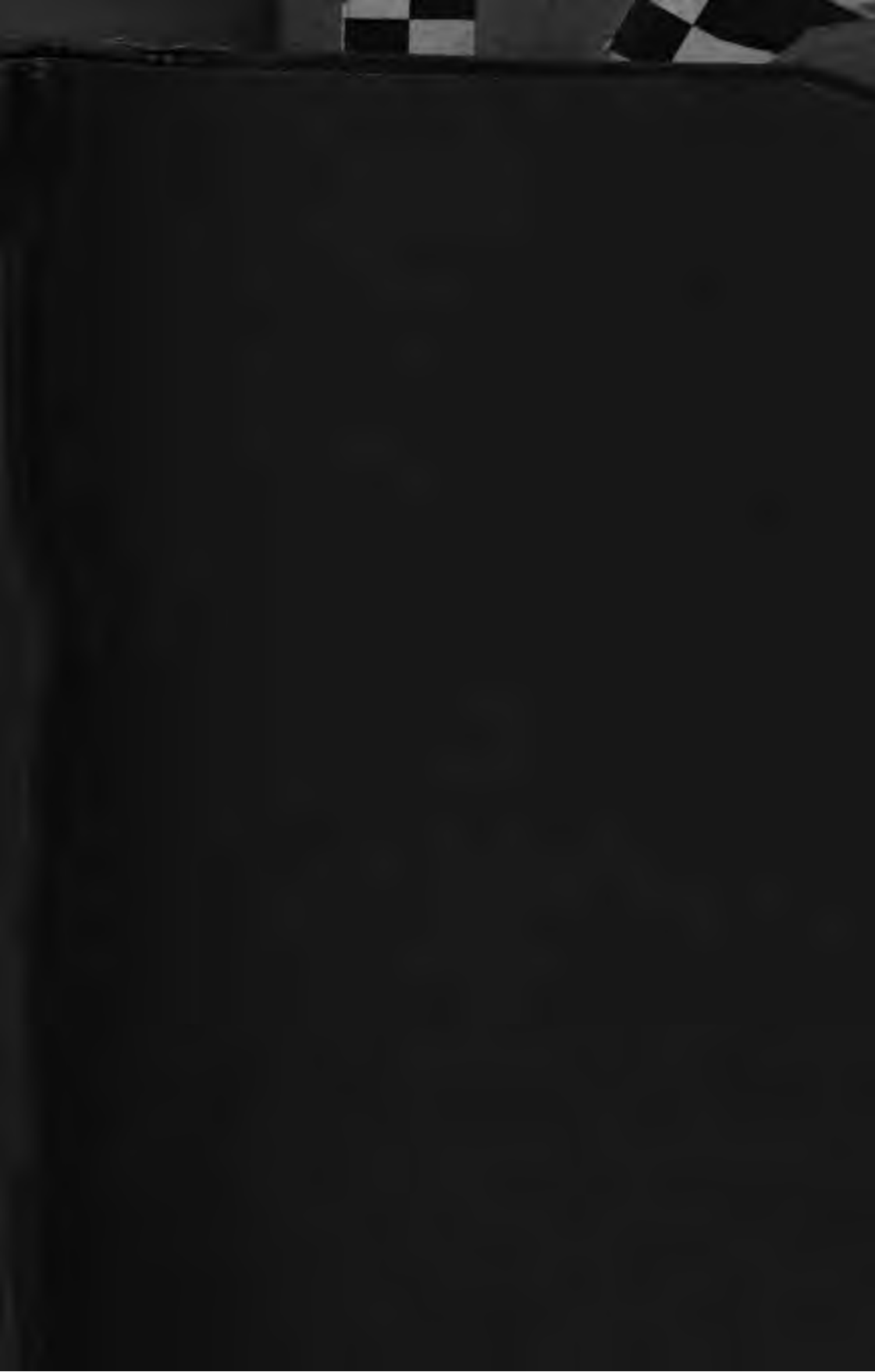
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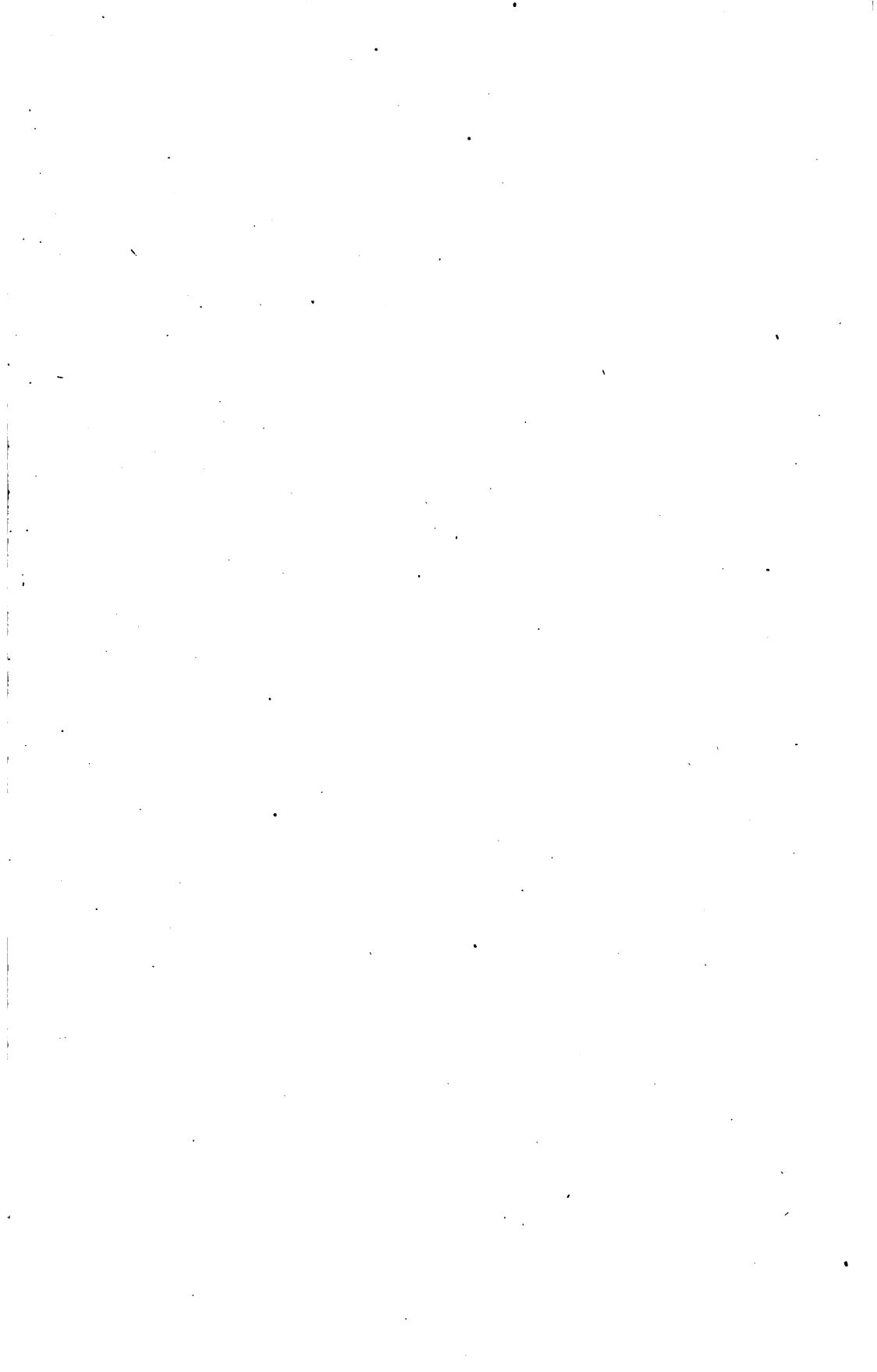
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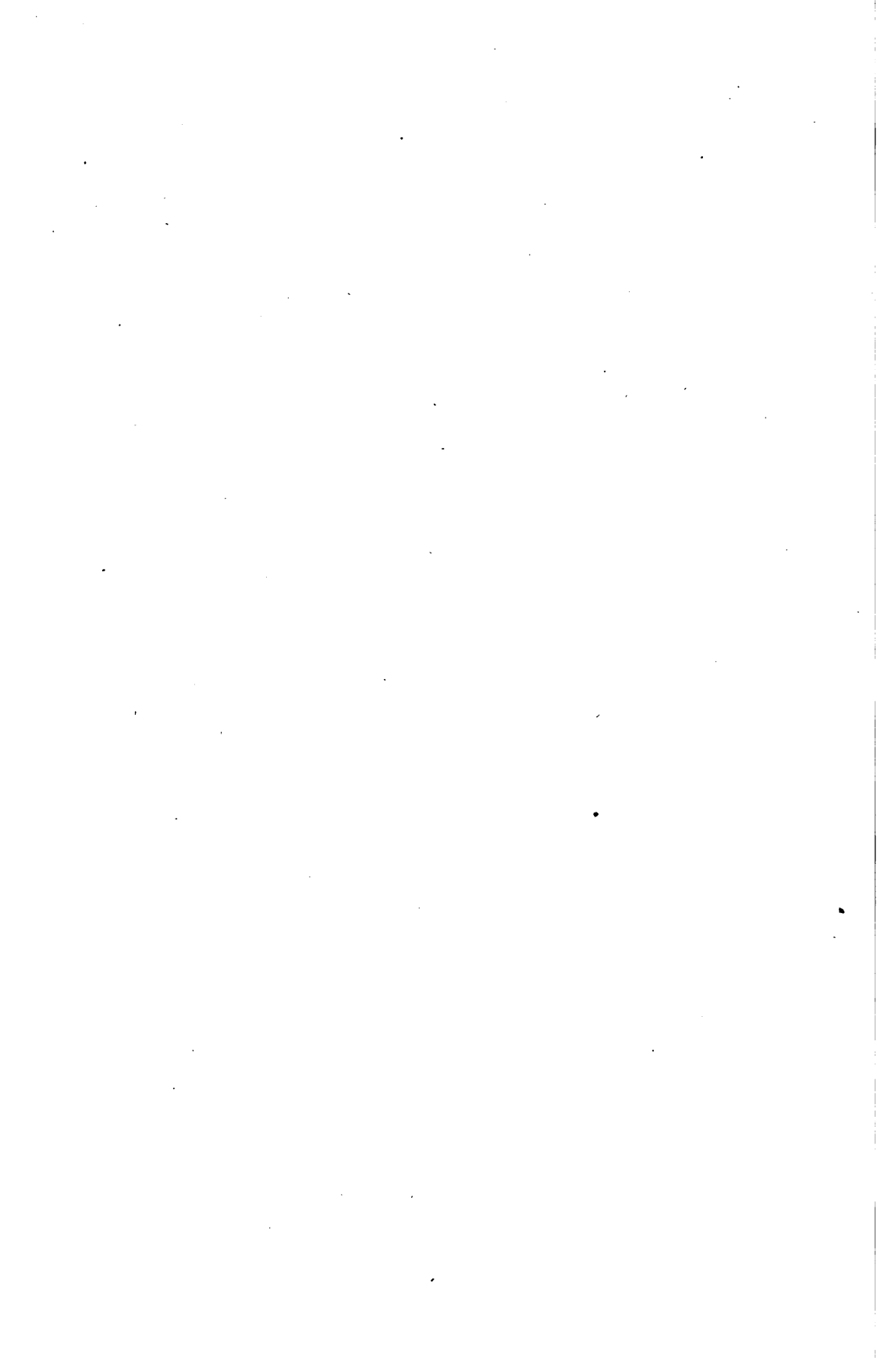
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2 November 1893.







A

HARMONY OF THE FOUR GOSPELS

IN GREEK,

ACCORDING TO THE TEXT OF TISCHENDORF;

WITH A

Collation of the Textus Receptus,

AND OF

THE TEXTS OF GRIESBACH, LACHMANN, AND TREGELLES.

BY

FREDERIC GARDINER, D.D.,

PROFESSOR IN THE BERKELEY DIVINITY SCHOOL.

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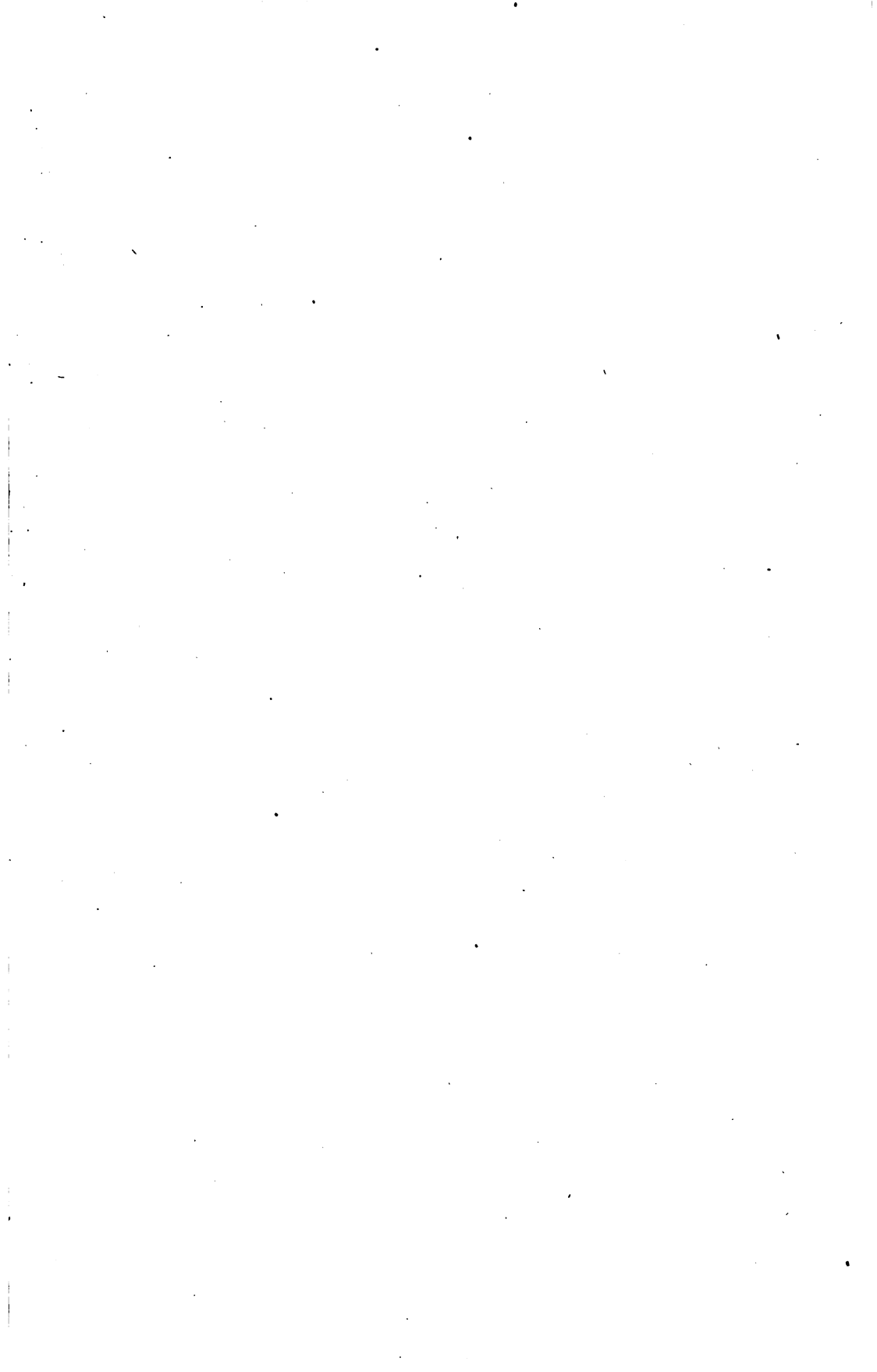


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WARREN F. DRAPER.

EDINBURGH: T. & T. CLARK, 38 GEORGE STREET.

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TO
CONSTANTINE VON TISCHENDORF,

TO WHOSE CRITICAL LABORS, DISCOVERIES, AND PUBLICATIONS THE CHRISTIAN
SCHOLAR OF EVERY LAND IS DEEPLY INDEBTED,

This Volume is,

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P R E F A C E.

THE arrangement of the four Gospels in harmony has been recognized as useful almost from the time of their first publication ; and the propriety of placing such an arrangement among the earlier studies of a course of theological instruction has been established by an experience too long and varied to need further proof. It remains to improve as much as may be the apparatus for this study, yet with care that it be kept within the means of theological students. Much has been excellently done to this end in past years, especially by Robinson, both in editing Newcome, and subsequently in the various editions of his own Harmony. So long a time, however, has since elapsed, and during this time the apparatus of the Biblical scholar has so greatly increased, that further improvement seems now practicable, and indeed demanded. Personal experience in theological teaching has produced an impression, confirmed by correspondence with many others similarly occupied, of the need of a Harmony embracing several features not contained in any existing work. To supply this want, at least in part, is the aim of the present volume.

Its distinctive features are : 1. A critical text. This may already be found in Tischendorf's valuable *Synopsis Evangelica*,¹ but not in combination with the other features, and even this text not as yet conformed to his latest edition. While no text can be relied upon in every detail as perfectly reproducing the original ; yet time and learning and labor and prayer must have been spent in vain if no nearer approach to the original has been made than is contained in the *textus receptus*. The student is satisfied neither with that alone, nor yet with the somewhat eclectic texts usually given in Harmonies. The importance of textual criticism in bringing out the exact relations of the language of the several Evangelists cannot be overlooked. Since there are obvious reasons for adopting some one text as a whole, the choice must lie between those of Tregelles and of Tischendorf. They differ but little, and seldom on

¹ *Synopsis Evangelica*, etc., ad antiquos testes denuo recensuit Const. Tischendorf, Ed. altera emendata. Lipsiæ, 1864.

important points. Between them, however, that one is evidently to be preferred which has the advantage throughout of the *Codex Sinaiticus*, and of a more close collation of the *Codex Vaticanus*. The text of Tischendorf's eighth edition¹ has therefore been adopted as most fully embodying the latest results of criticism; and in fact the publication of this work has been delayed a full year to obtain the completion of that edition so far as the end of the Gospels.

That the student may the more readily recognize them, every divergence from the *text. rec.* has been printed in a different type, following the plan of Griesbach in his larger edition,² but using the kind of type employed by Scrivener³ for a similar purpose. The readings of the *text. rec.* displaced, or altered, and the additions to that text are all given in full in the margin, neglecting only mere differences in spelling and unimportant changes in the order of the words. The text adopted as the *textus receptus* is that of the Elzevirs of 1624. This is the text marked E in the collation of Scrivener based upon the text of Stephanus of 1550 — a collation of most convenient form, the value of which would have been greatly enhanced if even in the second edition it had been found practicable to surmount more fully the difficulties in the way of accuracy. The texts of Griesbach,⁴ Lachmann,⁵ and Tregelles⁶ have been carefully collated on these variations. Wherever any of them retain the reading of the *text. rec.* their initials are appended thereto; or if any of them give a different reading, that also is added with the initial. *All these critics concur with Tischendorf in all cases when the contrary is not thus indicated.* Additions to the *text. rec.* are also printed in the text in thicker type and inserted in the margin with "om." before them. The various degrees of Griesbach's choice are carefully marked, but ordinarily the marginal readings of none of the critics are given, nor indeed their texts when they concur neither with Tischendorf nor with the *text. rec.* Thus these two texts are exhibited fully, with a *conspectus* of the other critical editors in all cases of variation between them. Only in cases when the *var. lect.* may be considered of importance are the original authorities cited, and these briefly. Enough is given to show the weight of authority, but for details the student is expected to consult a critical edition.

¹ Nov. Test. Gr. ad antiquissimos testes denuo recensuit, etc., Const. Tischendorf. Ed. Octava.

² Nov. Test. Gr. Textum ad fidem codicum, versionum, et patrum recensuit, etc. J. J. Griesbach, ed. secunda, emendatio, etc., Halæ, Sax. et Londini, 1796 (Tom. II. 1806).

³ Nov. Test. etc. Curante F. H. Scrivener, A.M. ed. auctor et emendatio. 1865.

⁴ Nov. Test. Gr. ex recensione Jo. Jac. Griesbachii, etc. Lipsiæ, 1805.

⁵ Nov. Test. Gr. et Lat. Carolus Lachmannus recensuit. Berolini, 1842.

⁶ Tregelles's Gr. Testament. The two first Gospels appeared in 1857, the two last in 1861.

An incidental advantage of this plan is in the evidence thus afforded of a gradual approximation to a final settlement of the text. In glancing along the foot of the pages, the eye will at once observe how much more frequently the letter G occurs than L, and both of these than T. In other words, with the acquisition of larger critical apparatus, and the fuller prosecution of critical studies, there has arisen an increasing agreement as to the corrections required in the text of the Elzevirs. This agreement in the case of Tischendorf and Tregelles has now indeed reached such a point that it would seem possible to prepare a standard text which might be adopted as a new *textus receptus* by scholars generally.

In punctuation, it has seldom been found necessary to change that of Tischendorf's last edition. The excellence of the work in this matter is due to the careful revision of the sheets by my friend Prof. Charles Short of Columbia College; my grateful acknowledgments are also due to several other friends for their patient examination and correction of the proofs, sheet by sheet. The formation of paragraphs has been mainly determined by the excellent arrangement of Dr. Coit.

2. All distinct quotations from the Old Testament are given in full in the margin according to Tischendorf's edition of the LXX.,¹ together with the *var. lect.* of the Alexandrine text and of the *Codex Sinaiticus*, and also of the versions of Aquila, Symmachus, and Theodotion, when any of these are matters of interest or importance. The original Hebrew is added wherever there is any notable variation in the translation of the LXX. Allusions and general references, which may as well be looked up in an English Bible, are given only by chapter and verse.

3. A small selection of parallel references has been placed in the margin, chiefly to point out similar language or incidents in other parts of the Gospels, or passages in the Old Testament on which the language of the Gospels may be founded, or sometimes quotations in the Epistles or allusions to the language of the Gospels.

4. Brief notes, relating only to matters of harmony, and not intended to serve in any sense as a commentary, have been placed at the bottom of the page. In a few instances, in which these were unavoidably of inconvenient length, the subject-matter is treated in an introduction to the part to which it pertains, and a simple reference thereto given in the foot-note.

5. While the great care and learning devoted of late years to the

¹ Vetus Test. Gr. juxta LXX. interpretes. Text. Vaticanum, etc. recensuit Const. Tischendorf. ed. altera correctior et auctior. Lipsiæ, 1856.

Harmony of the Gospels has established on a sufficiently firm basis the general chronological order ; yet as no two Harmonies agree throughout in minor details, advantage has been taken of the preparation of a new work to adopt in these matters such arrangements as seemed best on a full comparison of many earlier works. In no case has the temptation to adopt Tischendorf's plan (employed also by Anger) of repeating passages in different connections been yielded to, although in some places it offers a most convenient escape from difficulty.

6. In the arrangement of the columns, more paper is left blank than in Robinson, Anger, or Tischendorf, less than in Greswell or Stroud. The aim has been to combine the greatest clearness with the least cost. To this end the same width of column is preserved for each Gospel in any one section, provided it be all upon the same page ; but with the passage from one section or one page to another, the width of the columns is altered as occasion requires.

7. The synoptical table of the arrangement of several Harmonists, given at the close of the introduction is a new feature, which, it is hoped, may prove useful. It shows at a glance how general is the agreement on the main points of chronology ; and also, when difference exists, with which of these Harmonists the present arrangement accords. In this table the order of each Harmonist is of course preserved without change.

That what has been done may be to the furtherance of the glory of God, and may be blessed by Him to the increase of the knowledge of His word is the earnest prayer of the author,

FREDERIC GARDINER.

MIDDLETOWN, CONN., Feb. 1871.

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(Chap. xv. verses 4-8, §§ 167-172, in the notes, pages 261-266.)

GENERAL INTRODUCTION.

THE three first Gospels are commonly called *Synoptical*, because they each give to some extent a synopsis of our Lord's life, or rather of the part of it subsequent to His baptism ; while the Gospel of St. John has always been considered as supplementary in its character. It has comparatively little in common with the others, and contains far less of narrative ; yet it has generally been thought to preserve the true chronological order of the events mentioned in it, and thus to form the proper basis for the chronological arrangement of a Harmony. Whether this be right or not, must necessarily be the first point to be settled. To this end some knowledge of all the Gospels in their relations to one another must be had.

Each one contains something peculiar to itself, and each has something in common with the others. Setting aside for the moment the peculiarities, and attempting to arrange together the concordances, it is found at once that they are not given by the different writers in the same order. To preserve the order of all is therefore impossible. There is, on the whole, a greater resemblance between St. Matthew and St. Mark, in the events narrated, than between any other two, although even they do not concur in the order. Some general idea of the proportion of resemblances and of peculiarities in each Gospel may be formed from the following percentage table, given by Stroud in the introduction to his Harmony¹ (p. cxvii.) :

	St. Mark.	St. Matthew.	St. Luke.	St. John.
Peculiarities,	7	42	59	92
Concordances,	98	58	41	8

Or, as the matter is put in another form by Archbishop Thomson (*Art. Gospels* in *Smith's Dictionary of the Bible*, Vol. i. p. 713, Am. ed. p. 941), in regard to the Synoptical Gospels only ; — if we suppose their narrative divided into sections, all three of them coincide in 42 such sections, while St. Matthew and St. Luke coincide in 14 others ; St. Matthew and St. Mark coincide in 12 others ; St. Mark and St. Luke coincide in 5 others ; and there remain peculiar

¹ A New Greek Harmony of the Four Gospels, etc., by William Stroud, M. D. London : Samuel Bagster and Sons. 1853.

to St. Matthew 5 others ; peculiar to St. Mark 2 others ; peculiar to St. Luke 9 others.

These coincidences, however, apply only to the general facts related, not to the language in which they are told. In regard to the latter, the following remarks from Norton's *Genuineness of the Gospels* (i. p. 240, 2d ed., quoted by Thomson ub. sup.), are worthy of attention : " By far the larger portion of this verbal agreement is found in the recital of the words of others, and particularly of the words of Jesus." Putting his comparisons into a tabular form, we have approximately :

	St. Matthew.	St. Mark.	St. Luke.
Proportion of verbal coincidences to the whole Gospel,	$\frac{1}{3}$	$\frac{1}{3}$	$\frac{1}{10}$
Proportion of these coincidences in reciting words of others,	$\frac{7}{8}$	$\frac{1}{2}$	$\frac{1}{10}$
Or proportion of these coincidences in his own proper narrative,	$\frac{1}{8}$	$\frac{1}{2}$	$\frac{9}{10}$
While the proportion of narrative to the whole Gospel is	$\frac{1}{4}$	$\frac{1}{2}$	$\frac{1}{3}$
Hence the proportion of verbal coincidences in the narrative } proper as compared with those in the other part,	1 : 2	1 : 4	1 : 10

It is curious to notice how substantially the same facts reappear on a comparison of the mere vocabulary of the Gospels. Thus (following the *text. rec.* and omitting, of course, conjunctions and particles from the comparison), we have as the number of

	St. Matthew.	St. Mark.	St. Luke.	St. John.
Words <i>ἀπὸ λέγουνα</i> ,	114	77	270	95
Words found only in one Gospel, but occurring with } more or less frequency in other books of the N. T. }	112	79	312	86
Words common to Matt., Mar., and Lk.,	290,	of which are found elsewhere,		226
“ “ Matt., Mar., and Jno.	49,	“	“	40
“ “ Matt., Lk., and Jno.	73,	“	“	67
“ “ Mar., Lk., and Jno.	21,	“	“	20
“ “ Matt. and Mar.	142,	“	“	82
“ “ Matt. and Lk.	248,	“	“	168
“ “ Matt. and Jno.	27,	“	“	20
“ “ Mar. and Lk.	83,	“	“	59
“ “ Mar. and Jno.	28,	“	“	12
“ “ Lk. and Jno.	66,	“	“	57

Thomson, in the article above referred to, thus admirably sums up the leading facts : " The verbal and material agreement of the three first Evangelists is such as does not occur in any other authors who have written independently of one another. The verbal agreement is greater when the spoken words of others are cited than when facts are recorded ; and greatest in quotations of the words of our Lord. But in some leading events, as in the call of the first four disciples, that of St. Matthew, and the Transfiguration, the agreement, even in expression, is remarkable ; there are also narratives where there is no verbal harmony in the outset, but only in the crisis, or emphatic part of the story (Matt. viii. 3 = Mar. i. 41 = Lk. v. 13, and Matt. xiv. 19, 20 = Matt. vi. 41-43 = Lk. ix. 16, 17). The narratives of our Lord's early life as given by St. Matthew and St. Luke, have little in common ; while St. Mark does not include that part of the history

in his plan. The agreement in the narrative portions of the Gospels begins with the baptism of John, and reaches its highest point in the account of the Passion of our Lord, and the facts that preceded it ; so that a direct ratio might almost be said to exist between the amount of agreement and the nearness of the facts related to the Passion. After this event, in the account of His burial and resurrection the coincidences are few. In quotations from the Old Testament, the Evangelists, or two of them, sometimes exhibit a verbal agreement, although they differ from the Hebrew and from the LXX. (Matt. iii. 3 = Mar. i. 3 = Lk. iii. 4 ; Matt. iv. 10 = Lk. iv. 8 ; Matt. xi. 10 = Mar. i. 2 = Lk. vii. 27, etc.). Except as to twenty-four verses, the Gospel of St. Mark contains no principal facts which are not found in St. Matthew and St. Luke ; but he often supplies details omitted by them, and these are often such as would belong to the graphic account of an eye-witness. There are no cases in which St. Matthew and St. Luke exactly harmonize where St. Mark does not also coincide with them. In several places the words of St. Mark have something in common with each of the other narratives, so as to form a connecting link between them, when their words slightly differ. The examples of verbal agreement between St. Mark and St. Luke are not so long or so numerous as those between St. Matthew and St. Luke, and St. Matthew and St. Mark ; but as to the arrangement of events, St. Mark and St. Luke frequently coincide where St. Matthew differs from them."

These, and many other facts, developed by a careful study and comparison of the Gospels, are exactly such as might be expected from the circumstances under which they were written. None of them appear to have been composed until at least twenty years after the resurrection of our Lord. During all that time there was constant preaching and recounting of His acts and discourses by many who had been eye-witnesses and hearers of them. It is not at all improbable that notes of this preaching, or of detached portions of it, may have been committed to writing by many Christians and more or less circulated among their brethren. However this may be, when the several writers came to compose their respective Gospels under the Holy Spirit's guidance, their task must have been, as indeed St. Luke plainly shows it was with him, (i. 1-3), to a large extent a work of compilation. St. Matthew executed this as having been himself an eye-witness ; St. Mark, as the companion and constant hearer of the discourses of St. Peter, himself foremost among the chosen disciples of Christ ; St. Luke, as the careful collator of the many accounts in circulation, and the companion of St. Paul, to whom, perhaps, more than to any other, the significance of the Gospel facts in relation to the salvation of the world was revealed ; while St. John, at a later date, and with these Gospels already known to him, wrote especially to supply what others had left unsaid, the power of his own loving memory being quickened by that Spirit which, it had been promised, should "bring all things to their remembrance." At the same time it must not be forgotten that each wrote in immediate view of the wants of different classes of readers. St. Matthew would portray the promised Messiah to the faithful of the seed of Abraham ; St. Mark everywhere exhibits the directness, straight-

forwardness, and practical character which so distinguished the Romans, and so especially adapted his Gospel to their use ; St. Luke seeks rather to satisfy the closer enquiry of the more subtle Greek ; while St. John, remaining long after, to form the connecting link between the Apostolic church and the Christians of another generation who had never known the Lord Jesus in the flesh, would put upon record those utterances of his Master which the Spirit pointed out to him as of the most inestimable value to all ages and people. It is plain that the strict preservation of chronological order is only necessary to the integrity of a narrative when the writer has undertaken to make it so. Nothing is more common in ordinary biographies, or more conducive oftentimes to their excellence, than the grouping together of parts of the subject-matter of a similar character, although not in chronological sequence. It soon becomes evident in the study of the first Gospel that this is the course pursued by St. Matthew. While he naturally observes a certain general chronological arrangement, beginning with the birth and ending with the resurrection of Christ ; he yet, for the most part, groups together the miracles of our Lord, his discourses of a like kind, his parables, etc., preferring to exhibit them in their relations to each other rather than to the circumstances under which they took place. At the same time it is to be remembered that the chronological order is always that which a writer would follow when there was no object to lead him away from it. The sequence of all the Gospel narratives is therefore to be retained when no reason can be shown to the contrary.

St. Luke, in his introduction, has expressly undertaken *καθεξῆς γράψαι*. Does this *καθεξῆς* refer to chronological order ? The word itself admits of almost as great a variety of meaning as its English translation, "in order." Were there nothing to indicate a different sense, it might be natural to understand it as at least including chronological order. The latest advocate of this meaning is Tischendorf, who, in the introduction to his "*Synopsis Evangelica*"¹ (p. xiii, xiv.), is constrained thereby to adopt the order of St. Luke as his chronological basis ; but it is noticeable that he carries this no further than his introduction, and in the body of his work (with two unimportant exceptions) he follows strictly the order of St. John, transposing the parts of St. Luke with the same freedom as other harmonists. The true force of *καθεξῆς* in the preface of St. Luke seems to be that, after diligent enquiry, he has related everything as far as possible in its true and exact connection with the circumstances and conditions under which it occurred. Such a purpose is very manifest throughout his Gospel ; but while it often implies attention to points of time within certain limits, it by no means involves the following out of a general chronological order.

St. John furnishes us with careful notes of time. It is evident that he intended to observe the chronological order, and most harmonists have arranged

¹ *Synopsis Evangelica*, etc., Recensuit Const. Tischendorf. Ed. Altera. emendata. Leipsiæ, 1864.

his Gospel, with very slight variations, in the same order in which it is written. The *bipaschal* theory, indeed, which will be noticed presently, requires the transposition of chap. vi. 1–vii. 1, for which special reasons are given, but otherwise leaves the order undisturbed. This general agreement in the order of St. John has been reached by writers who set out with no such design, but simply undertook to arrange events according to their probable sequence.¹ Such a concurrence of *prima facie* evidence, with the fruit of study and experience, seems in itself a sufficient reason for following the order of St. John. The chief difficulty in using this Gospel as a basis for a harmony lies in the fact that so few events are common to his narrative and that of the earlier Gospels. Nevertheless, his order having once been adopted, it will be found that certain fixed points of great importance have been established, and that these furnish a clue to the arrangement of much which might not at first seem to be directly connected with them. There will thus appear a further reason for the adoption of the order of St. John, in that by this means the key is furnished to what seems the most probable order of events throughout.

Having, then, adopted the order of St. John, as far as it goes, it will be found that St. Mark fully accords with this, and thus another step can be taken. The intermediate events having been arranged according to what seems the most probable sequence, it will be found, either that there are no deviations from the order of St. Mark, or at most, that they are few and unimportant. This is shown at a glance by the synoptical table of the arrangement of various harmonists, and the evidence would be increased were there room to include a larger number. St. Mark does not especially say that he follows a chronological order; but as he accords with St. John in all the points common to the two, and as the probable order, as determined by many independent writers,¹ is found generally to be that given by St. Mark, it seems safe — especially in the absence of all evidence to the contrary — to take his Gospel for a further basis of the chronological arrangement. The order of St. John, therefore, as more fully carried out by St. Mark, has been adopted in the following pages. It is believed also, that this is the only possible scheme by which any two of the Gospels can be both presented in the same order in which they were written.

There will still remain, on this or any other basis, a portion of the Gospel of St. Luke which is without sufficient notes of time or points of contact with the other Gospels to be positively determined in its chronological relations to them. The difficulty is not one of any inconsistency, but simply of a want of sufficient data. Happily, however, the points which are thus difficult to fix, it is of little importance, except as a matter of interest and curiosity, to have fixed. They are, therefore, simply placed in what seems their most probable position, with full liberty to transpose them within certain limits.

There still remains a difficulty, which may possibly somewhat affect the previous conclusions, in determining the absolute length of our Saviour's public

¹ See, for example, Robinson's Harmony. Introduction to notes, p. 179.

ministry. This turns chiefly on the question as to what feast is intended in John v. 1, which will be discussed presently. There is much difference of opinion on this point. If that feast be a Passover, then our Lord's ministry (according to the chronology here adopted) covered a period of about three years and a half; if it refer to some other feast, then Christ's ministry may be reduced to two and a half years; still further, if in addition to this, the chronological order of St. John be abandoned, and if also the approaching Passover mentioned in vi. 4 be considered identical with the final Passover, it may be still further reduced to a little more than one year. These several schemes are known respectively as the *Quadripaschal*, the *Tripaschal*, and the *Bipaschal*, from the number of Passovers subsequent to our Lord's Baptism involved in each. It is believed that both the weight of evidence and the weight of authority are followed in distinguishing the Passover in John vi. 4 from the final Passover, and in understanding the Feast of v. 1, of still another and earlier Passover, and the order of St. John to be strictly chronological. From these premises must follow the adoption of the longer term, making our Lord's ministry to extend over four Passovers, or about three and a half years. The subject, however, has been so long debated, that it may be well to give very briefly a summary of the evidence.

1. We naturally ask first for the opinions of the early Christian writers, the more particularly because we know that the Harmony and the Diatessaron enlisted the labor of several eminent writers at a very early period. The loss of the greater part of those early works makes the answer at once less easy and less decisive. When we come down to Eusebius, we find him adopting and giving general currency to the *Quadripaschal* scheme; but before his day it is less easy to make out with distinctness what was the prevailing view, or whether indeed the points involved had attracted so much attention as to have been generally decided at all. Many passages may be quoted showing the opinions entertained by different persons; but these opinions differ one from another, and it does not appear how far any of them were based upon a deliberate examination of the quotations involved. When, e.g. we read in the *Recog. S. Clementis* (lib. iv. xxxv. Ed. Cotel. i. p. 547 col. 1), "Unus enim est verus Propheta, cujus nos, duodecim Apostoli, verba prædicamus: Ipse enim est annus Dei acceptus, nos Apostolos habens duodecim menses," we must indeed recognize that this conceit shows the author to have had in his mind probably a single year as the duration of our Lord's ministry; but it does not hence follow that he had bestowed any thought upon the subject, or would have maintained that opinion, had his attention been directed to this particular point. The same thing may be said of the passage in the Clementine Homilies (Hom. 17. xix. Ed. Cotel. I. p. 743), διὰ τι ὅλη ἐνιαυτῷ ἐργηγορόσιν παραμένων ὠμίλησεν ὁ διδάσκαλος.

Tatian is the earliest writer to whom we can refer for an explicit opinion on the subject, if indeed we can regard the fragments of his Diatessaron which have come down to us as genuine. He divides our Lord's ministry into three years. He gives no detailed notice of the Passovers, but it seems most likely

that he based his arrangement upon the Quadripaschal scheme. Bibl. Max. Vet. Patr. Tom. II. fol. 203-212.

Irenæus, speaking of those who argued from Isa. lxi. 2 ("the acceptable year of the Lord") that our Lord's ministry endured but one year, says that they totally mistook the sense of the prophet, and adds, "et erit mentitus Propheta, si anno tantummodo Dominus prædicavit, et de eo dicit" (Lib. II. c. xxxviii. p. 159 ed. Grabe). From this it is evident that Irenæus considered it a settled point that our Lord's ministry continued more than one year; but beyond this his views do not appear.

Clement of Alexandria, in his Stromata (Lib. I. p. 174 Wirceburgi, 1779), adopts both the conclusion and the argument rejected by Irenæus; καὶ ὅτι ἐνιαυτὸν μόνον ἔδει αὐτὸν κηρῦσαι, καὶ τοῦτο γέγραπται οὕτως· Ἐνιαυτὸν δεκτὸν Κυρίου κηρῦσαι ἀπέστειλén με, τοῦτο καὶ ὁ προφῆτης εἶπεν καὶ τὸ Εὐαγγέλιον.

Origen must have adopted the bipaschal theory. In his treatise De Princip. lib. iv. 5, having quoted Ps. xlv. 1, as applying to Christ, he adds, τεκμήριον γὰρ τῆς ἐκχυθείσης χάριτος ἐν χεῖλεσιν αὐτοῦ, τὸ ὀλίγου διαγεγενημένου τοῦ χρόνου τῆς διδασκαλίας αὐτοῦ, ἐνιαυτὸν γάρ που καὶ μῆνας ὀλίγους ἐδίδαξεν, κ.τ.λ.

It seems unnecessary to pursue the subject further. It appears that before the time of Eusebius there was a diversity of opinion, and that diversity apparently due to the fact that the question had not been brought forward in such a way as to lead to its careful examination and determination. This was at last undertaken by Eusebius and resulted in the adoption of the Quadripaschal scheme, or that which makes the duration of our Lord's ministry to have been something more than three years. In this decision, for many centuries, there was a general acquiescence; other theories however, having been proposed, it may be well briefly to examine them.

The Bipaschal theory allows but one Passover between our Lord's baptism and that at which he was crucified. It gives little time therefore for our Saviour's teaching to have sunk into the minds of the people, and for their rulers to have wrought themselves up to their infuriated madness against him. Especially does it allow very short opportunity for the disciples to have been with him in the enjoyment of his instructions, since it was some time subsequent to his baptism that they were called. On these general grounds the presumption against it must be considered too strong to be overthrown without clear evidence.

The chief arguments in its support are these: 1st. That on this hypothesis we have the record of our Lord's attendance on all the great festivals which occurred during his ministry and which every Israelite was by the Mosaic law required to attend at Jerusalem. 2d. From the three earlier Gospels there is no positive evidence of the occurrence of a greater number of Passovers, and "the fourth Gospel being capable of being reduced to the same number, this should be adopted as in fact the concurrent testimony of all." Such further support as this theory is thought to derive from the opinions of early writers has already been sufficiently considered.

In regard to the first of these arguments, it could only be considered of

weight if our Gospels had far more of the air of complete narratives and less that of *memorabilia* than they actually present. Such festivals as our Lord may have attended in a more private way it would hardly have fallen within their scope to record; and for a considerable period the determination and effort of the Jews to put him to death was a sufficient reason for his non-attendance. Moreover, unless we are prepared to make a great inversion in the order of St. John, we have the certain record of one of the greatest festivals—the approaching Passover of Jno. vi. 4—which he certainly did not attend. The argument at best, must be looked upon rather as an inference from a supposed fitness of our Lord's conduct and of the Evangelists' record thereof, than as sustained by any evidence properly so called.

Much the same things may be said of the second argument also. The inference from the silence of the three first Evangelists in regard to other Passovers is of a purely negative character, and whatever weight it might be entitled to if alone, cannot stand for a moment against any positive evidence to the contrary. In regard to the Gospel of St. John, this theory certainly derives no support therefrom, and only by a serious exegetical strain can the Passover mentioned as near in vi. 4 be supposed to be the last Passover; while the necessity of disturbing the order of this Gospel should not be admitted without urgent reason. The method of avoiding this by a conjectural emendation of that text is still more objectionable.

On the other hand, if the feast mentioned in Jno. v. 1, is to be understood of a Passover, it is then no longer possible to maintain this theory at all. For so understanding it, as will presently appear, there is strong reason. The Bipaschal theory, then, must be left as one which lacks the support of any direct evidence, is open to serious objections on general grounds, and grave difficulties in the arrangement of St. John; while it may be, and probably is, absolutely excluded by the mention of the Feast in Jno. v. 1.

The Tripaschal theory leaves the order of St. John undisturbed and allows the natural sense of vi. 4, as referring to a Passover close at hand, to stand. The question between this and the Quadripaschal turns upon the interpretation of Jno. v. 1; aside from this, the difficulties commonly alleged against the one are much the same as against the other. It is therefore only necessary to discuss the sense of that passage. It will indeed still remain possible that a Passover may be there understood, and yet the Passover of vi. 4 be taken to be the same as that at which our Lord was crucified; but as there is no one now to advocate this, it cannot be necessary to refute it.

The chief argument against the reference of Jno. v. 1 to the Passover has been drawn from the supposed absence of the article before ἐορτή. Since the acquisition of the Codex Sinaiticus however, the weight of authority preponderates in favor of the insertion of the article, as in Tischendorf's text, and this goes far towards determining the question. Yet neither the presence nor the absence of the article can be considered as entirely decisive. "*a* feast of the Jews" undoubtedly *may* refer to the Passover; and "*the* feast of the Jews" may

possibly be understood of any of the three great festivals, although there is, of course, a strong presumption that such an expression, put absolutely, means the greatest of them all, that which was *κατ' ἐξοχὴν* "THE Feast of the Jews."

This could not have been either the Pentecost or the feast of Tabernacles following the first Passover, since they were already both past before our Lord's return from that feast into Galilee (see Jno. iv. 35 and note). This supposition, although formerly advocated, has now no defenders.

The only other interpretation (except that of the Passover) now advocated, is that adopted by Olshausen, Tholuck (mainly because of the supposed absence of the article), Stier, Tischendorf, and others, which understands the expression of the feast of Purim. This festival occurred on the 14th and 15th of Adar, just one month before the Passover. The strongest argument for this view is also the chief objection, both to referring the expression to the Passover, and in general to the Quadripaschal scheme, viz. that in that case our Lord would have absented himself from Jerusalem for eighteen months, inasmuch as he did not attend the Passover of Jno. vi. 4 (on the supposition that this was not the final one), but only the subsequent feast of Tabernacles (viii. 2-10), and thus moreover a whole year would have intervened between Jno. v. 1 and vi. 4. A sufficient reason for our Lord's absence, may be found in the statement in vii. 1 (cf. v. 18), that the Jews sought to kill him. In regard to the abruptness of the transition in point of time, and the interval passed over in silence, it has been well remarked that such transitions are not uncommon with St. John. Thus chap. vi. is concerned with a Passover, chap. vii. with the feast of Tabernacles, six months later; so in x. 22 there is another sudden transition from the latter feast to that of the Dedication.

On the other hand the following considerations are well urged by Robinson against the supposition that the feast of Purim is here intended: (a) That feast, so far from requiring the presence of the Jews at Jerusalem, was kept as a home festival by reading the book of Esther in the Synagogues and "sending portions one to another and gifts to the poor" (Esth. ix. 22; Jos. Ant. ii. 6, 13). (b) It is unlikely that Jesus would have gone to Jerusalem at the feast of Purim — which was not required, nor even usual — and not have gone to the Passover. The reference in support of such a supposition to his presence at the Dedication (Jno. x. 22) is not to the point, since he seems to have gone up in that instance to attend the feast of Tabernacles (Jno. vii. 2-10) and remaining some time in or near Jerusalem, to have been at the Dedication because it happened to occur during his stay. (c) "The infirm man was healed on the Sabbath (v. 9); which Sabbath belonged to the festival, as the whole context shows, v. 1, 2, 10-13. But the Purim was never celebrated on a Sabbath; and when it happened to fall on that day was regularly deferred." Andrews well says (Life of our Lord, p. 176): "It was not one of their divinely appointed feasts, nor was there any legal obligation to keep it. It was not a feast specifically religious, but patriotic; a day, making due allowance for difference in customs and institutions, not unlike the day that commemorates our own national

independence. There were no special rites that made it necessary to go up to Jerusalem, and even those residing in villages where there was no synagogue, were not obliged to go to a village where one was to be found. Why then should Jesus go up from Galilee to be present at this feast?" If the Purim be rejected, the only other tenable interpretation is the Passover. Besides the probability of this from the presence of the article (already mentioned), it seems confirmed by the account in the other three evangelists of the plucking of the "ears of corn" on the Sabbath (Matt. xii. 1; Mar. ii. 23; Lk. vi. 1). This must have occurred soon after some Passover, when the first-fruits had been already offered, but the harvest not yet gathered; and it seems, to say the least, most natural to refer the occurrence to a time just subsequent to the feast in question. It may be added that the phrase in Jno. v. 1, "*and Jesus went up to Jerusalem,*" implies that he went up in consequence of the feast, which must therefore have been one of the three of universal obligation; also, that the Passover having been spoken of just before as *the feast* (iv. 45, twice), if any other feast had been here intended, it would have been specified; and further, that only the Passover is spoken of in the Gospels as *the feast* (Matt. xxvi. 5; xxvii. 15; Mar. xv. 6; Lk. ii. 42; xxiii. 17). Too much stress, however, ought not to be laid upon the last point, as in every instance the context sufficiently shows what feast is meant. See an excellent note in Pusey on Daniel, Lect. iv. note 7, p. 175.

On the whole, therefore, it seems reasonable to follow the opinion of Irenæus (adv. Hær. 2, 39), — expressly bringing this text to bear on the question of the length of our Lord's ministry, — of Eusebius, Theodoret, and others among the ancients, and of Luther, Scaliger, Grotius, Lightfoot, Le Clerc, Hengstenberg, Robinson, and many more, that the feast here intended is the Passover, the second which had occurred since our Lord entered upon his public ministry.

A third Passover is expressly named in Jno. vi. 4. This renders the bipaschal theory untenable, and it is therefore no longer of consequence to discuss whether it may not be possible to make this identical with the final Passover. Such an hypothesis is, at best, strained; and there is no longer any sufficient reason for it, when a third Passover has once been admitted. It follows, therefore, that the Passover of the crucifixion was the fourth, and thus that our Saviour's ministry covered a period of something more than three years.

With this outline of the argument, it seems unnecessary to enlarge upon the many minor reasons which might be urged in favor of this view, or to spend time in answering all the unimportant difficulties that have been suggested by the ingenuity of interpreters.

But although this point be satisfactorily settled, and with it the general outline of the harmony be determined; yet it is not to be supposed that a perfect chronological arrangement in all details is attainable with the data in our possession. Everything which bears any note of time may be put in its proper place; but there will yet remain passages which, being without such note, cannot be assigned with certainty to their true chronological place. Such passages are placed in the following pages where they seem most probably to

belong, but yet no disturbance would be occasioned, could evidence be presented that they ought to be transposed.

A harmony must present to the eye certain discrepancies between the Evangelists, without which it would be impossible to consider them as independent witnesses to the truth of the Evangelic story. It will be one aim of the brief notes at the foot of the page to show, as far as their limits allow, that these discrepancies are superficial only. They are enough to show the independence of each, that they looked upon the events from somewhat different points of view, and wrote with different classes of readers immediately in their minds ; but on the other hand, they show a substantial unity, and that each single Gospel, in a truly wonderful way, supplements all the others. It often happens that one expresses distinctly some fact or teaching which, when expressed, may be seen to have been present to the thoughts, although passed over in the explicit narrative, of the others ; and each often furnishes the clew by which to understand what might otherwise have been obscure in the expression of another.

The uses of a Harmony in connection with the evidences of Christianity are thus apparent ; but still greater is its value in bringing together, for examination and comparison, all the accounts of the words and acts of Him on whom alone depend our peace with God on earth and our hope of eternal salvation in heaven.

As an Appendix to this General Introduction the following extract is given from a manuscript of the late Rt. Rev. Geo. Burgess, D.D., which unfortunately remains still unpublished.

“ It is affirmed by several writers of the fourth century that certain Christians actually laid the first three Gospels before St. John, and desired him to add whatever might make them more complete ; and that he did thereupon attest their truth, sanction their authority, and undertake his own Gospel. External testimony to such a fact seems unimportant ; since he could not but confirm those other books if he did not denounce them, and since the very character of his own Gospel is so decisive. It is essentially and evidently a sequel to the others ; and had they never existed, it could never have been written in its present form and with its present contents. For it contains very little of the information which would be expected in an original and independent account of the life of Jesus. It relates nothing of His birth, His childhood, His temptation ; only six of His miracles ; contains not one of His narrative parables ; no list of His Apostles, and no record of His sacramental supper, or of His ascension. It does contain, almost throughout, exactly that which the other Evangelists omitted. Matthew and Mark have substantially one and the same succession of facts and discourses, except as the more rapid narration of Mark studies abridgement. The materials from which the Gospel of St. Luke is constructed embrace almost all which were introduced by Matthew and Mark, but with manifold additions, which enhance its completeness ; but the Gospel of St. John, except in the history of the baptism of our Lord, of the miracles of the five thousand, of the walking upon the sea, of the anointing at Bethany, of the final

to St. Matthew 5 others ; peculiar to St. Mark 2 others ; peculiar to St. Luke 9 others.

These coincidences, however, apply only to the general facts related, not to the language in which they are told. In regard to the latter, the following remarks from Norton's *Genuineness of the Gospels* (i. p. 240, 2d ed., quoted by Thomson ub. sup.), are worthy of attention : " By far the larger portion of this verbal agreement is found in the recital of the words of others, and particularly of the words of Jesus." Putting his comparisons into a tabular form, we have approximately :

	St. Matthew.	St. Mark.	St. Luke.
Proportion of verbal coincidences to the whole Gospel,	$\frac{1}{3}$	$\frac{1}{3}$	$\frac{1}{5}$
Proportion of these coincidences in reciting words of others,	$\frac{7}{8}$	$\frac{4}{5}$	$\frac{3}{5}$
Or proportion of these coincidences in his own proper narrative,	$\frac{1}{8}$	$\frac{1}{5}$	$\frac{2}{5}$
While the proportion of narrative to the whole Gospel is	$\frac{1}{4}$	$\frac{1}{2}$	$\frac{1}{3}$
Hence the proportion of verbal coincidences in the narrative } proper as compared with those in the other part,	1 : 2	1 : 4	1 : 10

It is curious to notice how substantially the same facts reappear on a comparison of the mere vocabulary of the Gospels. Thus (following the *text. rec.* and omitting, of course, conjunctions and particles from the comparison), we have as the number of

	St. Matthew.	St. Mark.	St. Luke.	St. John.
Words $\alpha\pi\alpha\lambda\lambda\epsilon\gamma\acute{o}\mu\epsilon\nu\alpha$,	114	77	270	95
Words found only in one Gospel, but occurring with } more or less frequency in other books of the N. T.	112	79	312	86
Words common to Matt., Mar., and Lk.,	290,	of which are found elsewhere,		226
" " Matt., Mar., and Jno.	49,	"	"	40
" " Matt., Lk., and Jno.	73,	"	"	67
" " Mar., Lk., and Jno.	21,	"	"	20
" " Matt. and Mar.	142,	"	"	82
" " Matt. and Lk.	248,	"	"	168
" " Matt. and Jno.	27,	"	"	20
" " Mar. and Lk.	83,	"	"	59
" " Mar. and Jno.	28,	"	"	12
" " Lk. and Jno.	66,	"	"	57

Thomson, in the article above referred to, thus admirably sums up the leading facts : " The verbal and material agreement of the three first Evangelists is such as does not occur in any other authors who have written independently of one another. The verbal agreement is greater when the spoken words of others are cited than when facts are recorded ; and greatest in quotations of the words of our Lord. But in some leading events, as in the call of the first four disciples, that of St. Matthew, and the Transfiguration, the agreement, even in expression, is remarkable ; there are also narratives where there is no verbal harmony in the outset, but only in the crisis, or emphatic part of the story (Matt. viii. 3 = Mar. i. 41 = Lk. v. 13, and Matt. xiv. 19, 20 = Matt. vi. 41-43 = Lk. ix. 16, 17). The narratives of our Lord's early life as given by St. Matthew and St. Luke, have little in common ; while St. Mark does not include that part of the history

in his plan. The agreement in the narrative portions of the Gospels begins with the baptism of John, and reaches its highest point in the account of the Passion of our Lord, and the facts that preceded it; so that a direct ratio might almost be said to exist between the amount of agreement and the nearness of the facts related to the Passion. After this event, in the account of His burial and resurrection the coincidences are few. In quotations from the Old Testament, the Evangelists, or two of them, sometimes exhibit a verbal agreement, although they differ from the Hebrew and from the LXX. (Matt. iii. 3 = Mar. i. 3 = Lk. iii. 4; Matt. iv. 10 = Lk. iv. 8; Matt. xi. 10 = Mar. i. 2 = Lk. vii. 27, etc.). Except as to twenty-four verses, the Gospel of St. Mark contains no principal facts which are not found in St. Matthew and St. Luke; but he often supplies details omitted by them, and these are often such as would belong to the graphic account of an eye-witness. There are no cases in which St. Matthew and St. Luke exactly harmonize where St. Mark does not also coincide with them. In several places the words of St. Mark have something in common with each of the other narratives, so as to form a connecting link between them, when their words slightly differ. The examples of verbal agreement between St. Mark and St. Luke are not so long or so numerous as those between St. Matthew and St. Luke, and St. Matthew and St. Mark; but as to the arrangement of events, St. Mark and St. Luke frequently coincide where St. Matthew differs from them."

These, and many other facts, developed by a careful study and comparison of the Gospels, are exactly such as might be expected from the circumstances under which they were written. None of them appear to have been composed until at least twenty years after the resurrection of our Lord. During all that time there was constant preaching and recounting of His acts and discourses by many who had been eye-witnesses and hearers of them. It is not at all improbable that notes of this preaching, or of detached portions of it, may have been committed to writing by many Christians and more or less circulated among their brethren. However this may be, when the several writers came to compose their respective Gospels under the Holy Spirit's guidance, their task must have been, as indeed St. Luke plainly shows it was with him, (i. 1-3), to a large extent a work of compilation. St. Matthew executed this as having been himself an eye-witness; St. Mark, as the companion and constant hearer of the discourses of St. Peter, himself foremost among the chosen disciples of Christ; St. Luke, as the careful collator of the many accounts in circulation, and the companion of St. Paul, to whom, perhaps, more than to any other, the significancy of the Gospel facts in relation to the salvation of the world was revealed; while St. John, at a later date, and with these Gospels already known to him, wrote especially to supply what others had left unsaid, the power of his own loving memory being quickened by that Spirit which, it had been promised, should "bring all things to their remembrance." At the same time it must not be forgotten that each wrote in immediate view of the wants of different classes of readers. St. Matthew would portray the promised Messiah to the faithful of the seed of Abraham; St. Mark everywhere exhibits the directness, straight-

forwardness, and practical character which so distinguished the Romans, and so especially adapted his Gospel to their use ; St. Luke seeks rather to satisfy the closer enquiry of the more subtle Greek ; while St. John, remaining long after, to form the connecting link between the Apostolic church and the Christians of another generation who had never known the Lord Jesus in the flesh, would put upon record those utterances of his Master which the Spirit pointed out to him as of the most inestimable value to all ages and people. It is plain that the strict preservation of chronological order is only necessary to the integrity of a narrative when the writer has undertaken to make it so. Nothing is more common in ordinary biographies, or more conducive oftentimes to their excellence, than the grouping together of parts of the subject-matter of a similar character, although not in chronological sequence. It soon becomes evident in the study of the first Gospel that this is the course pursued by St. Matthew. While he naturally observes a certain general chronological arrangement, beginning with the birth and ending with the resurrection of Christ ; he yet, for the most part, groups together the miracles of our Lord, his discourses of a like kind, his parables, etc., preferring to exhibit them in their relations to each other rather than to the circumstances under which they took place. At the same time it is to be remembered that the chronological order is always that which a writer would follow when there was no object to lead him away from it. The sequence of all the Gospel narratives is therefore to be retained when no reason can be shown to the contrary.

St. Luke, in his introduction, has expressly undertaken *καθεξῆς γράψαι*. Does this *καθεξῆς* refer to chronological order ? The word itself admits of almost as great a variety of meaning as its English translation, "in order." Were there nothing to indicate a different sense, it might be natural to understand it as at least including chronological order. The latest advocate of this meaning is Tischendorf, who, in the introduction to his "*Synopsis Evangelica*"¹ (p. xiii, xiv.), is constrained thereby to adopt the order of St. Luke as his chronological basis ; but it is noticeable that he carries this no further than his introduction, and in the body of his work (with two unimportant exceptions) he follows strictly the order of St. John, transposing the parts of St. Luke with the same freedom as other harmonists. The true force of *καθεξῆς* in the preface of St. Luke seems to be that, after diligent enquiry, he has related everything as far as possible in its true and exact connection with the circumstances and conditions under which it occurred. Such a purpose is very manifest throughout his Gospel ; but while it often implies attention to points of time within certain limits, it by no means involves the following out of a general chronological order.

St. John furnishes us with careful notes of time. It is evident that he intended to observe the chronological order, and most harmonists have arranged

¹ *Synopsis Evangelica*, etc., Recensuit Const. Tischendorf. Ed. Altera. emendata. Lipsiæ, 1864.

his Gospel, with very slight variations, in the same order in which it is written. The *bipascal* theory, indeed, which will be noticed presently, requires the transposition of chap. vi. 1–vii. 1, for which special reasons are given, but otherwise leaves the order undisturbed. This general agreement in the order of St. John has been reached by writers who set out with no such design, but simply undertook to arrange events according to their probable sequence.¹ Such a concurrence of *primâ facie* evidence, with the fruit of study and experience, seems in itself a sufficient reason for following the order of St. John. The chief difficulty in using this Gospel as a basis for a harmony lies in the fact that so few events are common to his narrative and that of the earlier Gospels. Nevertheless, his order having once been adopted, it will be found that certain fixed points of great importance have been established, and that these furnish a clue to the arrangement of much which might not at first seem to be directly connected with them. There will thus appear a further reason for the adoption of the order of St. John, in that by this means the key is furnished to what seems the most probable order of events throughout.

Having, then, adopted the order of St. John, as far as it goes, it will be found that St. Mark fully accords with this, and thus another step can be taken. The intermediate events having been arranged according to what seems the most probable sequence, it will be found, either that there are no deviations from the order of St. Mark, or at most, that they are few and unimportant. This is shown at a glance by the synoptical table of the arrangement of various harmonists, and the evidence would be increased were there room to include a larger number. St. Mark does not especially say that he follows a chronological order; but as he accords with St. John in all the points common to the two, and as the probable order, as determined by many independent writers,¹ is found generally to be that given by St. Mark, it seems safe — especially in the absence of all evidence to the contrary — to take his Gospel for a further basis of the chronological arrangement. The order of St. John, therefore, as more fully carried out by St. Mark, has been adopted in the following pages. It is believed also, that this is the only possible scheme by which any two of the Gospels can be both presented in the same order in which they were written.

There will still remain, on this or any other basis, a portion of the Gospel of St. Luke which is without sufficient notes of time or points of contact with the other Gospels to be positively determined in its chronological relations to them. The difficulty is not one of any inconsistency, but simply of a want of sufficient data. Happily, however, the points which are thus difficult to fix, it is of little importance, except as a matter of interest and curiosity, to have fixed. They are, therefore, simply placed in what seems their most probable position, with full liberty to transpose them within certain limits.

There still remains a difficulty, which may possibly somewhat affect the previous conclusions, in determining the absolute length of our Saviour's public

¹ See, for example, Robinson's Harmony. Introduction to notes, p. 179.

ministry. This turns chiefly on the question as to what feast is intended in John v. 1, which will be discussed presently. There is much difference of opinion on this point. If that feast be a Passover, then our Lord's ministry (according to the chronology here adopted) covered a period of about three years and a half; if it refer to some other feast, then Christ's ministry may be reduced to two and a half years; still further, if in addition to this, the chronological order of St. John be abandoned, and if also the approaching Passover mentioned in vi. 4 be considered identical with the final Passover, it may be still further reduced to a little more than one year. These several schemes are known respectively as the *Quadripaschal*, the *Tripaschal*, and the *Bipaschal*, from the number of Passovers subsequent to our Lord's Baptism involved in each. It is believed that both the weight of evidence and the weight of authority are followed in distinguishing the Passover in John vi. 4 from the final Passover, and in understanding the Feast of v. 1, of still another and earlier Passover, and the order of St. John to be strictly chronological. From these premises must follow the adoption of the longer term, making our Lord's ministry to extend over four Passovers, or about three and a half years. The subject, however, has been so long debated, that it may be well to give very briefly a summary of the evidence.

1. We naturally ask first for the opinions of the early Christian writers, the more particularly because we know that the Harmony and the Diatessaron enlisted the labor of several eminent writers at a very early period. The loss of the greater part of those early works makes the answer at once less easy and less decisive. When we come down to Eusebius, we find him adopting and giving general currency to the *Quadripaschal* scheme; but before his day it is less easy to make out with distinctness what was the prevailing view, or whether indeed the points involved had attracted so much attention as to have been generally decided at all. Many passages may be quoted showing the opinions entertained by different persons; but these opinions differ one from another, and it does not appear how far any of them were based upon a deliberate examination of the quotations involved. When, e.g. we read in the *Recog. S. Clementis* (lib. iv. xxxv. Ed. Cotel. i. p. 547 col. 1), "Unus enim est verus Propheta, cujus nos, duodecim Apostoli, verba prædicamus: Ipse enim est annus Dei acceptus, nos Apostolos habens duodecim menses," we must indeed recognize that this conceit shows the author to have had in his mind probably a single year as the duration of our Lord's ministry; but it does not hence follow that he had bestowed any thought upon the subject, or would have maintained that opinion, had his attention been directed to this particular point. The same thing may be said of the passage in the Clementine Homilies (Hom. 17. xix. Ed. Cotel. I. p. 743), διὰ τὴν ὅλην ἐνιαυτῷ ἐγγηγορῶσιν παραμένων ὠμίλησεν ὁ διδάσκαλος.

Tatian is the earliest writer to whom we can refer for an explicit opinion on the subject, if indeed we can regard the fragments of his Diatessaron which have come down to us as genuine. He divides our Lord's ministry into three years. He gives no detailed notice of the Passovers, but it seems most likely

that he based his arrangement upon the Quadripaschal scheme. *Bibl. Max. Vet. Patr.* Tom. II. fol. 203–212.

Irenæus, speaking of those who argued from Isa. lxi. 2 (“the acceptable year of the Lord”) that our Lord’s ministry endured but one year, says that they totally mistook the sense of the prophet, and adds, “et erit mentitus Propheta, si anno tantummodo Dominus prædicavit, et de eo dicit” (*Lib. II. c. xxxviii. p. 159* ed. Grabe). From this it is evident that Irenæus considered it a settled point that our Lord’s ministry continued more than one year; but beyond this his views do not appear.

Clement of Alexandria, in his *Stromata* (*Lib. I. p. 174* Wirceburgi, 1779), adopts both the conclusion and the argument rejected by Irenæus; *καὶ ὅτι ἐνιαυτὸν μόνον ἔδει αὐτὸν κηρύξαι, καὶ τοῦτο γέγραπται οὕτως· Ἐνιαυτὸν δεκτὸν Κυρίου κηρύξαι ἀπέστειλὲν με, τοῦτο καὶ ὁ προφήτης εἶπεν καὶ τὸ Εὐαγγέλιον.*

Origen must have adopted the bipaschal theory. In his treatise *De Princip. lib. iv. 5*, having quoted Ps. xlv. 1, as applying to Christ, he adds, *τεκμήριον γὰρ τῆς ἐκχυθείσης χάριτος ἐν χεῖλεσιν αὐτοῦ, τὸ ὀλίγου διαγεγεννημένου τοῦ χρόνου τῆς διδασκαλίας αὐτοῦ, ἐνιαυτὸν γάρ που καὶ μῆνας ὀλίγους ἐδίδαξεν, κ.τ.λ.*

It seems unnecessary to pursue the subject further. It appears that before the time of Eusebius there was a diversity of opinion, and that diversity apparently due to the fact that the question had not been brought forward in such a way as to lead to its careful examination and determination. This was at last undertaken by Eusebius and resulted in the adoption of the Quadripaschal scheme, or that which makes the duration of our Lord’s ministry to have been something more than three years. In this decision, for many centuries, there was a general acquiescence; other theories however, having been proposed, it may be well briefly to examine them.

The Bipaschal theory allows but one Passover between our Lord’s baptism and that at which he was crucified. It gives little time therefore for our Saviour’s teaching to have sunk into the minds of the people, and for their rulers to have wrought themselves up to their infuriated madness against him. Especially does it allow very short opportunity for the disciples to have been with him in the enjoyment of his instructions, since it was some time subsequent to his baptism that they were called. On these general grounds the presumption against it must be considered too strong to be overthrown without clear evidence.

The chief arguments in its support are these: 1st. That on this hypothesis we have the record of our Lord’s attendance on all the great festivals which occurred during his ministry and which every Israelite was by the Mosaic law required to attend at Jerusalem. 2d. From the three earlier Gospels there is no positive evidence of the occurrence of a greater number of Passovers, and “the fourth Gospel being capable of being reduced to the same number, this should be adopted as in fact the concurrent testimony of all.” Such further support as this theory is thought to derive from the opinions of early writers has already been sufficiently considered.

In regard to the first of these arguments, it could only be considered of

weight if our Gospels had far more of the air of complete narratives and less that of *memorabilia* than they actually present. Such festivals as our Lord may have attended in a more private way it would hardly have fallen within their scope to record; and for a considerable period the determination and effort of the Jews to put him to death was a sufficient reason for his non-attendance. Moreover, unless we are prepared to make a great inversion in the order of St. John, we have the certain record of one of the greatest festivals—the approaching Passover of Jno. vi. 4—which he certainly did not attend. The argument at best, must be looked upon rather as an inference from a supposed fitness of our Lord's conduct and of the Evangelists' record thereof, than as sustained by any evidence properly so called.

Much the same things may be said of the second argument also. The inference from the silence of the three first Evangelists in regard to other Passovers is of a purely negative character, and whatever weight it might be entitled to if alone, cannot stand for a moment against any positive evidence to the contrary. In regard to the Gospel of St. John, this theory certainly derives no support therefrom, and only by a serious exegetical strain can the Passover mentioned as near in vi. 4 be supposed to be the last Passover; while the necessity of disturbing the order of this Gospel should not be admitted without urgent reason. The method of avoiding this by a conjectural emendation of that text is still more objectionable.

On the other hand, if the feast mentioned in Jno. v. 1, is to be understood of a Passover, it is then no longer possible to maintain this theory at all. For so understanding it, as will presently appear, there is strong reason. The Bipaschal theory, then, must be left as one which lacks the support of any direct evidence, is open to serious objections on general grounds, and grave difficulties in the arrangement of St. John; while it may be, and probably is, absolutely excluded by the mention of the Feast in Jno. v. 1.

The Tripaschal theory leaves the order of St. John undisturbed and allows the natural sense of vi. 4, as referring to a Passover close at hand, to stand. The question between this and the Quadripaschal turns upon the interpretation of Jno. v. 1; aside from this, the difficulties commonly alleged against the one are much the same as against the other. It is therefore only necessary to discuss the sense of that passage. It will indeed still remain possible that a Passover may be there understood, and yet the Passover of vi. 4 be taken to be the same as that at which our Lord was crucified; but as there is no one now to advocate this, it cannot be necessary to refute it.

The chief argument against the reference of Jno. v. 1 to the Passover has been drawn from the supposed absence of the article before *ἑορτή*. Since the acquisition of the Codex Sinaiticus however, the weight of authority preponderates in favor of the insertion of the article, as in Tischendorf's text, and this goes far towards determining the question. Yet neither the presence nor the absence of the article can be considered as entirely decisive. "*a* feast of the Jews" undoubtedly *may* refer to the Passover; and "*the* feast of the Jews" may

possibly be understood of any of the three great festivals, although there is, of course, a strong presumption that such an expression, put absolutely, means the greatest of them all, that which was *κατ' ἑξοχὴν* "THE Feast of the Jews."

This could not have been either the Pentecost or the feast of Tabernacles following the first Passover, since they were already both past before our Lord's return from that feast into Galilee (see Jno. iv. 35 and note). This supposition, although formerly advocated, has now no defenders.

The only other interpretation (except that of the Passover) now advocated, is that adopted by Olshausen, Tholuck (mainly because of the supposed absence of the article), Stier, Tischendorf, and others, which understands the expression of the feast of Purim. This festival occurred on the 14th and 15th of Adar, just one month before the Passover. The strongest argument for this view is also the chief objection, both to referring the expression to the Passover, and in general to the Quadripaschal scheme, viz. that in that case our Lord would have absented himself from Jerusalem for eighteen months, inasmuch as he did not attend the Passover of Jno. vi. 4 (on the supposition that this was not the final one), but only the subsequent feast of Tabernacles (viii. 2-10), and thus moreover a whole year would have intervened between Jno. v. 1 and vi. 4. A sufficient reason for our Lord's absence, may be found in the statement in vii. 1 (cf. v. 18), that the Jews sought to kill him. In regard to the abruptness of the transition in point of time, and the interval passed over in silence, it has been well remarked that such transitions are not uncommon with St. John. Thus chap. vi. is concerned with a Passover, chap. vii. with the feast of Tabernacles, six months later; so in x. 22 there is another sudden transition from the latter feast to that of the Dedication.

On the other hand the following considerations are well urged by Robinson against the supposition that the feast of Purim is here intended: (a) That feast, so far from requiring the presence of the Jews at Jerusalem, was kept as a home festival by reading the book of Esther in the Synagogues and "sending portions one to another and gifts to the poor" (Esth. ix. 22; Jos. Ant. ii. 6, 13). (b) It is unlikely that Jesus would have gone to Jerusalem at the feast of Purim — which was not required, nor even usual — and not have gone to the Passover. The reference in support of such a supposition to his presence at the Dedication (Jno. x. 22) is not to the point, since he seems to have gone up in that instance to attend the feast of Tabernacles (Jno. vii. 2-10) and remaining some time in or near Jerusalem, to have been at the Dedication because it happened to occur during his stay. (c) "The infirm man was healed on the Sabbath (v. 9); which Sabbath belonged to the festival, as the whole context shows, v. 1, 2, 10-13. But the Purim was never celebrated on a Sabbath; and when it happened to fall on that day was regularly deferred." Andrews well says (Life of our Lord, p. 176): "It was not one of their divinely appointed feasts, nor was there any legal obligation to keep it. It was not a feast specifically religious, but patriotic; a day, making due allowance for difference in customs and institutions, not unlike the day that commemorates our own national

independence. There were no special rites that made it necessary to go up to Jerusalem, and even those residing in villages where there was no synagogue, were not obliged to go to a village where one was to be found. Why then should Jesus go up from Galilee to be present at this feast?" If the Purim be rejected, the only other tenable interpretation is the Passover. Besides the probability of this from the presence of the article (already mentioned), it seems confirmed by the account in the other three evangelists of the plucking of the "ears of corn" on the Sabbath (Matt. xii. 1; Mar. ii. 23; Lk. vi. 1). This must have occurred soon after some Passover, when the first-fruits had been already offered, but the harvest not yet gathered; and it seems, to say the least, most natural to refer the occurrence to a time just subsequent to the feast in question. It may be added that the phrase in Jno. v. 1, "*and Jesus went up to Jerusalem,*" implies that he went up in consequence of the feast, which must therefore have been one of the three of universal obligation; also, that the Passover having been spoken of just before as *the feast* (iv. 45, twice), if any other feast had been here intended, it would have been specified; and further, that only the Passover is spoken of in the Gospels as *the feast* (Matt. xxvi. 5; xxvii. 15; Mar. xv. 6; Lk. ii. 42; xxiii. 17). Too much stress, however, ought not to be laid upon the last point, as in every instance the context sufficiently shows what feast is meant. See an excellent note in Pusey on Daniel, Lect. iv. note 7, p. 175.

On the whole, therefore, it seems reasonable to follow the opinion of Irenæus (adv. Hær. 2, 39), — expressly bringing this text to bear on the question of the length of our Lord's ministry, — of Eusebius, Theodoret, and others among the ancients, and of Luther, Scaliger, Grotius, Lightfoot, Le Clerc, Hengstenberg, Robinson, and many more, that the feast here intended is the Passover, the second which had occurred since our Lord entered upon his public ministry.

A third Passover is expressly named in Jno. vi. 4. This renders the bipaschal theory untenable, and it is therefore no longer of consequence to discuss whether it may not be possible to make this identical with the final Passover. Such an hypothesis is, at best, strained; and there is no longer any sufficient reason for it, when a third Passover has once been admitted. It follows, therefore, that the Passover of the crucifixion was the fourth, and thus that our Saviour's ministry covered a period of something more than three years.

With this outline of the argument, it seems unnecessary to enlarge upon the many minor reasons which might be urged in favor of this view, or to spend time in answering all the unimportant difficulties that have been suggested by the ingenuity of interpreters.

But although this point be satisfactorily settled, and with it the general outline of the harmony be determined; yet it is not to be supposed that a perfect chronological arrangement in all details is attainable with the data in our possession. Everything which bears any note of time may be put in its proper place; but there will yet remain passages which, being without such note, cannot be assigned with certainty to their true chronological place. Such passages are placed in the following pages where they seem most probably to

belong, but yet no disturbance would be occasioned, could evidence be presented that they ought to be transposed.

A harmony must present to the eye certain discrepancies between the Evangelists, without which it would be impossible to consider them as independent witnesses to the truth of the Evangelic story. It will be one aim of the brief notes at the foot of the page to show, as far as their limits allow, that these discrepancies are superficial only. They are enough to show the independence of each, that they looked upon the events from somewhat different points of view, and wrote with different classes of readers immediately in their minds; but on the other hand, they show a substantial unity, and that each single Gospel, in a truly wonderful way, supplements all the others. It often happens that one expresses distinctly some fact or teaching which, when expressed, may be seen to have been present to the thoughts, although passed over in the explicit narrative, of the others; and each often furnishes the clew by which to understand what might otherwise have been obscure in the expression of another.

The uses of a Harmony in connection with the evidences of Christianity are thus apparent; but still greater is its value in bringing together, for examination and comparison, all the accounts of the words and acts of Him on whom alone depend our peace with God on earth and our hope of eternal salvation in heaven.

As an Appendix to this General Introduction the following extract is given from a manuscript of the late Rt. Rev. Geo. Burgess, D.D., which unfortunately remains still unpublished.

"It is affirmed by several writers of the fourth century that certain Christians actually laid the first three Gospels before St. John, and desired him to add whatever might make them more complete; and that he did thereupon attest their truth, sanction their authority, and undertake his own Gospel. External testimony to such a fact seems unimportant; since he could not but confirm those other books if he did not denounce them, and since the very character of his own Gospel is so decisive. It is essentially and evidently a sequel to the others; and had they never existed, it could never have been written in its present form and with its present contents. For it contains very little of the information which would be expected in an original and independent account of the life of Jesus. It relates nothing of His birth, His childhood, His temptation; only six of His miracles; contains not one of His narrative parables; no list of His Apostles, and no record of His sacramental supper, or of His ascension. It does contain, almost throughout, exactly that which the other Evangelists omitted. Matthew and Mark have substantially one and the same succession of facts and discourses, except as the more rapid narration of Mark studies abridgement. The materials from which the Gospel of St. Luke is constructed embrace almost all which were introduced by Matthew and Mark, but with manifold additions, which enhance its completeness; but the Gospel of St. John, except in the history of the baptism of our Lord, of the miracles of the five thousand, of the walking upon the sea, of the anointing at Bethany, of the final

entry into Jerusalem, and of some of the events belonging to the betrayal, crucifixion, and resurrection, studiously avoids whatever had been told before. Even when it relates something in common with the other three, it introduces some sayings preserved by him alone. His account of the crucifixion and resurrection, with the appearances which followed, is the personal narration of an eye-witness, who singles out from his own recollections what was before passed by. Everywhere the reader is supposed to be acquainted with the previous Gospels. Jesus of Nazareth is named without any mention of his abode at Nazareth; and Andrew is introduced as calling Him "Jesus of Nazareth, the son of Joseph," as if the whole of the first two chapters of Matthew or of Luke were in fresh remembrance. When St. Luke leaves behind the childhood of our Saviour, we see His mother keeping His sayings in her heart. When St. John opens the next page of the history, after the lapse of eighteen unrecorded years, she appears with the very same consciousness, anticipating a miracle at the marriage-feast at Cana. Of John the Baptist he writes, "for John was not yet cast into prison"; and yet he alone among the Evangelists does not relate the imprisonment itself, or the death of the Baptist. He mentions the objection of some of the Jews that Christ should come out of Bethlehem, without pausing to say that Bethlehem was really His birthplace, as all readers knew from Luke and Matthew. When he mentions Bethany, it is as "the town of Mary and her sister Martha"; but he has not before told us who they were. The Gospel of St. Luke had told us; and in a few words had sketched the same striking difference in their beautiful characters which is soon expanded in the larger narration of the resurrection of Lazarus. In St. Luke, Martha is encumbered about much serving, while Mary sits at the feet of Jesus, and listens to his words. In St. John, Martha still serves at the supper; and Mary anoints the feet of Jesus, and wipes them with her hair. It seems as if John had taken up, while the ink was still fresh, the pen which Luke had dropped. When our Saviour was betrayed, one of those who were with Him in the garden, having a sword, smote with it a servant of the high-priest and cut off his ear. So much is related by Matthew, who subjoins also the command of Jesus to the disciple to put up his weapon; the warning that those who took the sword should perish with the sword; the intimation that legions of angels waited but for his summons; and the question how, if he called them to his aid, the Scriptures could be fulfilled. The account of Matthew is abbreviated, as usual, by Mark, who simply states the infliction of the wound on a servant of the high-priest by one of them that stood by; and adds no more. Luke, while he repeats as little as was possible of the account of his predecessors, introduces the facts that two swords had been produced in mistaken reply to an expression of our Lord; that, under the same mistake, they who were about him now said, "Lord shall we smite with the sword?" that it was the right ear which was wounded; and that Jesus, with the words "Suffer ye thus far," touched and healed the wound. The names of the assailant and the assailed were till now suppressed; a circumstance not in itself wonderful, when it is considered how few names are inserted at all in the Gos-

pels ; but somewhat surprising when these are given at last by the fourth Evangelist. Whatever the reason was for the omission, it had ceased when the aged John reviewed the history, after all the other actors and witnesses were in the grave. He recorded that the name of the servant was Malchus, and that Peter struck the blow. St. Matthew proceeds to relate that those who had seized Jesus led Him away to the house of Caiaphas the high-priest ; and St. Mark and St. Luke add nothing beside. St. John interposes the fact that He was first brought before Annas, the father-in-law of Caiaphas ; thus the order of the transactions is rearranged and completed. Immediately after, he illustrates, from his personal recollections, the thrice repeated and now thrice told denial of Peter. It was John who had opened the way for his entrance through his own acquaintance with the high-priest ; for, having thus entered with Jesus, he went back and desired the portress to admit his companion. It was this very portress, he says, who first questioned Peter, and called out his first denial. The second is attributed also by Matthew and Mark to the suggestions of a maid, who drew the eyes of the bystanders upon him ; while Luke, not an eye-witness, takes no notice of this maid, but only of the first, a figure prominent in all the four narratives, but identified by John only as the damsel who kept the door. At the second denial, John, like Luke, disregards the second maid, but only, as Mark had done before, shows us the picture of Peter warming himself by the fire, while his soul trembles before the suspicious questions and looks of men or women. At the third denial, the other Evangelists all represent the bystanders as insisting that Peter was a Galilean, betrayed by his very accent. But John, leaving this aside, singles out the kinsman of Malchus, who had noted the face of Peter in the garden, but perhaps in the confusion and darkness had failed to observe that it was he who drew the sword, else his arraignment of Peter might have been more decisive. The narrative of John still supplies what the others had left untold, and gleans where they have reaped ; but the grain is not the less golden. The first two of the Evangelists record one cry of our Lord upon the cross ; the "Eli, Eli, lama sabacthani" ! The third, omitting this, relates three others : the prayer, "Father, forgive them, for they know not what they do" ; the promise to the penitent thief, "Verily I say unto thee, to-day shalt thou be with me in Paradise" ; and the surrender of life, "Father, into thy hands I commend my spirit." St. John had stood at the foot of the cross, and there supported the mother of the Lord in her anguish. He repeats the words which made him from that day a son unto her, and she to him a mother. He brings to our ears the accent of utmost distress, "I thirst," and the cry of solemn triumph, "It is finished." But how could he have omitted the still more affecting and still weightier words recorded by St. Luke, unless because he knew that they had been thus recorded already ? So too, after the resurrection, he relates only events or circumstances which the three had left untold, and to which he gives all the freshness of his glowing memory. He is there once more at the dawn of day, outrunning the eager but older Peter, and yet pausing at the entrance of the sepulchre ; and in this narrative we have the expansion of

the merest mention by St. Luke of a visit of Peter. From such a mere mention by the other three Evangelists of Mary Magdalene as one of the women, and indeed the first, who saw the Lord, is developed by St. John the full story of that rapturous interview. So the account given by St. Luke of the appearance of our Lord to the eleven in the evening of that day, is filled out by St. John through the introduction of the renewal of their commission, while the Saviour breathed upon them and bade them receive the Holy Ghost; and by the details of the absence and incredulity of Thomas, and of the appearance on the succeeding Sunday, when that incredulity ended. Throughout he perfects the story; and in more places than one, adds the full force of his personal asseveration, "He that saw it bear record." If his Gospel be, as it certainly is, a sequel which presupposes and completes the other three, it must also reaffirm them with all the weight which belonged to the last of the Apostles. "There were many other things which Jesus did, which, if every one of them should be written, the world itself could not contain the books that should be written." It seems like an attestation of the books which had been written already, and to which his own was immediately appended.

"But certainly the Gospel of St. John would never have been what it is, had not the Gospel of St. Luke existed before. The later yields to the earlier the support of its own authority and of its author. At the end of the first century, when St. John died, the Gospel of St. Luke had all the sanction and the certainty which could attend a record universally received as sacred. It was read by the Christian churches in their assemblies; it bore the name of an associate of St. Paul, who had possessed every opportunity for gathering up the facts, and every needful gift of the Spirit for judging, discriminating, and recording them as the counsel of God; and it has the seal of the patriarchal John, the only one who remained of those whom the Lord had chosen to be his companions, heralds, and witnesses."

Subjoined is a List of the principal Harmonies hitherto published. For a more complete account the student is referred to Fabricius, *Biblioth. Gr.*, ed. Harles, T. iv. p. 880 sq., and Hase, *Das Leben Jesu*, ed. 4, 1854, pp. 21-26.

TATIAN, Syrus. His work, written about A.D., 170, and entitled τὸ διὰ τεσσάρων has perished, and what purports to be the Latin version of it is not considered genuine. See Fabricius, *Cod. Apocr. N. T. I.* p. 377; Semisch, *Tatiani Diatesseron* Vratisl. 1856.

THEOPHILUS, of Antioch, appears from the testimony of St. Jerome (ep. 151 ad Algas. quæst. 5) to have also, about the same time, composed a harmony, of which nothing more is now known.

AMMONIUS, Alexandrinus, in the former half of the third century, also prepared a work called Ἀρμονία which has itself also perished; but having been

made by Eusebius of Cæsarea the basis of his *canones*, and these having been from the fourth century attached to nearly all the Greek and Latin MSS., it has become of considerable historical importance.

ST. AUGUSTINE in his four books "*de consensu Evangelistarum*" has really occupied himself chiefly with the formation of a harmony; and

ST. EPIPHANIUS has much matter relating to the chronological order of the Evangelic narrative.

VICTOR (of Capua, cir. A.D. 550), under the title "*Consonantia Evangeliorum*," prepared in Latin a harmony from the Greek of an unknown author. Victor himself attributed it to Tatian, others assign it to Ammonius. Ed. J. A. Schmeller, Vienna, 1841.

HESYCHIUS: *εὐαγγελικὴ συμφωνία*. Fragments are preserved in Cotelierius, Eccl. Gr. monument. T. III.

JO. GERSON: *concordantia Evv. seu monotessaron*. Colon. cir. 1471; also to be found in his works, Colon, 1483, Amst. 1706.

AND. OSIANDER, *Harm. Evang. lib. iv. Gr. et Lat. fol.* Basil, 1537, and often.

CORN. JANSEN, *Concord. Evang. fol.* Lovan, 1549 etc. Mechl. 1825. 8vo. 2 Tom.

R. STEPHANUS, *Harm. Evang. fol.* Par. 1553.

J. CALVINUS, *Harm. ex tribus Evang. composita, adjuncto seorsum Joanne*, fol. Gen. 1553, etc.

CAR. MOLINÆUS. (du Moulin), *Collatio et unio quatuor Evang. etc.* 4to. Par. 1565.

P. CRELL, *Monotessaron evang. hist., Germ. et Lat.* Vitemb. 1566.

CODOMANUS, *Harm. evang.* Norimb. 1568.

M. CHEMNITII, *Harm. quatuor Evang., quam P. Lyserus et J. Gerhardus, is continuavit, hic perfecit.* fol. Hamb. 1704. Tom. III. (The first volume by Chemnitz was edited by Lyserus at Frankfort, 1593).

G. CALIXTI, *Quatuor Evang. script. Concordia.* Halberst. 1642. (Published from the author's teachings without his consent.).

T. CARTWRIGHT, *Harm. Evang.* 4to. Amst. 1627, 1647.

J. LIGHTFOOT, *Harm., Ordo, et Chronicon N. T.* London 1644. Ultraj. 1699. Also in English, London, 1655. In a later ed. of his works by Pitman 8vo. Vol. III. Lond. 1822.

B. LAMY, *Harm. sive Concordia quat. Evang.* 12mo. Par. 1689. Comment. in *Harm. (cum apparatu chronol. et geogr.)* 4to. Par. 1699, Tom. II.

J. CLERICUS (Le Clerc), *Harm. Evang., etc.* Amst. 1699. Lugd. Batav. 1700.

TOINARD, *Evang. Harm. Gr. et Lat.* Par. 1707. *Harm. ou Concorde evang. etc. suivant la methode et avec les notes de feu M. Toinard.* Par. 1716.

F. BURMANN, *de Harm., ofte Overeenstemminge der vier h. Evang.* 4to. Amst. 1712, 1739.

J. R. RUS, *Harm. Evang. etc.* Jena. 1727-30, 3 Tom. in 4 Vol.

J. A. BENDEL, *Richtige Harm. der vier Evangelisten.* Tüb. 8vo. 1736, etc.

J. MACKNIGHT, *Harm. of the four Gospels etc.* London, 1756, and often.

J. PRIESTLEY, *Harm. of the Evang. in English*, 4to. London, 1777.

W. NEWCOME, *Harm. of the Gospels in Gr.*, in which the original text is disposed after Le Clerc's general manner. fol. Dubl. 1778. Reprinted with alterations by Robinson 8vo. Andover, 1814, and again Andover and London, 1834.

J. J. GRIESBACH, *Synopsis Evang. Matt., Marci, et Lucæ, etc.* 8vo. Halæ. 1776, etc.

SIMANOVICS, *Evang. Chr. συνταραρον. c. iv. Evv. concord.* Vindob. 1792.

J. WHITE, *Diatessaron, etc.* 8vo. Oxon. 1800. (A brief Harmony is subjoined).

H. PLANCK, *Entwurf einer neuen synopt. Zusammenstellung der drey ersten Evang.* Götting. 1809.

J. CHAMBERS, *an Harmony of the Four Gospels, etc.* Retford, 1813.

DE WETTE ET LÜCKE, *Synopsis Evang. Matt., Marci, et Lucæ, cum parallelis Joannis pericopis.* 4to. Berol. 1818, 1842.

G. C. MATTHÆI, *Synopse der vier Evangelien, etc.* Göttingen, 1826.

M. ROEDIGER, *Synop. Evang. Matt., Marci, et Lucæ, cum Joann. pericopis parallelis,* 8vo. Halæ, 1829, 1839.

H. N. CLAUSEN, *Quatuor Evang. tabulæ synopt. etc.* Havniæ, 1829. Also *Fortolkning af de tre første Evangelier* Kjöbenhavn. 1848.

G. TOWNSEND, *The N. T. arranged in chronological and historical order, etc.* 8vo. London, 1825; Ed. by T. W. Coit, D.D. Boston, 1837.

R. CHAPMAN, *Gr. Harm. of the Gospels, in which the arrangements of Newcome, Townsend, and Greswell are incorporated.* London, 1836.

LAUT CARPENTER, *an Apostolical Harmony of the Gospels,* 2d ed., London and Boston, 1838.

V. REICHEL, *Quatuor sacr. Evang. in pericopas harm. chronol. ordinatas dispartita, etc.* Prag. 1840.

J. G. SOMMER, *Synopt. tafeln für d. Kritik u. Exegese der drei ersten Evv.* Bonn. 1842.

J. GEHRINGER, *Synopt. Zusammenstellung des Gr. Textes der vier Evangelien.* Tübing. 1842.

S. F. JARVIS, *a New Harmony of the Gospels.* This is the conclusion of the author's *Introd. to the Hist. of the Church*, p. 564 sq. New York, 1845.

JOS. H. FRIEDLIEB, *quat. Evv. sacra Matt., Marci, Lucæ, Jno., in harmoniam redacta etc.* Vratisl. 1847.

KRAFFT, *Chronologie und Harm. der vier Evang. etc.* Erlangen, 1848.

E. ROBINSON, *Harm. of the Four Gospels in Gr.* Boston, 1845. Revised ed. 1851, and often. Same also in English.

K. WIESELER, *Chronologische Synop. der vier Evang. etc.* Hamburg, 1843.

ANGER, *Synopsis Evang. Matt., Marci, Lucæ cum locis qui supersunt parallelis litterarum et traditionum evang. Irenæo antiquiorum. etc.* Lipsiæ, 1852.

W. STROUD (M.D.), *a new Gr. Harm. of the Four Gospels, comprising a Synopsis and a Diatessaron.* London, Bagster and Sons, 1853.

E. GRESWELL, *Harm. etc.* Oxon. 1856 (5th ed.).

CHRIST. LEX, *Die Evangelienharmonie, etc. Aus den vier Evv. in der Luth. Uebersetzung, etc.* Wiesbaden, 1855.

JAC. LICHTENSTEIN, *Lebensgeschichte des H. Jesu Christi in chronologischer Uebersicht*. Erlangen, 1856.

M. H. SCHULZE, *Evangelientafel als eine übersichtliche Darstellung der synop. Evv. etc.* Leipzig, 1861.

CONST. TISCHENDORF, *Synopsis Evangelica, etc. ed. altera emendata*. Lipsiæ. 1864.

W. THOMSON (Archbp. of York), *Table of the Harm. of the Four Gospels* in W. Smith's *Dict. of the Bible*. vol. II p. 720. London 1863; Amer. ed. by H. B. Hackett, D.D. and E. Abbot, A.M. New York, 1867.

A large amount of additional literature on the subject is necessarily passed over.

On the following pages is presented a synoptical view of the various arrangements adopted by several harmonists. The table might of course be indefinitely extended; but it is believed that this selection will sufficiently embrace the results of latest study and criticism. The order observed by each author is strictly preserved, but no attention is paid to their subdivisions of the subject-matter into sections. A concurrence of them all is marked by underlining the type. The Harmonists selected are: GRESWELL, as the most common authority at present in England; STROUD (a London physician who spent thirty years in working out his scheme), as the independent and conscientious work of a layman little influenced by the labors of others, and free from any theological bias; ROBINSON, an eminent scholar, and hitherto the almost universal authority in America; Archbishop THOMSON, in the article *Gospels* in Smith's *Dictionary of the Bible*, as giving the latest results of study in England; TISCHENDORF, the latest, best, and most generally adopted authority in Germany; while in the last column the arrangement of the present Harmony is given for the purpose of comparison.

The eye will at once catch the points upon which all are agreed; and such points, thus concurred in by scholars of widely different connections and views, may be considered as well settled. At the same time it will readily be seen what is the balance of opinion in regard to other passages; while in regard to a very few — after making allowance for differences occasioned by different theories in relation to the length of our Lord's ministry — it will be observed that the variations are so great as to show that the data are insufficient for a positive conclusion.

TABULAR VIEW OF THE ARRANGEMENT ADOPTED

GRESWELL.				STROUD.				ROBINSON.			
Matth.	Mark.	Luke.	John.	Matth.	Mark.	Luke.	John.	Matth.	Mark.	Luke.	John.
4: 18-22	1: 16-20			4: 18-22	1: 16-20			4: 18-22	1: 16-20	5: 1-11	
	1: 21-23	4: 31-37			1: 21-23	4: 31-37			1: 21-23	4: 31-37	
8: 14-17	1: 29-34	4: 38-41		8: 14-17	1: 29-34	4: 38-41		8: 14-17	1: 29-34	4: 38-41	
4: 23	1: 35-39	4: 42-44		4: 23	1: 35-39	4: 42-44		4: 23	1: 35-39	4: 42-44	
4: 24, 25 5-8: 1		5: 1-11				5: 1-11		4: 24-25			
8: 2-4	1: 40-45	5: 12-16		8: 2-4	1: 40-45	5: 12-16		8: 2-4	1: 40-45	5: 12-16	
9: 2-8	2: 1-12	5: 17-26		9: 2-8	2: 1-12	5: 17-26		9: 2-8	2: 1-12	5: 17-26	
9: 9	2: 13, 14	5: 27, 28		9: 9	2: 13, 14	5: 27, 28		9: 9	2: 13, 14	5: 27, 28	
	2: 15-22	5: 29-39		9: 10-17	2: 15-22	5: 29-39					
			5: 1-47								5: 1-47
12: 1-14	2: 23-3: 6	6: 1-11		12: 1-14	2: 23-3: 6	6: 1-11		12: 1-14	2: 23-3: 6	6: 1-11	
12: 15-21	3: 7-12			12: 15-21 4: 24, 25	3: 7-12			12: 15-21	3: 7-12		
10: 2-4	3: 13-19	6: 12-16		5: 1	3: 13-19	6: 12-16		10: 2-4	3: 13-19	6: 12-16	
		6: 17-19				6: 17-19				6: 17-19	
		6: 20-49		5: 1-7: 29 *		6: 20-49		5: 1-7: 29 *		6: 20-49	
8: 5-13		7: 1-10		8: 1 8: 5-13		7: 1-10		8: 1 8: 5-13		7: 1-10	
				3: 19-21							
				12: 22-37	3: 22-30	11: 14-23					
				12: 43-50	3: 31-35	11: 24-28					
				12: 38-42		11: 29-54					
		7: 11-17				7: 11-17				7: 11-17	
11: 2-19		7: 18-35		11: 2-19		7: 18-35		11: 2-19		7: 18-35	
11: 20-30				11: 20-30				11: 20-30			
		7: 36-50				7: 36-50				7: 36-50	
	3: 19	8: 1-3				8: 1-3				8: 1-3	
12: 22-37	3: 20-30							12: 22-37	3: 20-30	11: 14, 15, 17-23	
12: 38-45								12: 38-45		11: 16, 24- 26, 29-35	
12: 46-50	3: 31-35							12: 46-50	3: 31-35	11: 27, 28, 8: 19-21 11: 37- 13: 9	

* For the sake of brevity the whole of the Sermon on the Mount is here indicated; in this Harmony a

THOMSON.				TISCHENDORF.							
Matth.	Mark.	Luke.	John.	Matth.	Mark.	Luke.	John.	Matth.	Mark.	Luke.	John.
4: 13-22	1: 16-20	5: 1-11		4: 18-22	1: 16-20	5: 1-11		4: 18-22	1: 16-20	5: 1-11	
	1: 21-23	4: 31-37			1: 21-23	4: 31-37			1: 21-23	4: 31-37	
8: 14-17	1: 29-34	4: 38-41		8: 14-17	1: 29-34	4: 38-41		8: 14-17	1: 29-34	4: 38-41	
4: 23	1: 35-39	4: 42-44		4: 23	1: 35-39	4: 42-44		4: 23	1: 35-39	4: 42-44	
4: 24-25											
8: 1				8: 1							
8: 2-4	1: 40-45	5: 12-16		8: 2-4	1: 40-45	5: 12-16		8: 2-4	1: 40-45	5: 12-16	
8: 18-34	4: 35- 5: 20	8: 22-39									
9: 1				9: 1				9: 1			
9: 2-8	2: 1-12	5: 17-26		9: 2-8	2: 1-12	5: 17-26		9: 2-8	2: 1-12	5: 17-26	
9: 9	2: 13-14	5: 27, 28		9: 9	2: 13, 14	5: 27, 28		9: 9	2: 13, 14	5: 27, 28	
9: 10-17	2: 15-22	5: 29-39		9: 10-17	2: 15-22	5: 29-39		9: 10-17	2: 15-22	5: 29-39	
		5: 1-47								5: 1-47	
12: 1-14	2: 23-3: 6	6: 1-11		12: 1-14	2: 23-3: 6	6: 1-11		12: 1-14	2: 23-3: 6	6: 1-11	
				12: 15-21							
12: 15-21	3: 7-12							12: 15-21	3: 7-12	6: 17-19	
10: 2-4	3: 13-19	6: 12-16		10: 2-4	3: 13-19	6: 12-16		10: 2-4	3: 13-19	6: 12-16	
		6: 17-19		4: 24, 25	3: 7-12	6: 17-19					
5: 1-7: 29	*	6: 20-49		5: 1-7: 29	(4: 24)	6: 20-49. (11: 2-4, 9-13, 34-36, 22- 31, 33, 34, 58, 59, 13: 24-27, 14: 34, 35, 16: 13, 17, 18)		5: 1-7: 29	*	6: 20-49 16: 17	
8: 5-13		7: 1-10		(8: 1)				8: 1			
				8: 5-13		7: 1-10		8: 5-13		7: 1-10	
		7: 11-17				7: 11-17				7: 11-17	
11: 2-19		7: 18-35		11: 2-19		7: 18-35		11: 2-19		7: 18-35	
11: 20-30										16: 16	
		7: 36-50				7: 36-50				7: 36-50	
		8: 1-3				8: 1-3				8: 1-3	
				12: 22-37	3: 20-30	11: 17-23, 6: 43-45		12: 22-37	3: 20-30	11: 14-23, 12: 10	
				12: 46-50	3: 31-35	8: 19-21		12: 38-45 6: 22, 23		11: 24-36	
								12: 46-50	3: 31-35	8: 19-21	

few passages are transferred to the parallel places in St. Luke; they are, v. 24, 25; vi. 22-34; vii. 7-11.

GRESWELL.				STROUD.				ROBINSON.			
Matth.	Mark.	Luke.	John.	Matth.	Mark.	Luke.	John.	Matth.	Mark.	Luke.	John.
13:1-9	4:1-9	8:4-8		13:1-9	4:1-9	8:4-8		13:1-9	4:1-9	8:4-8	
13:10-17				13:10-23	4:10-25	8:9-18		13:10-23	4:10-25	8:9-18	
13:24-35	4:26-34			13:24-35	4:26-34			13:24-35	4:26-34		
13:36, 18-23	4:10-25	8:9-18									
13:36-52				13:36-52				13:36-52			
		8:19-21				8:19-21					
13:53, 8:18	4:35	8:22		8:18	4:35	8:22		8:18	4:35	8:22	
8:19-34	4:36-5:20	8:23-39		8:19-34	4:36-5:20	8:23-39		8:19-34	4:36-5:20	8:23-39	
9:1	5:21	8:40		9:1	5:21	8:40		9:1	5:21	8:40	
9:10-17								9:10-17	2:15-22	5:23-39	
9:18-26	5:22-43	8:41-56		9:18-26	5:22-43	8:41-56		9:18-26	5:22-43	8:41-56	
9:27-34				9:27-34				9:27-34			
13:54-58	6:1-6			13:54-58	6:1-6			13:54-58	6:1-6		
9:36-38	6:6			9:36-38	6:6			9:36-38	6:6		
10:1	6:7	9:1		10:1	6:7	9:1		10:1	6:7	9:1	
				10:2-4							
10:5-42, 11:1	6:8-13	9:2-6		10:5-42, 11:1	6:8-13	9:2-6		10:5-42, 11:1	6:8-13	9:2-6	
14:1-2	6:14-16	9:7-9		14:1,2	6:14-16	9:7-9		14:1-2	6:14-16	9:7-9	
14:3-5	6:17-20			14:3-5	6:17-20						
14:6-12	6:21-29			14:6-12	6:21-29			14:6-12	6:21-29		
14:13-21	6:30-44	9:10-17	6:1-14	14:13-21	6:30-44	9:10-17	6:1-14	14:13-21	6:30-44	9:10-17	6:1-14
14:22-33	6:45-52		6:15-21	14:22-33	6:45-52		6:15-21	14:22-33	6:45-52		6:15-21
14:34-36	6:53-56		6:22-24	14:34-36	6:53-56		6:22-24	14:34-36	6:53-56		6:22-24
			6:25-65				6:22-65				6:22-65
			6:66-7:1				6:66-7:1				6:66-7:1
						13:10-21					
15:1-31	7:1-37			15:1-31	7:1-37			15:1-31	7:1-37		
15:32-38	8:1-9			15:32-38	8:1-9			15:32-38	8:1-9		
15:39-	8:10-21			15:39-	8:10-21			15:39-	8:10-21		
16:12				16:12				16:12			
	8:22-36				8:22-36				8:22-36		
							7:2-11:54				
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17:1-27	9:2-33	9:28-45	7:1	17:1-27	9:2-32	9:28-45		17:1-27	9:2-33	9:28-45	
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THOMSON.				TISCHENDORF.							
Matth.	Mark.	Luke.	John.	Matth.	Mark.	Luke.	John.	Matth.	Mark.	Luke.	John.
13:1-9	4:1-9	8:4-8		13:1-9	4:1-9	8:4-8		13:1-9	4:1-9	8:4-8	
13:10-23	4:10-25	8:9-18		13:10-23	4:10-25	8:9-18 (6:38)		13:1-15, 18-23	4:10-25	8:9-18	
13:24-35	4:26-34	13:18-21		13:24-35	4:26-34	13:18-21		13:24-35	4:26-34	13:18-21	
13:36-52				13:36-52				13:36-52			
12:46-54	3:31-35	8:19-21		8:18	4:35	8:22		8:18	4:35	8:22	
				8:23-34	4:36- 5:20	8:23-30		8:23-34	4:36- 5:20	8:23-30	
					5:21	8:40			5:21	8:40	
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10:1	6:7	9:1		10:1	6:7	9:1		9:35-38	6:6		
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14:3-5	6:17-20			14:1, 2	6:14-16	9:7-9		14:6-12	6:21-29		
14:6-12	6:21-29			14:13-21	6:30-44	9:10-17	6:1-14	14:13-21	6:30-44	9:10-17	6:1-14
14:13-21	6:30-44	9:10-17	6:1-14	14:22-33	6:45-52		6:15-21	14:22-33	6:45-52		6:15-21
14:22-33	6:45-52		6:15-21	14:34-36	6:53-56		6:22-65	14:34-36	6:53-56		6:22-65
14:34-36	6:53-56		6:22-65								6:66-7:1
15:1-31	7:1-37			15:1-31	7:1-37			15:1-31	7:1-37		
15:32-38	8:1-9			15:32-38	8:1-9			15:32-38	8:1-9		
15:39- 16:12	8:10-21			15:39- 16:12	8:10-21			15:39- 16:12	8:10-21		
	8:22-36				8:22-36				8:22-36		
16:13-28	8:27-9:1	9:18-27		16:13-28	8:27-9:1	9:18-27		16:13-28	8:27-9:1	9:18-27	
			6:66-71				6:66-71				
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18:1-5	9:33-37	9:46-48		18:1-5	9:33-37	9:46-48		18:1-5	9:33-37	9:46-48	

THOMSON.				TISCHENDORF.							
Matth.	Mark.	Luke.	John.	Matth.	Mark.	Luke.	John.	Matth.	Mark.	Luke.	John.
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12: 22-37		11: 14-23		9: 27-34		11: 14, 15					
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		13: 1-17									
		13: 18-21						19: 1, 2	10: 1	13: 10-21	
		13: 22-35								13: 22-35	
		14: 1-24								14: 1-24	
		14: 25-35								14: 25-35	
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		17: 1-4								17: 1-4	
		17: 5-10								17: 5-10	
		17: 11				17: 11					
		17: 12-19				17: 12-19					
19: 1, 2	10: 1	17: 20-37				17: 20-37				17: 20-37	
		18: 1-14				18: 1-14				18: 1-14	
				19: 1-2	10: 1						
19: 3-12	10: 2-12			19: 3-12	10: 2-12			19: 3-12	10: 2-12		
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20: 1-16				20: 1-16				20: 1-16			
20: 17-19	10: 32-34	18: 31-34		20: 17-19	10: 32-34	18: 31-34		20: 17-19	10: 32-34	18: 31-34	
20: 20-38	10: 35-45			20: 20-38	10: 35-45			20: 20-38	10: 35-45		
		18: 35-43				18: 35-43					
20: 29-34	10: 46-52	19: 1		20: 29-34	10: 46-52	19: 1		20: 29-34	10: 46-52	18: 35-43	
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										19: 2-28	
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	11: 11				11: 11				11: 11		
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Matth.	Mark.	Luke.	John.	Matth.	Mark.	Luke.	John.	Matth.	Mark.	Luke.	John.
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		13: 1-17				13: 1-17				13: 1-17	
13: 31-33	4: 30-32	13: 18-21					10: 22-42				10: 22-42
23: 37-39		13: 22-35				13: 22-33		19: 1, 2	10: 1	13: 22-33	
22: 1-14		14: 1-24				14: 1-24				14: 1-24	
10: 37-38		14: 25-35				14: 25-35		10: 37-39		14: 25-35	
		ch. 15, 16		5: 18-32, 11:12,13		ch. 15, 16				ch. 15, 16	
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17: 20		17: 5-10					11: 1-54				11: 1-54
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		17: 12-19				17: 12-19					
		17: 20-37		24: 23-28, 37-41	13: 21-23	17: 20-37		24: 26-28, 37-41		17: 20-37	
		18: 1-14				18: 1-14				18: 1-14	
19: 1, 2	10: 1										
19: 3-12	10: 2-12			19: 3-12	10: 2-12			19: 3-12	10: 2-12	16: 18	
19: 13-30	10: 13-31	18: 15-30		19: 13-30	10: 13-31	18: 15-30		19: 13-30	10: 13-31	18: 15-30	
20: 1-16				20: 1-16				20: 1-16			
20: 17-19	10: 32-34	18: 31-34		20: 17-19	10: 32-34	18: 31-34		20: 17-19	10: 32-34	18: 31-34	
20: 20-28	10: 35-45			20: 20-38	10: 35-45			20: 20-38	10: 35-45		
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		19: 2-28				19: 2-28				19: 2-28	
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	11: 20-26			21: 20-22	11: 20-26			21: 20-22	11: 20-26		
21: 23-27	11: 27-33	20: 1-8		21: 23-27	11: 27-33	20: 1-8		21: 23-27	11: 27-33	20: 1-8	
21: 28-32				21: 28-32				21: 28-32			
21: 33-46	12: 1-12	20: 9-19		21: 33-46	12: 1-12	20: 9-19		21: 33-46	12: 1-12	20: 9-19	
22: 1-14				22: 1-14				22: 1-14			
22: 15-33	12: 13-27	20: 20-30		22: 15-33	12: 13-27	20: 20-30		22: 15-33	12: 13-27	20: 20-30	
		20: 40								20: 40	
22: 34-40	12: 28-34			22: 34-40	12: 28-34			22: 34-40	12: 28-34		
22: 41-46	12: 35-37, 34	20: 41-44, 40		22: 41-46	12: 35-37	20: 41-44		22: 41-46	12: 35-37	20: 41-44	
	12: 38-40	20: 45-47		23: 1-39	12: 38-40	20: 45-47		23: 1-39	12: 38-40	20: 45-47	
	12: 41-44	21: 1-4			12: 41-44	21: 1-4			12: 41-44	21: 1-4	
23: 1-39			12: 37-50								12: 20-50
24: 1-42	13: 1-37	21: 5-36		24: 1-42	13: 1-37	21: 5-36		24: 1-42	13: 1-37	21: 5-36	
24: 43-51				24: 43-51				24: 43-51			
25: 1-46				25: 1-46				25: 1-46			
				26: 1, 2			12: 20-50				
26: 1-5	14: 1, 2	22: 1, 2		26: 3-5	14: 1, 2	22: 1, 2		26: 1-5	14: 1, 2	22: 1, 2	
26: 14-16	14: 10, 11	22: 3-6		26: 14-16	14: 10, 11	22: 3-6		26: 6-13	14: 3-9		12: 2-8
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				26: 26-29	14: 22-25	22: 19, 20	(1 Cor. 11: 23-25)				
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THOMSON.				TISCHENDORF.							
Matth.	Mark.	Luke.	John.	Matth.	Mark.	Luke.	John	Matth.	Mark.	Luke.	John.
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		20: 40									
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26: 20	14: 17	22: 14-18		26: 20	14: 17	22: 14-18		26: 20	14: 17	22: 14-18	
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26: 21-29	14: 18-25	22: 21-23	13: 21-35	26: 21-25	14: 18-21	22: 21-23	13: 21-35	26: 21-25	14: 18-21	22: 21-23	13: 21-35
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				26: 26-29	14: 22-25	22: 19, 20	(1 Cor. 11: 23-25)	26: 26-29	14: 22-25	22: 19, 20	(1 Cor. 11: 23-25)

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Matth.	Mark.	Luke.	John.	Matth.	Mark.	Luke.	John.	Matth.	Mark.	Luke.	John.
			14: 1- 17: 26				14: 1- 17: 26	26: 31-35	14: 27-31	22: 31-33	13: 34-38 (10w.11: 23-25)
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				26: 67, 68	14: 65	22: 63-65		26: 59-63	14: 55-65	22: 63-71	18: 19-24
26: 69-75	14: 66-72	22: 56-62	18: 17, 18, 25-27								
		22: 66-71									
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27: 3-10				27: 3-10							
			18: 28-38 18: 39- 19: 14	27: 11-14	15: 2-5	23: 2-5	18: 28-38				
27: 11-14	15: 2-5	23: 2-5 23: 6-16				23: 6-16				23: 6-16	
27: 15-23	15: 6-14, 24-26	23: 17-23 24, 25	19: 14-16	27: 15-23	15: 6-14	23: 17-23	18: 39, 40	27: 15-23	15: 6-14, 24-26	23: 17-23 24, 25	18: 39- 19: 1
				27: 23-30	15: 17-19		19: 1-15				
				27: 24-26	15: 15	23: 23-25	19: 16	27: 27-30	15: 16-19		19: 2, 3 19: 4-16
27: 27-30	15: 16-19										
27: 31-34	15: 20-28	23: 26-34	19: 16-24	27: 31-34 35-38	15: 20-28	23: 26-34, 38	19: 16-24	27: 31-34 35-38	15: 20-28	23: 26-34, 38	19: 16-24
				27: 36		23: 36					
27: 39-44	15: 29-32	23: 35-37 38, 39 23: 40-43		27: 39-44	15: 29-32	23: 35-37, 39		27: 39-44	15: 29-32	23: 35-37, 39	
			19: 25-27			23: 40-43	19: 25-27			23: 40-43	19: 25-27
27: 45-56	15: 33-41	23: 44-49	19: 28-38	27: 45-56	15: 33-41	23: 44-49	19: 28-38	27: 45-56	15: 33-41	23: 44, 45, 47-49	19: 28-38

THOMSON.				TISCHENDORF.							
Matth.	Mark.	Luke.	John.	Matth.	Mark.	Luke.	John.	Matth.	Mark.	Luke.	John.
26:30-35	14:26-31	22:31-39	13:34-38	26:31-35	14:27-31	22:31-38	13:34-38	26:31-35	14:27-31	22:31-38	13:34-38
			14:1-17:26				14:1-17:26				14:1-17:26
				26:30	14:26	22:39	18:1	26:30	14:26	22:39	18:1
26:36-54	14:32-52	22:40-53	18:1,2-11	26:36-56	14:32-52	22:40-53	18:2-11	26:36-56	14:32-52	22:40-53	18:2-11, 12
			18:12, 13-16	26:57,58	14:53,54	22:54,55	18:12,13-16,17,18	26:57,58	14:53,54	22:54,55	18:13-16, 18
26:69-75	14:66-72	22:56-62	18:17-27	26:69-75	14:66-72	22:56-62	18:25-27	26:69-75	14:66-72	22:56-62	18:17,19, 26,27
26:59-68	14:55-65	22:63-71		26:59-68	14:55-65	22:63-71	18:19-24	26:59-68	14:55-65	22:63-65, 67-71	
27:1,2, 11-14	15:1-5	23:1-3	18:28	27:1,2	15:1	23:1	18:28	27:1,2	15:1	22:66, 23:1	18:28
27:3-10				27:3-10				27:3-10		(Acts 1: 18,19)	
				27:11-14	15:2-5	23:2-5	18:29-38	27:11-14	15:2-5	23:2-5	18:29-38
		23:4,5, 23:6-16				23:6-16				23:6-16	
27:15-23, 24-26	15:6-14, 15	23:17-23, 24,25	18:29-19:16	27:15-23, 24-26	15:6-14, 15	23:17-23, 24,25	18:30,40	27:15-23, 24-26	15:6-14, 15	23:17-23, 24,25	18:39-19:1
27:27-31	15:16-20	23:36,37	19:2,3	27:27-30	15:16-19		19:1-3, 19:4-16	27:27-30	15:16-19		19:2-3, 19:4-16
27:32-34, 35-38	15:21-28	23:26-34	19:17-24	27:31-34, 35-38	15:20-27	23:26-34, 38	19:16-24	27:31-34, 35-38	15:20-27	23:26-34, 38	19:16-24
			19:25-27								
27:39-44	15:29-32	23:35-37, 38,39, 23:40-43		27:39-44	15:29-32	23:35-37, 39, 23:40-43	19:25-27	27:39-44	15:29-32	23:35-37, 39, 23:40-43	19:25-27
27:50	15:37	23:46	19:28-30								
27:45-56	15:33-41	23:44,45, 47-49		27:45-56	15:33-41	23:44-49	19:28-30	27:45-56	15:33-41	23:44-49	19:28-30

TABULAR VIEW OF THE ARRANGEMENT ADOPTED

GRESWELL.				STROUD.				ROBINSON.			
Matth.	Mark.	Luke.	John.	Matth.	Mark.	Luke.	John.	Matth.	Mark.	Luke.	John.
			19 : 31-37				19 : 31-37				19 : 31-37
27 : 57-61	15 : 42-47	23 : 50-56	19 : 38-42	27 : 57-61	15 : 42-47	23 : 50-56	19 : 38-42	27 : 57-61	15 : 42-47	23 : 50-56	19 : 38-42
27 : 62-66				27 : 62-66				27 : 62-66			
28 : 1-8	16 : 1-8			28 : 1-8	16 : 1-8	24 : 1-8	20 : 1, 2	28 : 1-8	16 : 1-8	24 : 1-8	20 : 1, 2
28 : 11-15											
		24 : 1-9, 11						28 : 9, 10		24 : 9-11	
		24 : 10-12	20 : 3-10				20 : 3-10			24 : 12	20 : 3-10
	16 : 9-11		20 : 11-18		16 : 9		20 : 11-17		16 : 9-11		20 : 11-18
				28 : 9-15				28 : 11-15			
				16 : 10, 11	24 : 9-12	20 : 18					
16 : 12, 13	24 : 13-35	(1 Cor. 15 : 5)		16 : 12, 13	24 : 13-35	(1 Cor. 15 : 5)		16 : 12, 13	24 : 13-35	(1 Cor. 15 : 5)	
		20 : 19-29									
16 : 14	24 : 36-43	(1 Cor. 15 : 5)		28 : 5	16 : 14	24 : 36-43	20 : 19-29	16 : 14-18	24 : 36-49	20 : 19-29	
28 : 9, 10											
							21 : 1-23 (1 Cor. 15 : 7, Acts 1 : 1-3) (Acts 1 : 4)	28 : 16			21 : 1-24
28 : 16-20		(1 Cor. 15 : 6) (1 Cor. 15 : 7)		28 : 16-20	16 : 6, 15-18			28 : 16-20			(1 Cor. 15 : 6) (1 Cor. 15 : 7) (Acts 1 : 3-8)
		21 : 1-24									
		(Acts 1 : 4-8, 1 Cor. 15 : 7)				24 : 44-49	(Acts 1 : 4, 5)				
16 : 15-18		24 : 44-49									
	16 : 15-18	24 : 50									
16 : 19	24 : 50-53	(Acts 1 : 9-12)		16 : 19, 20	24 : 50-53	(Acts 1 : 9-14)		16 : 19, 20	24 : 50-53	(Acts 1 : 9-12)	
		20 : 30, 31 21 : 25								20 : 30, 31, 21 : 25	
16 : 20											

THOMSON.				TISCHENDORF.							
Matth.	Mark.	Luke.	John.	Matth.	Ma k.	Luke.	John.	Matth.	Mark.	Luke.	John.
			19: 31-37				19: 31-37				19: 31-37
27: 57-61	15: 42-47	23: 50-56	19: 38-42	27: 57-61	15: 42-47	23: 50-56	19: 38-42	27: 57-61	15: 42-47	23: 50-56	19: 38-42
27: 62-66				27: 62-66				27: 62-66			
28: 11-15											
28: 1-8	16: 1-8	24: 1-8	20: 1, 2	28: 1-8	16: 1-8	24: 1-11	20: 1, 2	28: 1-8	16: 1-8	24: 1-8	20: 1, 2
						24: 12	20: 3-10			24: 12	20: 3-10
28: 9, 10	16: 9-11	24: 9-12	20: 3-10, 11-18	28: 9, 10	16: 9-11		20: 11-18		16: 9-11		20: 11-18
				28: 11-15				28: 9-10		24: 9-11	
								28: 11-15			
	16: 12, 13	24: 13-35			16: 12, 13	24: 13-35			16: 12, 13	24: 13-35	
	16: 14-18	24: 36-49	20: 19-29		16: 14	24: 36-43	20: 19-29		16: 14	24: 36-43	20: 19-29
			21: 1-23				21: 1-24	28: 16			21: 1-24
28: 16-20				28: 16-20	16: 15-18			28: 16-20	16: 15-18		
			20: 30, 31, 21: 24, 25			24: 44-49				24: 44-49	
	16: 19, 20	24: 50-53			16: 19, 20	24: 50-53	(Acts 1: 3-12) 20: 30, 31, 21: 25		16: 19, 20	24: 50-53	(Acts 1: 3-12) 20: 30-31, 21: 25

ABBREVIATIONS,

AND

OTHER SIGNS USED IN THE MARGIN.

G. signifies Griesbach in his edition of 1805.

G.⁺⁺, a reading considered by Griesbach hardly inferior, or equal, or even preferable to that retained in the text.

G.⁺, a less probable reading.

G.^{oo}, words probably to be omitted, yet retained by G in the text.

G.^o, a less probable omission.

L., Lachmann, edition 1842-50.

T., Tregelles, Gospels, 1857-61.

[L.], [T.], or [L. T.] signifies that one or both of these critics enclose the words in brackets.

Square brackets are affixed in the text to passages so marked by Tischendorf in his eighth edition, or altogether rejected by him.

Om., omit.

A. or Alex. in quotations from the Old Testament, indicates the reading of the Alexandrine recension of the Septuagint.

Thed. Aq. Sym. (which are seldom used) signify the translations respectively of Theodotion, Aquila, and Symmachus of the Old Testament.

ℵ stands for the Codex Sinaiticus, and the usual letters are used to designate the other uncial manuscripts, and the usual figures for the cursive. The usual abbreviations are used for the ancient Versions and for the Fathers.

Pref. stands for a prefix, and add. for an addition to a verse.

The references to the Old Testament are to the chapters and verses of the Septuagint; when other figures are added in brackets, it is to the numbers of the Hebrew or of the English when there is a variation.

Variations from the *textus receptus* in the order of the words are not noted except in special cases, nor is notice generally taken of the following variations: the omission of *ν* epenthetic; the final *ς* of *οὕτως*; the aspirate on the pronoun *αὐτός* or *αὐτός*; the spelling of proper names, as *Μοϋσῆς*; the spelling of such forms as *λήμψομαι*, *συνμαρτυρέω*, *ἐνκαΐνια*, and the elision of the final *α* in *ἀλλά* before a vowel. Only very important differences of punctuation are noted in the margin.

[Great pains have been taken to ensure the utmost accuracy in this volume; but there may be errors which have escaped all vigilance. Any student detecting these will confer a favor by communicating them either to the author or the publisher, that they may be corrected in future issues.]

INTRODUCTORY NOTE TO PART I.

§ 8. THE mention of the governorship of Cyrenius in Lk. ii. 2, has been considered as involving difficulty, and has led to a variety of hypotheses and interpretations. Happily the learned and ingenious researches of A. W. Zumpt, have been so far successful that it is no longer necessary to consider the older methods of removing the difficulty. Cyrenius, or as the name reads in the Latin records, Publius Sulpicius Quirinus, under whom St. Luke says the enrolment took place, was made governor of Syria after the banishment of Archelaus, in A. D. 6 (Joseph. Ant. xvii. [xv] 13, § 5; xviii. 1, § 1); thus apparently showing an anachronism of some ten years. The researches of Zumpt, however, have made it highly probable that Cyrenius was *twice* governor of Syria, and that his first governorship extended from about B.C. 4 to B.C. 1.

§ 9. The Genealogies. I. Some points require to be noted, especially concerning the genealogy given by St. Matthew, before comparing this with the one given by St. Luke. 1. The first division ends with David, including him in the number 14; the second division begins with David, including him also in the second 14. This is in accordance with usage, but shows that the statement in Matt. i. 17, as to the number of the generations is meant to apply only to the list given, and not to the number which had actually existed. 2. The same thing appears from the fact that in v. 8, three names of Jewish kings are omitted between Joram and Ozias (Uzziah), viz.: Ahaziah, Joash, and Amaziah (2 Kings viii. 25, and 2 Chron. xxii. 1; 2 Kings xi. 2, 21, and 2 Chron. xxii. 11; 2 Kings xii. 21; xiv. 1, and 2 Chron. xxiv. 27). Also, between Josiah and Jechoniah in v. 11, the name of Jehoiakim is omitted (2 Kings xxiii. 34; 2 Chron. xxxvi. 4; Cf. 1 Chron. iii. 15, 16). Of the existence of these intermediate generations St. Matthew, regarded simply as a pious Jew, could not have been ignorant. Such omissions in genealogies abound in Scripture. Thus, Ezra (vii. 1-5), in recording his own genealogy, omits six or seven of the names given in 1 Chron. vi. 3-15. (Cf. also, 1 Chron. iv. 1, with ii. 50, etc.). The descent of David as given by St. Matthew (5, 6), is identical with that in Ruth, iv. 20-22, and in 1 Chron. ii. 10-12; but the Salmon mentioned in all was contemporary with Joshua and married Rahab. Three names only are given between him and David, which, in view of the time embraced, implies that as many more must have been omitted.

Again, from David at the time of Solomon's birth, to Christ, was above a thousand years, giving, according to St. Matthew's genealogy, about thirty-six years to a generation ; but the same period in St. Luke has forty-three generations, or fifteen more, making less than twenty-four years to a generation. It is hardly possible that in two parallel lines there could have been so great a difference in the average time of a generation. It is apparent therefore, that St. Matthew has given simply a copy of the official register, without alteration, as was plainly required in a Gospel designed to show the Jews that Jesus was the Messiah.

II. We come now to the comparison of this genealogy with that of St. Luke. Before David they differ only in going back to different starting-points, in accordance with the different objects of the writers ; but after David the two lines part, and it is plain that they can never come together again simply by natural descent. They can only unite by a constructive or legal sonship in one or the other. Again : both are in form the genealogies of Joseph ; but as he could not have had two natural fathers, this must be a case of *legal* in contradistinction to natural paternity, or else of double names. The latter hypothesis may be at once set aside as involving a complicated series of suppositions applying not merely to the father, but also to the ancestors, of Joseph for many generations. Since, then, the parted lines can come together only by a case of legal paternity ; since they do come together in Joseph ; and since there must be a legal paternity in his case, it is obvious that the simplest possible supposition is that the lines are distinct to that point, and then unite by a legal or constructive sonship.

Assuming that one of the genealogies is intended to give the descent of Joseph from the official record, there can be little difficulty in determining that this has been done by St. Matthew. Moreover, it is noticeable that while he concurs with the Old Testament genealogies until after the captivity, and afterwards uses the same phrase, *ἐγέννησε*, as far as Joseph, he then changes it in the most marked way. It is no longer Joseph who "begat ;" but Joseph "the husband of Mary, of whom was born Jesus." It is unnecessary to pursue the point ; there is a general agreement in considering the genealogy given by St. Matthew to be that of Joseph.

2. Is that of St. Luke the same ? Some writers have so supposed, and a variety of learned and ingenious, but for the most part, cumbrous suppositions have been made to sustain this view. The student is referred to the article *Genealogy*, in Smith's Bible Dictionary, for one of the latest arguments (by Lord A. C. Hervey), in favor of this theory. But if St. Matthew has given the official descent of Joseph, why should St. Luke have traced another descent through an inferior line ? The only assignable reason would be to furnish the *actual* in contradistinction to the *official* descent of Christ ; but for this purpose the actual descent of Joseph would have been of no use whatever, inasmuch as Jesus was only legally his son. On the supposition, however, that St. Luke gives the genealogy of Mary, all becomes clear. The lines parting from David, do not need to be again joined, except officially in Joseph ; and a sufficient reason appears for St. Luke's choice of a different line.

To this hypothesis there is but one objection, and it requires but one unproved assumption. The objection is, that the names of Salathiel and Zorobabel as father and son, occur in both genealogies, and may be supposed to belong to the same persons. This, however, is by no means necessary. Similar names are common in different genealogies, as may be seen even from the first in Gen. iv. and v.;¹ and when it is remembered that in St. Matthew's genealogy there are but fourteen names between David and Salathiel, while in St. Luke's there are twenty, it seems probable that these names belong to different persons. The unproved assumption is, that Joseph by his marriage to Mary, became the heir, and therefore legally the son of Heli. And this, though not positively proved, is rendered probable by a variety of circumstances. The language of the angel in Lk. i. 32, implies that Mary was herself of the lineage of David; and the words of Lk. ii. 5, ἀπογράψασθαι σὺν Μαρίας κ.τ.λ. seem to indicate that Mary was to be enrolled with Joseph, — a circumstance most readily explained on the supposition that she also represented a family of the descendants of David. There is no allusion in the New Testament to her having had brothers; and as St. Luke, in his diligent inquiries, must have derived his account of the circumstances connected with the birth of Jesus directly or indirectly from the Virgin Mary, it seems altogether likely that he would at the same time have obtained this, her private genealogical tree.

But even this supposition, probable as it is, is not necessary. The words of St. Luke admit perfectly well of being read — “being (as was supposed son of Joseph), son of Eli”; i.e. he was supposed to be the son of Joseph, but was really the son (grandson) of Eli. In this case the whole clause ὡν υἱὸς ὡς ἐνομίζετο Ἰωσήφ is parenthetical, and the grandfather's name is given because, there being no natural father, he was the nearest male progenitor. This view is ably defended by Andrews (*Life of our Lord*, 4th ed., pp. 57–59) and is that of Lightfoot and many others. Lightfoot refers to a similar instance in Gen. xxxvi. 2, “Aholibamah the daughter of Anah the daughter of Libeon.” As it appears from vv. 24, 25, that Anah was a man and the father of children, it is evident that the second *daughter* must be connected, like the first, with Aholibamah and must mean grand-daughter. Lightfoot has also referred (Hor. Heb. in Luke iii. 23, τοῦ Ἠλὶ III.) to what he considers proof in Jewish tradition that Mary was the daughter of Heli. His reference is to Hierosol, Chagigah. fol. 774. *Vidit Mariam, filiam Heli, in umbris, R. Lazar bar Josah dixit, suspensam per glandulas mammarum, etc.*

¹ In this very genealogy (Lk. iii. 24, 30), there are two Matthials, both sons of Levi; there are four Josephs; two Mattathiasas; two Melchis, and three Judahs. In the case in question, “the very celebrity of the names may have furnished the occasion of the repetition, since Zerubbabel the son of Salathiel was the great prince of the restored captivity.

PART I.

THE INCARNATION, BIRTH, AND CHILDHOOD OF OUR LORD.

§ 1. Preface to St. John's Gospel.

ST. JOHN I. 1-18.

- ¹ Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος. οὗτος
² ἦν ἐν ἀρχῇ πρὸς τὸν θεόν. πάντα δι' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ
³ ἓν ὃ γέγονεν. ἐν αὐτῷ ζωὴ ἐστίν, καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων· καὶ τὸ φῶς
ἐν τῇ σκοτίᾳ φαίνει, καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν.
⁴ Ἐγένετο ἄνθρωπος, ἀπεσταλμένος παρὰ θεοῦ, ὄνομα αὐτῷ Ἰωάννης· οὗτος ἦλθεν
εἰς μαρτυρίαν, ἵνα μαρτυρήσῃ περὶ τοῦ φωτός, ἵνα πάντες πιστεύσωσιν δι' αὐτοῦ.
⁵ οὐκ ἦν ἐκεῖνος τὸ φῶς, ἀλλ' ἵνα μαρτυρήσῃ περὶ τοῦ φωτός. ἦν τὸ φῶς τὸ ἀληθινόν,
⁶ ὃ φωτίζει πάντα ἄνθρωπον, ἐρχόμενον εἰς τὸν κόσμον. ἐν τῷ κόσμῳ ἦν, καὶ ὁ κόσμος
⁷ δι' αὐτοῦ ἐγένετο, καὶ ὁ κόσμος αὐτὸν οὐκ ἔγνω. εἰς τὰ ἴδια ἦλθεν, καὶ οἱ ἴδιοι αὐτὸν
⁸ οὐ παρέλαβον. ὅσοι δὲ ἔλαβον αὐτόν, ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα θεοῦ γενέσθαι,
⁹ τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ, ὅτι οὐκ ἐξ αἱμάτων οὐδὲ ἐκ θελήματος σαρκὸς
¹⁰ οὐδὲ ἐκ θελήματος ἀνδρός, ἀλλ' ἐκ θεοῦ ἐγεννήθησαν. καὶ ὁ λόγος σὰρξ ἐγένετο
¹¹ καὶ ἐσκήνωσεν ἐν ἡμῖν, καὶ ἐθεασάμεθα τὴν δόξαν αὐτοῦ, δόξαν ὡς μονογενοῦς παρὰ
πατρός, πλήρης χάριτος καὶ ἀληθείας.
¹² Ἰωάννης μαρτυρεῖ περὶ αὐτοῦ καὶ κέκραγεν λέγων· Οὗτος ἦν ὃν εἶπον· Ὁ ὀπίσω
¹³ μου ἐρχόμενος ἔμπροσθέν μου γέγονεν, ὅτι πρῶτός μου ἦν. ὅτι ἐκ τοῦ πληρώματος
¹⁴ αὐτοῦ ἡμεῖς πάντες ἐλάβομεν, καὶ χάριν ἀντὶ χάριτος· ὅτι ὁ νόμος διὰ Μωϋσέως
¹⁵ ἐδόθη, ἡ χάρις καὶ ἡ ἀλήθεια διὰ Ἰησοῦ Χριστοῦ ἐγένετο. θεὸν οὐδεὶς ἑώρακεν
πώποτε· ὁ μονογενὴς υἱὸς ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς, ἐκεῖνος ἐξηγήσατο.

§ 2. Preface to St. Luke's Gospel.

ST. LUKE I. 1-4.

- ¹ Ἐπειδήπερ πολλοὶ ἐπεχείρησαν ἀνατάξασθαι διήγησιν περὶ τῶν πεπληροφορημένων
² ἐν ἡμῖν πραγμάτων, καθὼς παρέδοσαν ἡμῖν οἱ ἀπ' ἀρχῆς αὐτόπται καὶ ὑπηρέται
³ γενόμενοι τοῦ λόγου, ἔδοξε καὶ μοι παρηκολουθηκῶτι ἀνωθεν πᾶσιν ἀκριβῶς καθεξῆς
⁴ σοι γράψαι, κράτιστε Θεόφιλε, ἵνα ἐπιγνῷς περὶ ὧν κατηχήθης λόγων τὴν ἀσφάλειαν.

* Cf. Matt. xvii. 1-8; Mar. ix. 2-8; Lk. ix. 28-36.

§ 1. 4. ἦν G. T. 16. καὶ 18. Note: for ὁ μονογενὴς υἱὸς the following read μονογ. Θεός (om. δ) * B C* L. 33. Syr. utr. Copt. Æth. Theod. Clem. Orig. bis. Lucian. Naz. Nyss. Did. Iren. Fulg. etc. Sic T. (υἱὸς Orig. bis. Eus. Bas. Iren. Tertul. Hil.)

§ 3. Gabriel announces to Zacharias the birth of John.—*Jerusalem.*

ST. LUKE I. 5-25.

⁵ Ἐγένετο ἐν ταῖς ἡμέραις Ἡρώδου βασιλέως τῆς Ἰουδαίας ἱερεὺς τις ὀνόματι Ζαχαρίας ἐξ ἐφημερίας Ἀβιά, καὶ γυνὴ αὐτῷ ἐκ τῶν θυγατέρων Ἀαρών, καὶ τὸ ὄνομα αὐτῆς Ἐλισάβετ. ἦσαν δὲ δίκαιοι ἀμφότεροι ἑναντίον τοῦ θεοῦ, πορευόμενοι ἐν ⁶ πάσαις ταῖς ἐντολαῖς καὶ δικαιομασιν τοῦ κυρίου ἀμειπτοι. καὶ οὐκ ἦν αὐτοῖς τέκνον, καθότι ἦν ἡ Ἐλισάβετ στείρα, καὶ ἀμφότεροι προβεβηκότες ἐν ταῖς ἡμέραις αὐτῶν ἦσαν.

⁸ Ἐγένετο δὲ ἐν τῷ ἱερατεύειν αὐτὸν ἐν τῇ τάξει τῆς ἐφημερίας αὐτοῦ ἑναντι τοῦ ⁹ θεοῦ, ἡ κατὰ τὸ ἔθος τῆς ἱερατείας ἔλαχε τοῦ θυμιάσαι εἰσελθὼν εἰς τὸν ναὸν τοῦ ¹⁰ κυρίου, καὶ πᾶν τὸ πλῆθος ἦν τοῦ λαοῦ προσευχόμενον ἕξω τῇ ὥρᾳ τοῦ θυμιάματος. ¹¹ ὥφθη δὲ αὐτῷ ἄγγελος κυρίου ἐστὼς ἐκ δεξιῶν τοῦ θυσιαστηρίου τοῦ θυμιάματος. ¹² καὶ ἐταράχθη Ζαχαρίας ἰδὼν, καὶ φόβος ἐπέπεσεν ἐπ' αὐτόν. ¹³ εἶπεν δὲ πρὸς αὐτὸν ὁ ἄγγελος· Μὴ φοβοῦ, Ζαχαρία, διότι εἰσηκούσθη ἡ δέησίς σου, καὶ ἡ γυνὴ σου ¹⁴ Ἐλισάβετ γεννήσει υἱόν σοι, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰωάννην· καὶ ἔσται χαρά ¹⁵ σοι καὶ ἀγαλλίασις, καὶ πολλοὶ ἐπὶ τῇ γενέσει αὐτοῦ χαρήσονται. ἔσται γὰρ μέγας ἐνώπιον κυρίου, καὶ οἶνον καὶ σίκερα οὐ μὴ πῖνῃ, καὶ πνεύματος ἁγίου πλησθήσεται ¹⁶ ἔτι ἐκ κοιλίας μητρὸς αὐτοῦ, καὶ πολλοὺς τῶν υἱῶν Ἰσραὴλ ἐπιστρέψει ἐπὶ κύριον ¹⁷ τὸν θεὸν αὐτῶν· καὶ αὐτὸς προελεύσεται ἐνώπιον αὐτοῦ ἐν πνεύματι καὶ δυνάμει Ἠλεῖα, ἐπιστρέψαι καρδίας πατέρων ἐπὶ τέκνα καὶ ἀπειθεῖς ἐν φρονήσει δικαίων ¹⁸ ἐτοιμάσαι κυρίῳ λαὸν κατεσκευασμένον.^b καὶ εἶπεν Ζαχαρίας πρὸς τὸν ἄγγελον· Κατὰ τί γινώσκειαι τοῦτο; ἐγὼ γάρ εἰμι πρεσβύτερος καὶ ἡ γυνὴ μου προβεβηκυῖα ἐν ¹⁹ ταῖς ἡμέραις αὐτῆς. καὶ ἀποκριθεὶς ὁ ἄγγελος εἶπεν αὐτῷ· Ἐγὼ εἰμι Γαβριὴλ ὁ παρεστηκὼς ἐνώπιον τοῦ θεοῦ, καὶ ἀπεστάλην λαλῆσαι πρὸς σέ καὶ εὐαγγελίσασθαί ²⁰ σοι ταῦτα· καὶ ἰδοὺ ἔσθι σιωπῶν καὶ μὴ δυνάμενος λαλῆσαι ἄχρι ἥς ἡμέρας γένηται ταῦτα, ἀνθ' ὧν οὐκ ἐπίστευσας τοῖς λόγοις μου, οἵτινες πληρωθήσονται εἰς τὸν καιρὸν ²¹ αὐτῶν. καὶ ἦν ὁ λαὸς προσδοκῶν τὸν Ζαχαρίαν, καὶ θαυμάζον ἐν τῷ χρονίζειν αὐτόν

^a Exod. xxx. 6-8.^b Comp. Mal. iii. 1, 23 sq. [iv. 5-6].

§ 3. 5. τοῦ βασιλ. G. L.
17. Ἡλείου G. Ἠλείου L. T.

ἡ γυν. αὐτοῦ G.

6. ἐνώπιον G. L.

15. τοῦ Κυρ. L. [T]

§ 3. Much effort has been made, but hitherto in vain, to fix the time of the service of Zacharias. As he was not high-priest, there is no ground for the assumption that it was on the great day of Atonement, the tenth of the seventh month. Neither is it possible to argue from the original appointment of the courses of the priests by David (1 Chron. xxiv. 7-18) and Solomon (2 Chron. viii. 14), on account of the subsequent disorders of the times and consequent changes in those courses. In Neh. xii. 1-7 there are twenty-two courses, of which Abia is the twelfth; in 12-21 there are twenty-one courses, of which Abia is the eleventh. What arrangement was made at the purification of the temple after its defilement by Antiochus, is unknown. Cf. Jarvis, *Introd. to Hist. of the Ch. Pt. II. ch. x. pp. 556-560*. The same irregularities and uncertainties vitiate the calculation often based upon the statement of Josephus, that the first course—which was that of Jehoiarib—had just entered on its service when the temple was destroyed by Titus, Aug. 5th. No reliance can be placed on any calculation of this kind.

ST. LUKE I.

- 22 ἐν τῷ ναφ. ἐξελθὼν δὲ οὐκ ἐδύνατο λαλήσαι αὐτοῖς, καὶ ἐπέγνωσαν ὅτι ὀπτασίαν
 ἐώρακεν ἐν τῷ ναφ. καὶ αὐτὸς ἦν διανεύων αὐτοῖς, καὶ διέμενεν κωφός.
 23 Καὶ ἐγένετο ὡς ἐπλήσθησαν αἱ ἡμέραι τῆς λειτουργίας αὐτοῦ, ἀπῆλθεν εἰς τὸν
 24 οἶκον αὐτοῦ. μετὰ δὲ ταύτας τὰς ἡμέρας συνέλαβεν Ἑλισάβετ ἡ γυνὴ αὐτοῦ, καὶ
 25 περιέκρυβεν ἑαυτὴν μῆνας πέντε, λέγουσα ὅτι οὕτως μοι πεποίηκεν κύριος ἐν ἡμέραις
 αἷς ἐπεῖδεν ἀφελεῖν ὄνειδός μου ἐν ἀνθρώποις.

§ 4. Gabriel announces to the Virgin Mary that Jesus shall be born of her.
Nazareth.

ST. LUKE I. 26–38.

- 26 Ἐν δὲ τῷ μηνὶ τῷ ἕκτῳ ἀπεσταλὴ ὁ ἄγγελος Γαβριὴλ ἀπὸ τοῦ θεοῦ εἰς πόλιν τῆς
 27 Γαλιλαίας ἣ ὄνομα Ναζαρέθ, πρὸς παρθένον ἐμνηστευμένην ἀνδρὶ ᾧ ὄνομα Ἰωσήφ,
 28 ἐξ οἴκου Δαυεὶδ, καὶ τὸ ὄνομα τῆς παρθένου Μαριάμ. καὶ εἰσελθὼν πρὸς αὐτὴν ὁ
 29 ἄγγελος εἶπεν· Χαῖρε κεχαριτωμένη, ὁ κύριος μετὰ σοῦ. ἡ δὲ ἐπὶ τῷ λόγῳ διετα-
 30 ράχθη, καὶ διελογίζετο ποταπὸς εἴη ὁ ἀσπασμὸς οὗτος. καὶ εἶπεν ὁ ἄγγελος αὐτῇ·
 31 Μὴ φοβοῦ, Μαριάμ· εἴρες γὰρ χάριν παρὰ τῷ θεῷ. καὶ ἰδοὺ συλλήμψῃ ἐν γαστρὶ
 32 καὶ τέξῃ υἱόν,^a καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν. οὗτος ἔσται μέγας καὶ υἱὸς
 33 ὑψίστου κληθήσεται, καὶ δώσει αὐτῷ κύριος ὁ θεὸς τὸν θρόνον Δαυεὶδ τοῦ πατρὸς
 34 αὐτοῦ, καὶ βασιλεύσει ἐπὶ τὸν οἶκον Ἰακώβ εἰς τοὺς αἰῶνας, καὶ τῆς βασιλείας αὐτοῦ
 35 οὐκ ἔσται τέλος.^b εἶπεν δὲ Μαριάμ πρὸς τὸν ἄγγελον· Πῶς ἔσται τοῦτο, ἐπεὶ ἄνδρα
 36 οὐ γινώσκω; καὶ ἀποκριθεὶς ὁ ἄγγελος εἶπεν αὐτῇ· Πνεῦμα ἅγιον ἐπελεύσεται ἐπὶ
 37 σέ, καὶ δύναμις ὑψίστου ἐπισκιάσει σοι· διὸ καὶ τὸ γεννώμενον ἅγιον κληθήσεται
 38 υἱὸς θεοῦ. καὶ ἰδοὺ Ἑλισάβετ ἡ συγγενὴς σου καὶ αὕτη συνεληφύα υἱὸν ἐν γήρῃ
 39 αὐτῆς, καὶ οὗτος μὴν ἕκτος ἐστὶν αὐτῇ τῇ καλουμένῃ στείρῃ· ὅτι οὐκ ἀδυνατήσει
 40 παρὰ τοῦ θεοῦ πᾶν ῥήμα. εἶπεν δὲ Μαριάμ· Ἰδοὺ ἡ δούλη κυρίου· γένοιτό μοι
 κατὰ τὸ ῥήμά σου. καὶ ἀπῆλθεν ἀπ' αὐτῆς ὁ ἄγγελος.

§ 5. Mary visits Elizabeth.—*Hill Country of Judea.*

ST. LUKE I. 39–56.

- 39 Ἀναστᾶσα δὲ Μαριάμ ἐν ταῖς ἡμέραις ταύταις ἐπορεύθη εἰς τὴν ὄρεινὴν μετὰ
 40 σπουδῆς εἰς πόλιν Ἰούδα,^c καὶ εἰσῆλθεν εἰς τὸν οἶκον Ζαχαρίου καὶ ἡσπάσατο

^a Isa. vii. 14.^b Dan. ii. 44; Jno. xii. 34.^c Josh. xxi. 9–11.

§ 3. 22. ἡδύνατο G. 25. ὁ Κύρ. G. τὸ δνειδ. G. L.

§ 4. 26. ὁπό G. L. 27. ἐμνηστευμένην G. 28. add εὐλογημένην σὺ ἐν γυναιξίν G ° L. [T]
 A C D X Γ Δ Λ Π al. pl. It. Vg. Syr. Æth. etc. om. κ B L etc. 29. ἡ δὲ ἰδοῦσα L. λόγῳ
 αὐτοῦ L. 36. συγγενῆς G. T. γήρῃ 37. παρὰ τῷ Θεῷ G. L.

§ 5. The conjecture of Reland (Palæst. p. 870) adopted by Robinson (Harm. in loco. p. 180) that Ἰούδα is a softened form for Ἰούνα, a city of the priests in the mountains of Judah, south of Hebron (Cf. Josh. xv. 55; xxi. 16) which still exists under the same name, although worthy of consideration, lacks any positive evidence in its favor. It is against such a supposition that there is no tradition of its being the birth-place of John among the inhabitants, nor are there any local memorials. See Andrews's Life of our Lord, 4th ed. p. 46.

ST. LUKE I.

- 41 τὴν Ἑλισάβετ. καὶ ἐγένετο ὡς ἤκουσεν τὸν ἀσπασμὸν τῆς Μαρίας ἡ Ἑλισάβετ, ἐσκίρτησεν τὸ βρέφος ἐν τῇ κοιλίᾳ αὐτῆς· καὶ ἐπλήσθη πνεύματος ἁγίου ἡ Ἑλισάβετ,
 42 'καὶ ἀνεφώνησεν κραυγὴ μεγάλη καὶ εἶπεν· Εὐλογημένη σὺ ἐν γυναιξίν, καὶ εὐλογη-
 43 μένος ὁ καρπὸς τῆς κοιλίας σου. καὶ πόθεν μοι τοῦτο ἵνα ἔλθῃ ἡ μήτηρ τοῦ κυρίου
 44 μου πρὸς ἐμὴ; ἰδοὺ γὰρ ὡς ἐγένετο ἡ φωνὴ τοῦ ἀσπασμοῦ σου, εἰς τὰ ὠτά μου,
 45 ἐσκίρτησεν ἐν ἀγαλλιάσει τὸ βρέφος ἐν τῇ κοιλίᾳ μου. καὶ μακαρία ἡ πιστεύσασα
 46 ὅτι ἔσται τελείωσις τοῖς λελαλημένοις αὐτῇ παρὰ κυρίου.
 47 Καὶ εἶπεν Μαριάμ·^a Μεγαλύνει ἡ ψυχὴ μου τὸν κύριον, 'καὶ ἠγαλλίασεν τὸ πνεῦμά
 48 μου ἐπὶ τῷ θεῷ τῷ σωτηρῇ μου, 'ὅτι ἐπέβλεψεν ἐπὶ τὴν ταπεινώσιν τῆς δούλης αὐτοῦ.
 49 ἰδοὺ γὰρ ἀπὸ τοῦ νῦν μακαριοῦσίν με πᾶσαι αἱ γενεαί, 'ὅτι ἐποίησέν μοι μεγάλα ὁ
 50 δυνατός. καὶ ἅγιον τὸ ὄνομα αὐτοῦ, 'καὶ τὸ ἔλεος αὐτοῦ εἰς γενεὰς καὶ γενεὰς τοῖς
 51 φοβουμένοις αὐτόν. ἐποίησεν κράτος ἐν βραχίονι αὐτοῦ, διεσκόρπισεν ὑπερηφάνους
 52 διανοίᾳ καρδίας αὐτῶν· καθεῖλεν δυνάστας ἀπὸ θρόνων καὶ ὑψώσεν ταπεινοὺς,
 53 'πεινῶντας ἐνέπλησεν ἀγαθῶν καὶ πλουτοῦντας ἐξαπέστειλεν κενούς. ἀντελάβετο
 54 'Ἰσραὴλ παιδὸς αὐτοῦ, μνησθῆναι ἐλέους, 'καθὼς ἐλάλησεν πρὸς τοὺς πατέρας ἡμῶν,
 55 τῷ Ἀβραάμ καὶ τῷ σπέρματι αὐτοῦ εἰς τὸν αἰῶνα.^b
 56 Ἐμεινεν δὲ Μαριάμ σὺν αὐτῇ ὡς μῆνας τρεῖς καὶ ὑπέστρεψεν εἰς τὸν οἶκον αὐτῆς.

§ 6. Birth of John the Baptist. — *Hill Country of Judea.*

ST. LUKE I. 57-80.

- 57 Τῇ δὲ Ἑλισάβετ ἐπλήσθη ὁ χρόνος τοῦ τεκεῖν αὐτήν, καὶ ἐγέννησεν υἱόν. καὶ
 58 ἤκουσαν οἱ περίοικοι καὶ οἱ συγγενεῖς αὐτῆς ὅτι ἐμεγάλυνεν κύριος τὸ ἔλεος αὐτοῦ
 μετ' αὐτῆς, καὶ συνέχαιρον αὐτῇ.
 59 Καὶ ἐγένετο ἐν τῇ ἡμέρᾳ τῇ ὀγδόῃ ἦλθον περιτεμεῖν τὸ παιδίον,^c καὶ ἐκάλουν αὐτὸ ἐπὶ
 60 τῷ ὀνόματι τοῦ πατρὸς αὐτοῦ Ζαχαρίαν. καὶ ἀποκριθεῖσα ἡ μήτηρ αὐτοῦ εἶπεν· Οὐχί,
 61 ἀλλὰ κληθήσεται Ἰωάννης. καὶ εἶπαν πρὸς αὐτήν ὅτι οὐδεὶς ἐστὶν ἐκ τῆς συγγενείας
 62 σου ὃς καλεῖται τῷ ὀνόματι τούτῳ. ἐνένευον δὲ τῷ πατρὶ αὐτοῦ τὸ τί ἂν θέλοι
 63 καλεῖσθαι αὐτό. καὶ αἰτήσας πινακίδιον ἔγραψεν λέγων· Ἰωάννης ἐστὶν τὸ ὄνομα
 64 αὐτοῦ. καὶ ἐθαύμασαν πάντες. ἠνεύχθη δὲ τὸ στόμα αὐτοῦ παραχρῆμα καὶ ἡ
 65 γλῶσσα αὐτοῦ, καὶ ἐλάλει εὐλογῶν τὸν θεόν. καὶ ἐγένετο ἐπὶ πάντας φόβος τοὺς
 66 περιουκοῦντας αὐτούς, καὶ ἐν ὅλῃ τῇ ὄρεινῇ τῆς Ἰουδαίας διελαλεῖτο πάντα τὰ ῥήματα
 67 ταῦτα, 'καὶ ἔθεντο πάντες οἱ ἀκούσαντες ἐν τῇ καρδίᾳ αὐτῶν, λέγοντες· Τί ἄρα τὸ
 68 παιδίον τοῦτο ἔσται; καὶ γὰρ χεὶρ κυρίου ἦν μετ' αὐτοῦ.
 69 Καὶ Ζαχαρίας ὁ πατὴρ αὐτοῦ ἐπλήσθη πνεύματος ἁγίου καὶ ἐπροφῆτευσεν λέγων·
 70 Εὐλογητὸς κύριος ὁ θεὸς τοῦ Ἰσραὴλ, ὅτι ἐπεσκέψατο καὶ ἐποίησεν λύτρωσιν τῷ λαῷ
 71 αὐτοῦ, 'καὶ ἠγειρεν κέρας σωτηρίας ἡμῖν ἐν οἴκῳ Δαυεὶδ παιδὸς αὐτοῦ, 'καθὼς ἐλάλησεν·
 72 διὰ στόματος τῶν ἁγίων ἀπ' αἰῶνος προφητῶν αὐτοῦ, 'σωτηρίαν ἐξ ἐχθρῶν ἡμῶν καὶ

^a 1 Sam. ii. 1.^b Gen. xxii. 16 ss.^c Gen. xvii. 12; Lev. xii. 3.

§ 5. 42. φωνῇ G. L. 43. με G. L. T. 49. μεγαλεῖα G. 50. γενεῶν G. L. (eis γενεὰν
 καὶ γενεάν G. ++, γενεὰς καὶ γενεὰς G. +). 56. ὥσεί G.

§ 6. 59. τῇ ὀγδόῃ ἡμέρᾳ G. ++ 61. εἶπον G. L. ἐν τῇ συγγενείᾳ G. + 62. αὐτόν G.
 66. om. γὰρ G. 67. προφῆτευσεν G. 69. ἐν τῷ οἴκ. Δαβ. τοῦ παιδ. G. 70. ἁγ. τῶν
 ἀπ' αἰ. G. L.

ST. LUKE I.

72 ἐκ χειρὸς πάντων τῶν μισούντων ἡμᾶς, ποιῆσαι ἔλεος μετὰ τῶν πατέρων ἡμῶν καὶ
 73 μνησθῆναι διαθήκης ἀγίας αὐτοῦ, ὅρκον ὃν ὤμοσεν πρὸς Ἀβραὰμ* τὸν πατέρα ἡμῶν,
 74 τοῦ δοῦναι ἡμῖν ἀφόβως ἐκ χειρὸς ἐχθρῶν ῥυθθέντας λατρεῖν αὐτῷ ἐν δσιότητι καὶ
 75 δικαιοσύνῃ ἐνώπιον αὐτοῦ πάσας τὰς ἡμέρας ἡμῶν. καὶ σὺ δὲ παιδίον προφήτης
 ὑψίστου κληθήσῃ· προπορεύσῃ γὰρ πρὸ προσώπου κυρίου ἐτοιμάσαι ὁδοὺς αὐτοῦ,^b
 77 τοῦ δοῦναι γνῶσιν σωτηρίας τῷ λαῷ αὐτοῦ ἐν ἀφέσει ἁμαρτιῶν αὐτῶν ἰδιὰ σπλάγχνα
 78 ἐλέους θεοῦ ἡμῶν, ἐν οἷς ἐπεσκέψατο ἡμᾶς ἀνατολὴ ἐξ ὕψους ἐπιφάναι τοῖς ἐν σκότει
 79 καὶ σκιᾷ θανάτου καθημένοις, τοῦ κατευθῆναι τοὺς πόδας ἡμῶν εἰς ὁδὸν εἰρήνης.
 80 Τὸ δὲ παιδίον ἠΐξανε καὶ ἐκραταιοῦτο πνεύματι, καὶ ἦν ἐν ταῖς ἐρήμοις ἕως ἡμέρας
 ἀναδείξωσ αὐτοῦ πρὸς τὸν Ἰσραήλ.

§ 7. An Angel appears to Joseph in a dream. — *Nazareth.*ST. MATT. I. 18–25.^a

18 Τοῦ δὲ Ἰησοῦ Χριστοῦ ἡ γένεσις οὕτως ἦν. μνηστεύσεως τῆς μητρὸς αὐτοῦ Μαρίας
 τῇ Ἰωσήφ, πρὶν ἢ συνελθεῖν αὐτοὺς εὗρεθῇ ἐν γαστρὶ ἔχουσα ἐκ πνεύματος ἁγίου.
 19 Ἰωσήφ δὲ ὁ ἀνὴρ αὐτῆς, δίκαιος ὢν καὶ μὴ θέλων αὐτὴν δειγματίζειν, ἐβουλήθη λάθρα
 20 ἀπολῦσαι αὐτήν.^c ταῦτα δὲ αὐτοῦ ἐνθυμηθέντος, ἰδοὺ ἄγγελος κυρίου κατ' ὄναρ
 ἐφάνη αὐτῷ λέγων· Ἰωσήφ υἱὸς Δαυεὶδ, μὴ φοβηθῆς παραλαβεῖν Μαριάμ τὴν
 21 γυναῖκά σου· τὸ γὰρ ἐν αὐτῇ γεννηθὲν ἐκ πνεύματος ἁγίου. τέξεται δὲ υἱόν,
 καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν· αὐτὸς γὰρ σώσει τὸν λαὸν αὐτοῦ ἀπὸ τῶν
 22 ἁμαρτιῶν αὐτῶν. τοῦτο δὲ ὅλον γέγονεν ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ κυρίου διὰ τοῦ
 23 προφήτου λέγοντος·^d Ἴδου ἡ παρθένος ἐν γαστρὶ ἔξει καὶ τέξεται υἱόν, καὶ καλέσουσιν
 24 τὸ ὄνομα αὐτοῦ Ἐμμανουήλ, ὃ ἐστὶν μεθερμηνεύμενον μετ' ἡμῶν ὁ θεός. ἐγερθεὶς
 25 βεβῆκεν τὴν γυναῖκα αὐτοῦ· καὶ οὐκ ἐγίνωσκεν αὐτὴν ἕως οὗ [ἔτεκεν υἱόν] —

§ 8. Jesus is born. — *Bethlehem.*ST. MATT. I. 25.^b

ST. LUKE II. 1–7.

1 Ἐγένετο δὲ ἐν ταῖς ἡμέραις ἐκείναις ἐξῆλθεν δόγμα
 παρὰ Καίσαρος Αἰγούστου ἀπογράφεσθαι πᾶσαν τὴν

^a Gen. xxii. 16 ss. ^b Isa. xl. 3; Mal. iii. 1. ^c Deut. xxiv. 1. ^d Isa. vii. 14. Ἴδου ἡ παρθένος ἐν γαστρὶ λήφεται (ἐξεί) καὶ τέξεται υἱόν, καὶ καλέσεις (ἐκ καλεσειτο) τὸ ὄνομα αὐτοῦ Ἐμμανουήλ. Heb. for παρθένος is מַרְדִּיָּה which occurs elsewhere only Gen. xxiv. 43; Exod. ii. 8; Ps. lxxviii. 25 (26); Prov. xxx. 19; Cant. i. 3; vi. 8.

§ 6. 74. χειρ. τῶν ἐχθ. ἡμῶν G. [ἡμῶν L.]. 75. ἡμέρας τῆς ζωῆς. 76. om. δὲ G. L.
 § 7. 18. γένεσις μυστ. γὰρ τ. G. 19. παραδειγματίζειν G. + 22. ὑπὸ τοῦ K. G.
 24. διεγερθεὶς G. ὁ Ἰωσ. G. L. T. 25. τὸν υἱὸν αὐτῆς τὸν πρωτότοκον G. CDEKLMSUVΓΔΠ
 al. pl. Syr. utr. Arm. Æth. etc. Athan. Epiph. etc. as in text L. T. αBZ 1. 33. etc. Syr. Curet.
 Ambr. etc.

§ 8. The question of the date of the birth of Christ cannot be here discussed. A large collection of authorities on the subject may be found in Jarvis's Introd. to the Hist. of the Ch. The most commonly accepted date is B.C. 4, some scholars placing it a year or two earlier,

ST. MATT. I.

ST. LUKE II.

- 2 οἰκουμένην. αὕτη ἀπογραφὴ ἐγένετο πρώτη ἡγεμο-
 3 νέοντος τῆς Συρίας Κυρηνίου. καὶ ἐπορεύοντο πάντες
 4 ἀπογράφεσθαι, ἕκαστος εἰς τὴν ἑαυτοῦ πόλιν. ἀνέβη
 δὲ καὶ Ἰωσήφ ἀπὸ τῆς Γαλιλαίας ἐκ πόλεως Ναζαρέθ
 εἰς τὴν Ἰουδαίαν εἰς πόλιν Δαυεὶδ ἣτις καλεῖται
 Βηθλεέμ, διὰ τὸ εἶναι αὐτὸν ἐξ οἴκου καὶ πατριᾶς
 5 Δαυεὶδ, ἀπογράψασθαι σὺν Μαριὰμ τῇ ἐμνηστευμένῃ
 αὐτῷ, οὓση ἐγκύψ.
 6 Ἐγένετο δὲ ἐν τῷ εἶναι αὐτοὺς ἐκεῖ ἐπλήσθησαν αἱ
 7 ἡμέραι τοῦ τεκεῖν αὐτήν, καὶ ἔτεκεν τὸν υἱὸν αὐτῆς
 τὸν πρωτότοκον, καὶ ἐσπαργάνωσεν αὐτὸν καὶ ἀνέκλινεν
 αὐτὸν ἐν φάτνῃ, διότι οὐκ ἦν αὐτοῖς τόπος ἐν τῷ
 καταλύματι.
- 28^b—ἔτεκεν υἱόν, καὶ ἐκάλεσεν
 τὸ ὄνομα αὐτοῦ Ἰησοῦν.

§ 9. The Genealogies.

ST. MATT. I. 1-17.

ST. LUKE III. 23-38 (inverted).

- 1 Βίβλος γενέσεως Ἰησοῦ Χριστοῦ υἱοῦ Δαυεὶδ
 υἱοῦ Ἀβραάμ

28 Τοῦ Θεοῦ. τοῦ Ἀδὰμ τοῦ Σὴθ

§ 8. 2. ἡ ἀπογρ. G. 3. ἰδίαν πολ. G. 5. μεμνηστευμένη αὐτῷ γυναῖκί G. 7. τῇ
 φάτ. G.^o

others a little later. The present era was fixed by Dionysius Exiguus in the sixth century, and first used in history by Bede early in the eighth, and soon after introduced into public transactions by Pepin and Charlemagne.

Discussions have been almost endless also in regard to the time of the year of our Lord's birth; and the subject must be passed by with the same general reference. Meantime there seems no sufficient reason for giving up the date, Dec. 25th, so long and so generally observed, and which agrees well with such indications as we have of the time, even though it be now impossible to decide positively upon its accuracy on other than traditional grounds. It appears from St. Augustine (Quæst. in Exod. xxiii. 19; Enar. in Ps. cxxxii; liber de diver. quæst. 83, quæst. 56; de Trin. iv. 5, etc.) that this day was observed in the West in his time as an ancient custom; and from St. Chrysostom (in diem natalem D. N. J. Christi, op. ed. Montf. tom. ii. pp. 354-358) — who glowingly advocates the accuracy of the date — that it was introduced into the East from the West about A.D. 376 and its observance spread rapidly and widely. Some evidence in its favor may be found collected in Selden's very learned work, "A Tract proving the Nativity of our Savior to be on the 25th of December."

The clause in Luke ii. 2 αὕτη ἀπογραφὴ πρώτη ἐγένετο, κ.τ.λ. has also occasioned discussion. Suffice it here to say that ἀπογράφεσθαι and ἀπογραφὴ πᾶς, and probably must, mean *enrolment* with a view to taxation. See J. Von Gumpach's "The Gospel Narrative vindicated, or the Roman Census, Lk. ii. 1-5, explained, etc." (London: S. Bagster and Sons). He argues that by a collation of several statements of ancient authors, the fact of such an enrolment at this very time is proved. He also notes that the census being Roman, yet carried into effect under Herod, was necessarily marked by both Roman and Jewish characteristics; the former in the registration of women and children, the latter in obliging each one to be registered "in his own city."

In regard to the governorship of Cyrenius, see Introductory note, p. 1.

§ 9. For remarks on these Genealogies see Introductory note to Part I. pp. 1-5.

ST. MATT. I.

ST. LUKE III.

- 2 Ἀβραὰμ ἐγέννησεν τὸν Ἰσαὰκ, Ἰσαὰκ δὲ ἐγέννησεν τὸν Ἰακώβ, Ἰακώβ δὲ ἐγέννησεν τὸν
 3 Ἰούδαν καὶ τοὺς ἀδελφοὺς αὐτοῦ, Ἰούδας δὲ ἐγέννησεν τὸν Φαρὲς καὶ τὸν Ζαρὰ ἐκ τῆς Θάμαρ, Φαρὲς δὲ ἐγέννησεν τὸν Ἑσρῶμ, Ἑσρῶμ δὲ
 4 ἐγέννησεν τὸν Ἀράμ, Ἀράμ δὲ ἐγέννησεν τὸν Ἀμιναδάβ, Ἀμιναδάβ δὲ ἐγέννησεν τὸν Ναασσών,
 5 Ναασσών δὲ ἐγέννησεν τὸν Σαλμών, Σαλμών δὲ ἐγέννησεν τὸν Βοὲς ἐκ τῆς Ῥαχάβ, Βοὲς δὲ ἐγέννησεν τὸν Ἰωβηδ ἐκ τῆς Ῥούθ, Ἰωβηδ δὲ
 6 ἐγέννησεν τὸν Ἰεσσαί, Ἰεσσαί δὲ ἐγέννησεν τὸν Δαυεὶδ τὸν βασιλέα.* Δαυεὶδ δὲ ἐγέννησεν τὸν
 7 Σολομῶνα ἐκ τῆς τοῦ Οὐρίου, Σολομὼν δὲ ἐγέννησεν τὸν Ῥοβοάμ, Ῥοβοάμ δὲ ἐγέννησεν
 8 τὸν Ἀβιά, Ἀβιά δὲ ἐγέννησεν τὸν Ἀσάφ, Ἀσάφ δὲ ἐγέννησεν τὸν Ἰωσαφάτ, Ἰωσαφάτ δὲ ἐγέννησεν τὸν Ἰωράμ, Ἰωράμ δὲ ἐγέννησεν τὸν Ὀζείαν,
 9 Ὀζείας δὲ ἐγέννησεν τὸν Ἰωάθαμ, Ἰωάθαμ δὲ ἐγέννησεν τὸν Ἀχαζ, Ἀχαζ δὲ ἐγέννησεν τὸν
 10 Ἐζεκίαν, Ἐζεκίας δὲ ἐγέννησεν τὸν Μανασσῆ, Μανασσῆ δὲ ἐγέννησεν τὸν Ἀμώς, Ἀμώς δὲ
 11 ἐγέννησεν τὸν Ἰωσειάν, Ἰωσειας δὲ ἐγέννησεν τὸν Ἰεχονίαν καὶ τοὺς ἀδελφοὺς αὐτοῦ ἐπὶ τῆς
 12 μετοικεσίας Βαβυλῶνος. μετὰ δὲ τὴν μετοικεσίαν Βαβυλῶνος Ἰεχονίας ἐγέννησεν τὸν Σαλαθιήλ, Σαλαθιήλ δὲ ἐγέννησεν τὸν Ζοροβάβελ,
 13 Ζοροβάβελ δὲ ἐγέννησεν τὸν Ἀβιούδ, Ἀβιούδ δὲ ἐγέννησεν τὸν Ἐλιακίμ, Ἐλιακίμ δὲ ἐγέννησεν τὸν
 14 Ἀζώρ, Ἀζώρ δὲ ἐγέννησεν τὸν Σαδώκ, Σαδώκ δὲ ἐγέννησεν τὸν Ἀχείμ, Ἀχείμ δὲ
 15 ἐγέννησεν τὸν Ἐλιοῦδ, Ἐλιοῦδ δὲ ἐγέννησεν τὸν Ἐλεάζαρ, Ἐλεάζαρ δὲ ἐγέννησεν τὸν Μαθθάν,
 16 Μαθθάν δὲ ἐγέννησεν τὸν Ἰακώβ, Ἰακώβ δὲ ἐγέννησεν

- 27 τοῦ Ἐνὼς τοῦ Καϊνὰμ τοῦ Μαλεεὶλ τοῦ Ἰάρετ τοῦ Ἐνὼχ τοῦ
 28 Μαθουσαλὰ τοῦ Λάμεχ τοῦ Νῶε τοῦ Σῆμ τοῦ Ἀρφαξὰδ τοῦ Καϊνὰμ τοῦ Σαλὰ τοῦ Ἐβερ τοῦ
 34 Φαλὲκ τοῦ Ῥαγαὺ τοῦ Σεροὺχ τοῦ Ναχωρ τοῦ Θάρα τοῦ Ἀβραὰμ
 35 τοῦ Ἰσαὰκ τοῦ Ἰακώβ τοῦ Ἰούδα τοῦ Φαρὲς τοῦ

Ἑσρῶμ τοῦ Ἀρναί τοῦ Ἀδμεν τοῦ Ἀμιναδάβ

- 32 τοῦ Ναασσών τοῦ Σαλὰ τοῦ Βοὲς τοῦ Ἰωβηδ τοῦ Ἰεσσαί τοῦ Δαυεὶδ

* 3-6. Cf. Ruth 18-22; 1 Chron. ii. 10-13.

§ 9. MATT. 6. Δαβὶδ δὲ ὁ βασιλεὺς ἐγέν. G. LK. 33. Ἀράμ G. L. T. as in text ἈΒΛΧ Γ etc. 32. Σαλμών G. L. T.

ST. MATT. I.

ST. LUKE III.

τὸν Ἰωσήφ τὸν ἄνδρα Μαρίας, ἐξ ἧς ἐγεννήθη
 17 Ἰησοῦς ὁ λεγόμενος Χριστός. πᾶσαι οὖν αἱ
 γενεαὶ ἀπὸ Ἀβραάμ ἕως Δαυεὶδ γενεαὶ δεκα-
 τέσσαρες, καὶ ἀπὸ Δαυεὶδ ἕως τῆς μετοικεσίας
 Βαβυλῶνος γενεαὶ δεκατέσσαρες, καὶ ἀπὸ τῆς
 μετοικεσίας Βαβυλῶνος ἕως τοῦ Χριστοῦ γενεαὶ
 δεκατέσσαρες.

τοῦ Ναθὰμ τοῦ Ματθαθα τοῦ
 30 Μενὰ τοῦ Μελεὰ τοῦ Ἐλιακίμ
 τοῦ Ἰωνὰμ τοῦ Ἰωσήφ τοῦ Ἰούδα
 29 τοῦ Συμεὼν τοῦ Λευὶ τοῦ Μαθ-
 θὰθ τοῦ Ἰωρεὶμ τοῦ Ἐλιέζερ τοῦ
 28 Ἰησοῦ τοῦ Ἡρ τοῦ Ἐλμαδὰμ
 τοῦ Κωσὰμ τοῦ Ἀδδεὶ τοῦ Μελχεὶ
 27 τοῦ Νηρεὶ τοῦ Σαλαθιὴλ τοῦ
 Ζοροβάβελ τοῦ Ῥησὰ τοῦ Ἰω-
 26 ἀνὰ τοῦ Ἰωδὰ τοῦ Ἰωσήφ τοῦ
 Σεμεὶν τοῦ Ματθαίου τοῦ Μαὰθ
 25 τοῦ Ναγγαὶ τοῦ Ἑσλαὶ τοῦ
 Ναοὺμ τοῦ Ἀμὼς τοῦ Ματθαίου
 24 τοῦ Ἰωσήφ τοῦ Ἰανναὶ τοῦ Μελχεὶ
 23 τοῦ Λευὶ τοῦ Μαθθαθ τοῦ Ἡλεί
 22 Καὶ αὐτοὶ ἦν Ἰησοῦς ἀρχόμε-
 νος ὥσει ἐτῶν τριάκοντα, ἔν νιός,
 ὡς ἐνομίζετο, Ἰωσήφ,

§ 10. An Angel announces the Birth to the Shepherds. — *Near Bethlehem.*

ST. LUKE II. 8-20.

8 Καὶ ποιμένες ἦσαν ἐν τῇ χώρᾳ τῇ αὐτῇ ἀγραυλοῦντες καὶ φυλάσσοντες φυλακὰς
 9 τῆς νυκτὸς ἐπὶ τὴν ποίμνην αὐτῶν. καὶ ἄγγελος κυρίου ἐπέστη αὐτοῖς καὶ δόξα
 10 κυρίου περιέλαμψεν αὐτούς, καὶ ἐφοβήθησαν φόβον μέγαν. καὶ εἶπεν αὐτοῖς ὁ
 ἄγγελος· Μὴ φοβεῖσθε· ἰδοὺ γὰρ εὐαγγελίζομαι ὑμῖν χαρὰν μεγάλην, ἣτις ἔσται
 11 παντὶ τῷ λαῷ, ὅτι ἐτέχθη ὑμῖν σήμερον σωτήρ, ὃς ἐστιν Χριστὸς κύριος, ἐν πόλει
 12 Δαυεὶδ. καὶ τοῦτο ὑμῖν τὸ σημεῖον, εὐρήσετε βρέφος ἐσπαργανωμένον ἐν φάτῃ.
 13 καὶ ἐξαίφνης ἐγένετο σὺν τῷ ἄγγέλῳ πλῆθος στρατιᾶς οὐρανοῦ αἰνούντων τὸν θεὸν
 14 καὶ λεγόντων· Δόξα ἐν ὑψίστοις θεῷ καὶ ἐπὶ γῆς εἰρήνῃ ἐν ἀνθρώποις εὐδοκίας.
 15 καὶ ἐγένετο, ὡς ἀπῆλθον ἀπ' αὐτῶν εἰς τὸν οὐρανὸν οἱ ἄγγελοι, οἱ ποιμένες ἐλάλουν
 πρὸς ἀλλήλους· Διέλθωμεν δὴ ἕως Βηθλεὲμ καὶ ἰδωμεν τὸ ῥῆμα τοῦτο τὸ γεγονός
 16 ὃ ὁ κύριος ἐγνώρισεν ἡμῖν. καὶ ἦλθαν σπεύσαντες καὶ ἀνεύραν τὴν τε Μαρίαν καὶ
 17 τὸν Ἰωσήφ καὶ τὸ βρέφος κείμενον ἐν τῇ φάτῃ· ἰδόντες δὲ ἐγνώρισαν περὶ τοῦ
 18 ῥήματος τοῦ λαληθέντος αὐτοῖς περὶ τοῦ παιδίου τούτου. καὶ πάντες οἱ ἀκούσαντες

§ 9. LK. 23. δ Ἰης. G. L. ὡς, ὡς ἐνομίζ. νιός G. L. AXΓΔΔΠ, etc., as in text NBL, I, 118, etc. Great variety of spelling in this section is passed over.

§ 10. 9. καὶ ἰδοὺ ἄγγ. G. L. [T.]. 12. κείμενον ἐν τῇ φάτ. (κείμενον ἐν φάτ. G. L. T. καὶ κείμ. T. [L.]). 14. εὐδοκία G. T. N⁸B⁸L⁸P⁸Γ⁸Δ Syr. etc., as text NABD It. Vg. etc. 15. καὶ οἱ ἄνθρωποι, οἱ ποιμ. G. [L. T.]. εἶπον G. L. T. 16. ἦλθον G. L. ἀνεύρον G. L. 17. διεγνώρισαν G.

ST. LUKE II.

19 ἐθαύμασαν περὶ τῶν λαληθέντων ὑπὸ τῶν ποιμένων πρὸς αὐτοὺς· ἡ δὲ Μαρία πάντα
20 συνετήρει τὰ ῥήματα ταῦτα συνβάλλουσα ἐν τῇ καρδίᾳ αὐτῆς. καὶ ὑπέστρεψαν οἱ
ποιμένες, δοξάζοντες καὶ αἰνοῦντες τὸν θεὸν ἐπὶ πᾶσιν οἷς ἤκουσαν καὶ ἔβον καθὼς
ἐλαλήθη πρὸς αὐτοὺς.

§ 11. The Circumcision and Presentation in the Temple.

Bethlehem and Jerusalem.

ST. LUKE II. 21–38.

21 Καὶ ὅτε ἐπλήσθησαν ἡμέραι ὅκτῳ τοῦ περιτεμεῖν αὐτόν, καὶ ἐκλήθῃ τὸ ὄνομα
αὐτοῦ Ἰησοῦς, τὸ κληθῆν ὑπὸ τοῦ ἀγγέλου πρὸ τοῦ συλλημφθῆναι αὐτόν ἐν τῇ κοιλίᾳ.
22 Καὶ ὅτε ἐπλήσθησαν αἱ ἡμέραι τοῦ καθαρισμοῦ αὐτῶν,^a κατὰ τὸν νόμον Μωϋσέως,
23 ἀνήγαγον αὐτὸν εἰς Ἱεροσόλυμα παραστήσαι τῷ κυρίῳ,^b καθὼς γέγραπται ἐν νόμῳ
24 κυρίου^c ὅτι πᾶν ἄρσεν διανοίγον μήτραν ἁγίον τῷ κυρίῳ κληθήσεται, καὶ τοῦ δοῦναι
θυσίαν κατὰ τὸ εἰρημένον ἐν τῷ νόμῳ κυρίου,^d ζεύγος τρυγόνων ἢ δύο νοσσοὺς
περιστερών.
25 Καὶ ἰδοὺ ἄνθρωπος ἦν ἐν Ἱερουσαλὴμ, ᾧ ὄνομα Συμεών, καὶ ὁ ἄνθρωπος οὗτος
δίκαιος καὶ εὐλαβής, προσδεχόμενος παράκλησιν τοῦ Ἰσραὴλ, καὶ πνεῦμα ἦν ἅγιον
26 ἐπ' αὐτόν· καὶ ἦν αὐτῷ κεκηρατισμένος ὑπὸ τοῦ πνεύματος τοῦ ἁγίου, μὴ ἰδεῖν
27 θάνατον πρὶν ἢ ἂν ἴδῃ τὸν Χριστὸν κυρίου. καὶ ἦλθεν ἐν τῷ πνεύματι εἰς τὸ ἱερόν·
καὶ ἐν τῷ εἰσαγαγεῖν τοὺς γονεῖς τὸ παιδίον Ἰησοῦν τοῦ ποιῆσαι αὐτοὺς κατὰ τὸ
28 εἰθισμένον τοῦ νόμου περὶ αὐτοῦ, καὶ αὐτὸς ἐδέξατο αὐτὸ εἰς τὰς ἀγκάλας καὶ
29 εὐλόγησεν τὸν θεὸν καὶ εἶπεν· Νῦν ἀπολύεις τὸν δοῦλόν σου, δέσποτα, κατὰ τὸ
30 ῥῆμά σου ἐν εἰρήνῃ, ὅτι εἶδον οἱ ὀφθαλμοί μου τὸ σωτήριόν σου, ὃ ἠτοίμασας κατὰ
31 ῥῆμά σου ἐν εἰρήνῃ, ὅτι εἶδον οἱ ὀφθαλμοί μου τὸ σωτήριόν σου, ὃ ἠτοίμασας κατὰ
32 πρόσωπον πάντων τῶν λαῶν, ἵφως εἰς ἀποκάλυψιν ἐθνῶν^d καὶ δόξαν λαοῦ σου
33 Ἰσραὴλ. καὶ ἦν ὁ πατὴρ αὐτοῦ καὶ ἡ μήτηρ αὐτοῦ θαυμάζοντες ἐπὶ τοῖς λαλουμένοις
34 περὶ αὐτοῦ. καὶ εὐλόγησεν αὐτοὺς Συμεὼν καὶ εἶπεν πρὸς Μαριὰμ τὴν μητέρα
αὐτοῦ· Ἰδοὺ οὗτος κεῖται εἰς πᾶσιν καὶ ἀνάστασιν πολλῶν ἐν τῷ Ἰσραὴλ καὶ εἰς
35 σημεῖον ἀντιλεγόμενον· καὶ σοὺ δὲ αὐτῆς τὴν ψυχὴν διελεύσεται ῥομφαία, ὥπως ἂν
ἀποκαλυφθῶσιν ἐκ πολλῶν καρδιῶν διαλογισμοί.
36 Καὶ ἦν Ἄννα προφῆτις, θυγάτηρ Φανουὴλ, ἐκ φυλῆς Ἀσὴρ· αὕτη προβεβηκυῖα
37 ἐν ἡμέραις πολλαῖς, ζήσασα μετὰ ἀνδρὸς ἑτῆς ἑπτὰ ἀπὸ τῆς παρθενίας αὐτῆς, καὶ
αὕτη χήρα ἔως ἐτῶν ὀγδοήκοντα τεσσάρων, ἣ οὐκ ἀφίστατο τοῦ ἱεροῦ νηστείας καὶ
38 δεήσεων λατρεύουσα νύκτα καὶ ἡμέραν. καὶ αὕτῃ τῇ ὥρᾳ ἐπιστάσα ἀνθωμολογεῖτο
τῷ θεῷ καὶ ἐλάλει περὶ αὐτοῦ πᾶσιν τοῖς προσδεχομένοις λύτρωσιν Ἱερουσαλὴμ.

§ 11. Cf. Gal. iv. 4. ^a Lev. xii. 4–6. καὶ τριάκοντα καὶ τρεῖς ἡμέρας καθήσεται ἐν ἔμῃ
ἀκαθάρτῃ αὐτῆς καὶ ὅταν ἀνακληρωθῶσιν αἱ ἡμέραι καθάρσεως αὐτῆς

^b Ex. xiii. 2. ἀγιασὲν μοι πᾶν πρωτότοκον πρωτογενὲς διανοίγον πᾶσαν μήτραν ἐν τοῖς υἱοῖς Ἰσραὴλ
ἀπὸ ἀνθρώπου ἔως κτήνους, ἐμοὶ ἔστιν. Cf. ver. 12, ss.; xxiv. 19; Num. iii. 12, 13; viii. 16, 17, etc.

^c Lev. xii. 8. ἐὰν δὲ μὴ εὐρίσκη ἡ χεὶρ αὐτῆς τὸ ἱκανὸν εἰς ἁμὸν, καὶ λήψεται δύο τρυγόνas
ἢ δύο νοσσοὺς περιστερῶν. ^d Cf. Isa. xlix. 6; Acts xiii. 47.

§ 10. 20. ἐπέστρεψαν εἶδον G. L. T.

§ 11. 21. τὸ παιδίον. 24. om. τῷ G. 26. om. ἂν G. L. (om. ἡ T). 28. ἀγκάλ. αὐτοῦ
(αὐτ. G.) [L. T.] 33. Ἰωσήφ καὶ ἡ μητ. L. (om. sec. αὐτοῦ G. T.) as text NBDL etc. 37. ὥς G.
ἀπὸ τοῦ ἱερ. G. L. 38. καὶ αὕτη, αὐτῇ G. τῷ Κυρίῳ G. ἐν Ἱερους. G. +

ST. MATT. II.

- 16 Τότε Ἡρώδης ἰδὼν ὅτι ἐνεπαίχθη ὑπὸ τῶν μάγων, ἐθυμώθη λίαν, καὶ ἀποστείλας ἀνείλεν πάντας τοὺς παῖδας τοὺς ἐν Βηθλεὲμ καὶ ἐν πᾶσι τοῖς ὁρίοις αὐτῆς ἀπὸ διετούς
17 καὶ κατωτέρω, κατὰ τὸν χρόνον ὃν ἠκρίβωσεν παρὰ τῶν μάγων. τότε ἐπληρώθη τὸ
18 ῥηθὲν διὰ Ἱερεμίου τοῦ προφήτου λέγοντος·^a Φωνὴ ἐν Ῥαμὰ ἠκούσθη, κλαυθμὸς καὶ ὀδυρμὸς πολὺς, Ῥαχὴλ κλαίουσα τὰ τέκνα αὐτῆς, καὶ οὐκ ἤθελεν παρακληθῆναι, ὅτι οὐκ εἰσίν.

§ 14. The Return, and Settlement at Nazareth.

ST. MATT. II. 19-23.

ST. LUKE II. 39-40.

- 19 Τελευτήσαντος δὲ τοῦ Ἡρώδου, ἰδὼν ἄγγελος κυρίου φαίνεται κατ' ὄναρ τῷ Ἰωσήφ ἐν Αἰγύπτῳ
20 ἰλέγων· Ἐγερθεὶς παράλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ, καὶ πορεύου εἰς γῆν Ἰσραὴλ· τεθνήκασιν γὰρ οἱ ζητοῦντες τὴν ψυχὴν τοῦ παιδίου.
21 ὁ δὲ ἐγερθεὶς παρέλαβεν τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ, καὶ εἰσῆλθεν εἰς γῆν Ἰσραὴλ. ἀκούσας δὲ ὅτι Ἀρχέλαος βασιλεύει τῆς Ἰουδαίας ἀντὶ τοῦ πατρὸς αὐτοῦ Ἡρώδου, ἐφοβήθη ἐκεῖ ἀπελθεῖν·
22 χρηματισθεὶς δὲ κατ' ὄναρ ἀνεχώρησεν εἰς τὰ μέρη τῆς Γαλιλαίας. καὶ ἔλθων κατώκησεν εἰς πόλιν λεγομένην Ναζαρέθ· ὅπως πληρωθῇ τὸ ῥηθὲν διὰ τῶν^b προφητῶν ὅτι Ναζωραῖος κληθήσεται.

ἐπέστρεψαν εἰς τὴν Γαλιλαίαν
εἰς πόλιν ἑαυτῶν Ναζαρέθ.

40 τὸ δὲ παιδίον ἡῤξανεन καὶ ἐκρα-
ταιοῦτο πληρούμενον σοφίας,
καὶ χάρις θεοῦ ἦν ἐπ' αὐτό.

§ 15. Jesus in the Temple when twelve years old.

ST. LUKE II. 41-52.

- 41 Καὶ ἐπορεύοντο οἱ γονεῖς αὐτοῦ κατ' ἔτος εἰς Ἱερουσαλὴμ τῇ ἑορτῇ τοῦ πάσχα.
42 καὶ ὅτε ἐγένετο ἐτῶν δώδεκα, ἀναβαινόντων αὐτῶν κατὰ τὸ ἔθος τῆς ἑορτῆς, ἰκαὶ
43 τελειωσάντων τὰς ἡμέρας, ἐν τῷ ὑποστρέφειν αὐτοὺς ὑπέμεινεν Ἰησοῦς ὁ παῖς ἐν

^a Jer. xxxviii. (Heb. xxxi.) 15. Φωνὴ ἐν Ῥαμὰ ἠκούσθη θρήνου καὶ κλαυθμοῦ καὶ ὀδυρμοῦ· Ῥαχὴλ ἀποκλαυμένη οὐκ ἤθελε παύσασθαι ἐπὶ τοῖς υἱοῖς αὐτῆς, ὅτι οὐκ εἰσίν.

^b Cf. Isa. liii. 1, 2, etc.

§ 13. MATT. 17. ὑπὸ Ἱερ. G.+ 18. θρήνος καὶ κλαυθ. G.^{oo}

§ 14. MATT. 21. ἦλθεν G. 22. ἐπὶ τῆς Ἰουδ. G.^o [T]. LK. 39. ἅπαντα τὰ G. L.
ἐπέστρεψαν G. L. T. τὴν πόλιν αὐτῶν G. 40. ἐκρ. πνεύματι G.^{oo}

§ 15. 42. ἀναβάντων G. αὐτ. εἰς Ἱεροσόλυμα κ. τ. ξθ. L. G.^{oo} [T]. 43. ἔγνω Ἰωσήφ καὶ ἡ μήτηρ G.+

ST. LUKE II.

44 Ἰερουσαλὴμ, καὶ οὐκ ἔγνωσαν οἱ γονεῖς αὐτοῦ. νομίσαντες δὲ αὐτὸν εἶναι ἐν τῇ
 συνοδίᾳ ἦλθον ἡμέρας ὁδὸν καὶ ἀνέζητουν αὐτὸν ἐν τοῖς συγγενέσιν καὶ τοῖς γνωστοῖς,
 45 καὶ μὴ εὐρόντες ὑπέστρεψαν εἰς Ἰερουσαλὴμ ἀναζητοῦντες αὐτόν.

46 Καὶ ἐγένετο μετὰ ἡμέρας τρεῖς εὗρον αὐτὸν ἐν τῷ ἱερῷ καθεζόμενον ἐν μέσῳ
 47 τῶν διδασκάλων καὶ ἀκούοντα αὐτῶν καὶ ἐπερωτῶντα αὐτούς· ἐξίσταντο δὲ πάντες
 48 οἱ ἀκούοντες αὐτοῦ ἐπὶ τῇ συνέσει καὶ ταῖς ἀποκρίσεσιν αὐτοῦ. καὶ ἰδόντες αὐτὸν
 ἐξεπλάγησαν, καὶ εἶπεν πρὸς αὐτὸν ἡ μήτηρ αὐτοῦ· Τέκνον, τί ἐποίησας ἡμῖν οὕτως;
 49 ἰδοὺ ὁ πατήρ σου κάγῳ ὀδυνώμενοι ἐζητοῦμέν σε. καὶ εἶπεν πρὸς αὐτούς· Τί ὅτι
 50 ἐζητεῖτέ με; οὐκ ᾔδειτε ὅτι ἐν τοῖς τοῦ πατρός μου δεῖ εἶναί με; καὶ αὐτοὶ οὐ
 51 συνήκαν τὸ ῥῆμα ὃ ἐλάλησεν αὐτοῖς. καὶ κατέβη μετ' αὐτῶν καὶ ἦλθεν εἰς Ναζαρέθ,
 καὶ ἦν ὑποτασσόμενος αὐτοῖς. καὶ ἡ μήτηρ αὐτοῦ διετήρει πάντα τὰ ῥήματα ἐν τῇ
 καρδίᾳ αὐτῆς.

52 Καὶ Ἰησοῦς προέκοπτεν ἐν τῇ σοφίᾳ καὶ ἡλικίᾳ καὶ χάριτι παρὰ θεῷ καὶ ἀνθρώποις.

§ 15. 44. καὶ ἐν τοῖς γνωσ. 45. εὐρόντες αὐτόν [L]. ζητοῦντες G.++ 51. δῆματα
 ταῦτα G. T. [L]. 52. om. ἐν τῇ G. L. T.

PART II.

FROM THE BEGINNING OF JOHN THE BAPTIST'S MINISTRY TO OUR LORD'S FIRST PASSOVER.

§ 16. The Ministry of John the Baptist. — *The Desert. The Jordan.*

ST. MATT. III. 1-12.

ST. MARK I. 1-8.

ST. LUKE III. 1-18.

1 Ἀρχὴ τοῦ εὐαγγελίου
Ἰησοῦ Χριστοῦ

1 Ἐν ἔτει δὲ πεντεκαδε-
κάτῳ τῆς ἡγεμονίας Τιβε-
ρίου Καίσαρος, ἡγεμονεύ-
οντος Ποντίου Πειλάτου
τῆς Ἰουδαίας, καὶ τετρααρ-
χοῦντος τῆς Γαλιλαίας
Ἡρώδου, Φιλίππου δὲ τοῦ
ἀδελφοῦ αὐτοῦ τετρααρ-
χοῦντος τῆς Ἰουραίας καὶ
Τραχωνίδος χώρας, καὶ
Λυσανίου τῆς Ἀβιληνῆς
2 τετρααρχοῦντος, ἐπὶ ἀρ-
χιερέως Ἄννα καὶ Καϊάφα,
ἐγένετο ῥῆμα θεοῦ ἐπὶ
Ἰωάννην τὸν Ζαχαρίου
υἱὸν ἐν τῇ ἐρήμῳ.

1 Ἐν δὲ ταῖς ἡμέραις
ἐκείναις παραγίνεται Ἰω-
άννης ὁ βαπτιστῆς κη-
ρύσσων ἐν τῇ ἐρήμῳ τῆς
2 Ἰουδαίας, λέγων· Μετα-
νοεῖτε· ἤγγικεν γὰρ ἡ
βασιλεία τῶν οὐρανῶν.
3 οὗτος γάρ ἐστιν ὁ ῥηθεὶς

4 ἐγένετο Ἰωάννης ὁ βαπ-
τίζων ἐν τῇ ἐρήμῳ καὶ
κηρύσσων βάπτισμα με-
τανοίας εἰς ἄφεσιν ἁμαρ-
τιῶν.

2 καθὼς γέγραπται ἐν τῷ

3 Καὶ ἦλθεν εἰς πᾶσαν
τὴν περίχωρον τοῦ Ἰορ-
δάνου κηρύσσων βάπτισ-
μα μετανοίας εἰς ἄφεσιν
ἁμαρτιῶν,
4 ὥς γέγραπται ἐν βίβλῳ

§ 16. MATT. 2. καὶ λεγ. G. [T.]. MAR. 1. Ἰησ. Χρ. υἱοῦ τοῦ Θεοῦ G. L. T. (but om. τοῦ L. T.). 2. ὡς G. 4. om. ὁ G. L. LK. 2. ἐπ' ἀρχιερέων. τ. τοῦ.

§ 16. For the time of the beginning of John's ministry reference must again be made to the numerous works which treat of the subject. It is placed by Jarvis and others in September, A.D. 24.

ST. MATT. III.

διὰ Ἡσαίου τοῦ προφήτου λέγοντος·

^b Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ· Ἐτοιμάσατε τὴν ὁδὸν κυρίου, εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ.

⁴ αὐτὸς δὲ ὁ Ἰωάννης εἶχεν τὸ ἔνδυμα αὐτοῦ ἀπὸ τριχῶν καμήλου καὶ ζώην δερματίνην περὶ τὴν ὀσφίν αὐτοῦ.^c ἡ δὲ τροφή ἦν αὐτοῦ ἀκρίδες καὶ μέλι ἄγριον.

⁵ Τότε ἐξεπορεύετο πρὸς αὐτὸν Ἱεροσόλυμα καὶ πᾶσα ἡ Ἰουδαία καὶ πᾶσα

⁶ ἡ περίχωρος τοῦ Ἰορδάνου, καὶ ἐβαπτίζοντο ἐν τῷ Ἰορδάνῳ ποταμῷ ὑπ' αὐτοῦ ἐξομολογούμενοι τὰς ἁμαρτίας αὐτῶν. ἰδὼν

⁷ δὲ πολλοὺς τῶν Φαρισαίων καὶ Σαδδουκαίων ἐρχομένους ἐπὶ τὸ βάπτισμα

ST. MARK I.

Ἡσαία τῷ προφήτῃ·^a Ἴδού ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὃς κατασκευάσει τὴν ὁδὸν σου. ^b φωνὴ βοῶντος ἐν τῇ ἐρήμῳ· Ἐτοιμάσατε τὴν ὁδὸν κυρίου, εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ.

⁶ καὶ ἦν ὁ Ἰωάννης ἐνδεύμενος τρίχας καμήλου καὶ ζώην δερματίνην περὶ τὴν ὀσφίν αὐτοῦ,^c καὶ ἔσθων ἀκρίδας καὶ μέλι ἄγριον.

⁵ Καὶ ἐξεπορεύετο πρὸς αὐτὸν πᾶσα ἡ Ἰουδαία χώρα καὶ οἱ Ἱεροσολυμίται πάντες καὶ ἐβαπτίζοντο ὑπ' αὐτοῦ ἐν τῷ Ἰορδάνῳ ποταμῷ ἐξομολογούμενοι τὰς ἁμαρτίας αὐτῶν.

ST. LUKE III.

λόγων Ἡσαίου τοῦ προφήτου·

^b Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ· Ἐτοιμάσατε τὴν ὁδὸν κυρίου, εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ·

⁵ πᾶσα φάραγξ πληρωθήσεται καὶ πᾶν ὄρος καὶ βουνὸς ταπεινωθήσεται, καὶ ἔσται τὰ σκολιὰ εἰς εὐθείας καὶ αἱ τραχεῖαι εἰς ὁδοὺς λείας, καὶ ὄψεται πᾶσα σὰρξ τὸ σωτήριον τοῦ θεοῦ.

⁷ Ἐλεγει οὖν τοῖς ἐκπορευομένοις ὄχλοις βαπτισθῆναι

^a Mal. iii. 1 (cf. Matt. xi. 10; Lk. vii. 27) Ἴδού ἐξαποστέλλω τὸν ἄγγελόν μου, καὶ ἐπιβλέψεται ὁδὸν πρὸ προσώπου μου.

^b Isa. xl. 3-5 (cf. Jno. i. 23) Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ Ἐτοιμάσατε τὴν ὁδὸν κυρίου, εὐθείας ποιῆτε τὰς τρίβους τοῦ Θεοῦ ἡμῶν (Heb. הַדְרֹתַי). πᾶσα φάραγξ πληρωθήσεται, καὶ πᾶν ὄρος καὶ βουνὸς ταπεινωθήσεται· καὶ ἔσται πάντα τὰ σκολιὰ εἰς εὐθείαν, καὶ ἡ τραχεῖα εἰς πεδία, καὶ ὁφθήσεται ἡ δόξα κυρίου, καὶ ὄψεται πᾶσα σὰρξ τὸ σωτήριον τοῦ Θεοῦ. Cf. Acts xiii. 24; xix. 4.

^c Cf. 2 Kings i. 8.

§ 16. ΜΑΤΤ. 3. ὑπὸ G.+ 6. ποταμῷ G. 7. βαπτ. αὐτοῦ G. [T.] ΜΑΡ. 2. ἐν τοῖς προφήταις (om. first τῷ G. [T.]). add ἐμπροσθέν σου. 6. ἦν δέ G. (om. ὁ L.). ἐσθίων G. L. 5. Ἱεροσολυμίται· καὶ ἐβαπτ. πάντες. LK. 4. προφ. λέγοντος G.^{oo} 5. εὐθείαν G.

ST. MATT. III.

τισμα εἶπεν αὐτοῖς· Γεν-
νήματα ἐχιδνῶν, τίς ὑπέ-
δειξεν ὑμῖν φυγεῖν ἀπὸ
τῆς μελλούσης ὀργῆς;
8 ποιήσατε οὖν καρπὸν ἁγίων
9 τῆς μετανοίας, ἵνα μὴ
δόξητε λέγειν ἐν ἑαυτοῖς·
Πατέρα ἔχομεν τὸν Ἀ-
βραάμ· λέγω γὰρ ὑμῖν
ὅτι δύναται ὁ θεὸς ἐκ
τῶν λίθων τούτων ἐγείρει
10 τέκνα τῷ Ἀβραάμ. ἤδη
δὲ ἡ ἀξίνη πρὸς τὴν ῥίζαν
τῶν δένδρων κείται· πᾶν
οὖν δένδρον μὴ ποιῶν
καρπὸν καλὸν ἐκκόπτεται
καὶ εἰς πῦρ βάλλεται.

ST. MARK I.

ST. LUKE III.

ὑπ' αὐτοῦ· Γεννήματα ἐχ-
ιδνῶν, τίς ὑπέδειξεν ὑμῖν
φυγεῖν ἀπὸ τῆς μελλού-
8 σης ὀργῆς; ποιήσατε οὖν
καρποὺς ἁγίους τῆς μετα-
νοίας, καὶ μὴ ἄρξησθε
λέγειν ἐν ἑαυτοῖς· Πατέρα
ἔχομεν τὸν Ἀβραάμ·
λέγω γὰρ ὑμῖν ὅτι δύναται
ὁ θεὸς ἐκ τῶν λίθων τού-
των ἐγείρει τέκνα τῷ
9 Ἀβραάμ. ἤδη δὲ καὶ ἡ
ἀξίνη πρὸς τὴν ῥίζαν τῶν
δένδρων κείται· πᾶν οὖν
δένδρον μὴ ποιῶν καρπὸν
καλὸν ἐκκόπτεται καὶ εἰς
10 πῦρ βάλλεται. καὶ ἐπη-
ρώτων αὐτὸν οἱ ὄχλοι λέ-
γοντες· Τί οὖν ποιήσωμεν;
11 ἀποκριθεὶς δὲ εἶπεν αὐ-
τοῖς· Ὁ ἔχων δύο χιτῶνας
μεταδότη τῷ μὴ ἔχοντι,
καὶ ὁ ἔχων βρώματα ὁμοί-
12 ως ποιείτω. ἦλθον δὲ
καὶ τελῶναι βαπτισθῆναι
καὶ εἶπαν πρὸς αὐτόν·
Διδάσκαλε, τί ποιήσωμεν;
13 ὁ δὲ εἶπεν πρὸς αὐτούς·
Μηδὲν πλέον παρὰ τὸ
διατεταγμένον ὑμῖν πράσ-
14 σετε. ἐπηρώτων δὲ αὐτόν
καὶ στρατευόμενοι λέγον-
τες· Τί ποιήσωμεν καὶ
ἡμεῖς; καὶ εἶπεν πρὸς αὐ-
τούς· Μηδένα διασεισῆτε,
μηδένα συκοφαντήσῆτε,
καὶ ἀρκείσθε τοῖς ὀψω-
νίοις ὑμῶν.
15 Προσδοκῶντος δὲ τοῦ
λαοῦ καὶ διαλογιζομένων

§ 16. MATT. 8. καρποὺς ἁγίους.
(10. G.+) 11. λέγει G.
ποιήσωμεν G. L. T. μηδέ G. L. T.

10. ἤδη δὲ καὶ G.
12. εἶπον G.

LK. 10. (and 12.) ποιήσωμεν G.
14. λέγοντ. καὶ ἡμεῖς, τί G. L. T.

ST. MATT. III.

ST. MARK I.

ST. LUKE III.

- 11 Ἐγὼ μὲν ὑμᾶς βαπτίζω ἐν ὕδατι εἰς μετάνοιαν· ὁ δὲ ὀπίσω μου ἐρχόμενος ἰσχυρότερός μου ἔστίς, *οὐ οὐκ εἰμὶ ἱκανὸς κύψας λῦσαι τὸν ἱμάντα τῶν ὑποδημάτων βασιτάσαι· αὐτὸς ὑμᾶς βαπτίσει ἐν πνεύματι ἁγίῳ καὶ πυρί·
- 12 οὐ τὸ πτύον ἐν τῇ χειρὶ αὐτοῦ, καὶ διακαθαριεῖ τὴν ἄλωνα αὐτοῦ, καὶ συναΐξει τὸν σίτον αὐτοῦ εἰς τὴν ἀποθήκην, τὸ δὲ ἄχυρον κατακαύσει πυρὶ ἀσβέστῳ.

- 7 Καὶ ἐκήρυσσεν λέγων· Ἔρχεται ὁ ἰσχυρότερός μου ὀπίσω μου, *οὐ οὐκ εἰμὶ ἱκανὸς κύψας λῦσαι τὸν ἱμάντα τῶν ὑποδημάτων αὐτοῦ. ἐγὼ ἐβάπτισα ὑμᾶς ὕδατι, αὐτὸς δὲ βαπτίσει ὑμᾶς ἐν πνεύματι ἁγίῳ.

- πάντων ἐν ταῖς καρδίαις αὐτῶν περὶ τοῦ Ἰωάννου, μήποτε αὐτὸς εἴη ὁ Χριστός, ἄπεκρίνατο λέγων πᾶσιν ὁ Ἰωάννης· Ἐγὼ μὲν ὕδατι βαπτίζω ὑμᾶς· ἔρχεται δὲ ὁ ἰσχυρότερός μου, *οὐ οὐκ εἰμὶ ἱκανὸς λῦσαι τὸν ἱμάντα τῶν ὑποδημάτων αὐτοῦ, αὐτὸς ὑμᾶς βαπτίσει ἐν πνεύματι ἁγίῳ καὶ πυρί·
- 16 οὐ τὸ πτύον ἐν τῇ χειρὶ αὐτοῦ διακαθαῖραι τὴν ἄλωνα αὐτοῦ καὶ συναγαγεῖν τὸν σίτον εἰς τὴν ἀποθήκην αὐτοῦ, τὸ δὲ ἄχυρον κατακαύσει πυρὶ ἀσβέστῳ.
- 18 Πολλὰ μὲν οὖν καὶ ἕτερα παρακαλῶν εὐγγελίζετο τὸν λαόν.

§ 17. The Baptism of our Lord.— *The Jordan.*

ST. MATT. III. 13–17.

ST. MARK I. 9–11.

ST. LUKE III. 21–23.

- 13 Τότε παραγίνεται ὁ Ἰησοῦς ἀπὸ τῆς Γαλιλαίας ἐπὶ τὸν Ἰορδάνην πρὸς τὸν Ἰωάννην τοῦ βαπτισθῆναι ὑπ' αὐτοῦ.
- 9 Καὶ ἐγένετο ἐν ἐκείναις ταῖς ἡμέραις ἦλθεν Ἰησοῦς ἀπὸ Ναζαρεθ τῆς Γαλιλαίας καὶ ἐβαπτίσθη εἰς τὸν Ἰορδάνην ὑπὸ Ἰωάννου.

- 21 Ἐγένετο δὲ ἐν τῷ βαπτισθῆναι ἅπαντα τὸν λαὸν καὶ Ἰησοῦ βαπτισθέντος, —

* Cf. Jno. i. 27.

§ 16. MATT. 8. ἐγὼ μὲν ἐβάπτ. G. [L.]
G. L. T. 17. καὶ διακαθαριεῖ G. L. T.

ὁμ. ἐν ὕδατ. G. L. [T.]
συναΐξει G. L. T.

LK. 16. ἀπασι λέγων

§ 17. There is a difference of opinion as to the time of our Lord's baptism. All probabilities concur in pointing to the early part of January. That there is no difficulty from the temperature of the air and the water at that season, is abundantly shown by Andrews, *Life of our Lord*, pp. 33–35 (4th ed.). The traditional day (January 6th) seems quite as likely as any other suggested. The difference in the record of the words pronounced by the heavenly voice in Matt. iii. 17, as compared with the parallel places, seems almost too slight to require notice. It is, however, made the occasion, by Robinson, for the following excellent note which is

ST. MATT. III.
 14 ὁ δὲ διεκώλυεν αὐτόν
 λέγων· Ἐγὼ χρεῖαν ἔχω
 ὑπὸ σοῦ βαπτισθῆναι, καὶ
 15 σὺ ἔρχῃ πρὸς μέ; ἀποκρι-
 θείς δὲ ὁ Ἰησοῦς εἶπεν
 πρὸς αὐτόν· Ἀφες ἄρτι·
 οὕτως γὰρ πρέπειν ἐστὶν
 ἡμῖν πληρῶσαι πᾶσαν
 δικαιοσύνην. τότε ἀφίη-
 16 σιν αὐτόν. βαπτισθεὶς
 δὲ ὁ Ἰησοῦς εὐθὺς ἀνέβη
 ἀπὸ τοῦ ὕδατος· καὶ ἰδοὺ
 ἀνέφθησαν οἱ οὐρανοί,
 καὶ εἶδεν πνεῦμα θεοῦ
 καταβαίνον ὡσεὶ περιστε-
 ράν, ἐρχόμενον ἐπ' αὐτόν.
 17 καὶ ἰδοὺ φωνὴ ἐκ τῶν
 οὐρανῶν λέγουσα· Οὗτός
 ἐστὶν ὁ υἱός μου ὁ ἀγαπη-
 τός, ἐν ᾧ ἠδόκησα.

ST. MARK I.
 10 καὶ εὐθὺς ἀναβαίνων ἐκ
 τοῦ ὕδατος εἶδεν σχιζομέ-
 νους τοὺς οὐρανοὺς καὶ τὸ
 πνεῦμα ὡς περιστερὰν κα-
 11 ταβαίνον εἰς αὐτόν. καὶ
 φωνὴ ἐκ τῶν οὐρανῶν·
 Σὺ εἶ ὁ υἱός μου ὁ ἀγαπη-
 τός, ἐν σοὶ εὐδόκησα.

ST. LUKE III.
 22 καὶ προσευχομένου ἀνεω-
 χθῆναι τὸν οὐρανόν, καὶ
 καταβῆναι τὸ πνεῦμα τὸ
 ἅγιον σωματικῶς εἶδει ὡς
 περιστερὰν ἐπ' αὐτόν,
 καὶ φωνὴν ἐξ οὐρανοῦ
 γεέσθαι· Σὺ εἶ ὁ υἱός
 μου ὁ ἀγαπητός, ἐν σοὶ
 εὐδόκησα.

§ 18. The Temptation. — *Desert of Judæa.*

ST. MATT. IV. 1-11.

ST. MARK I. 12-13.

ST. LUKE IV. 1-13.

1 Τότε ὁ Ἰησοῦς ἀνήχθη
 εἰς τὴν ἔρημον ὑπὸ τοῦ πνευ-

12 Καὶ εὐθὺς τὸ πνεῦ-
 μα αὐτὸν ἐκβάλλει
 13 εἰς τὴν ἔρημον. καὶ

1 Ἰησοῦς δὲ πλήρης πνευ-
 ματος ἁγίου ὑπέστρεψεν ἀπὸ
 τοῦ Ἰορδάνου, καὶ ἦγετο ἐν

§ 17. MATT. 14. ὁ δὲ Ἰωάννης G. [T.] 16. καὶ βαπτ. G. ἀνεψχ. αὐτῷ G. [L.] T. τὸ
 πνεῦμα τοῦ G. L. T. καὶ ἐρχομ. G. [T.] 17. εὐδόκησα G. L. T. MAR. 10. εὐθέως G. L.
 ἀπὸ G. ++ ὡσεὶ ἐπ' G. 11. φων. ἐγένετο G. L. T. ἐν φ' G. + LK. 22. ὡσεὶ G.
 γενεσ. λέγουσαν G. °° ἠδόκησα G.

quoted from his Harmony (p. 187): "A like difference is seen in the four copies of the title on the cross, Matt. xxvii. 37; Mar. xv. 26; Lk. xxiii. 38; Jno. xix. 19. And still more, in the solemn words of our Lord at the institution of the cup, Matt. xxvi. 28; Mar. xiv. 24; Lk. xxii. 20; 1 Cor. xi. 25. Similar varieties of expression in the different reports of the same language are found in the following passages, as well as very many others: Matt. iii. 11 = Mar. i. 7 = Lk. iii. 16 = Jno. i. 27. Matt. ix. 11 = Mar. v. 16 = Lk. v. 30. Matt. xv. 27 = Mar. vii. 28. Matt. xvi. 6-9 = Mar. viii. 17-19. Matt. xx. 33 = Mar. x. 51 = Lk. xviii. 41. Matt. xxi. 9 = Mar. xi. 9 = Lk. xix. 38. Matt. xxvi. 39 = Mar. xiv. 36 = Lk. xxii. 42. Matt. xxviii. 5, 6 = Mar. xvi. 6 = Lk. xxiv. 5, 6. All these examples go only to show that when the Evangelists profess to record the expressions used by our Lord and others, they usually give them according to the *sense*, and not according to the letter. As Le Clerc expresses it: 'Apostoli magis sententiam, quam locutiones, exprimere volunt,' Harm. p. 518." Of course some allowance is to be made for the transfer of the original expressions into Greek; but an examination of the above passages abundantly shows that this alone will not fully explain the facts.

ST. MATT. IV.

ματος, πειρασθῆναι ὑπὸ τοῦ
2 διαβόλου. καὶ νηστεύσας
ἡμέρας τεσσαράκοντα καὶ
τεσσαράκοντα νύκτας, ὥστε-
ρον ἐπεΐνασεν.

3 καὶ προσ-
ελθὼν ὁ πειράζων εἶπεν αὐ-
τῷ· Εἰ υἱὸς εἶ τοῦ θεοῦ, εἰπέ
ἵνα οἱ λίθοι οὗτοι ἄρτοι
4 γένωνται. ὁ δὲ ἀποκριθεὶς
εἶπεν· Γέγραπται· "Οὐκ ἐπ'
ἄρτω μόνῳ ζήσεται ὁ ἄνθρω-
πος, ἀλλ' ἐπὶ παντὶ ῥήματι
ἐκπορευομένῳ διὰ στόματος
5 θεοῦ. τότε παραλαμβάνει
αὐτὸν ὁ διάβολος εἰς τὴν
ἀγίαν πόλιν, καὶ ἔστησεν αὐ-
τὸν ἐπὶ τὸ πτερύγιον τοῦ
6 ἱεροῦ, καὶ λέγει αὐτῷ· Εἰ
υἱὸς εἶ τοῦ θεοῦ, βάλε σεαυ-
τὸν κάτω· γέγραπται γὰρ
b "Οτι τοῖς ἀγγέλοις αὐτοῦ ἐν-
τελεῖται περὶ σοῦ καὶ ἐπὶ
χειρῶν ἀρουσίν σε, μήποτε
προσκύψῃς πρὸς λίθον τὸν
7 πόδα σου. ἔφη αὐτῷ ὁ
Ἰησοῦς· Πάλιν γέγραπται·

c "Οὐκ ἐκπειράσεις κύριον τὸν
θεόν σου.

8 πάλιν παραλαμ-

ST. MARK I.

ἦν ἐν τῇ ἐρήμῳ τεσ-
σεράκοντα ἡμέρας
πειραζόμενος ὑπὸ τοῦ
σατανᾶ, καὶ ἦν μετὰ
τῶν θηρίων,

ST. LUKE IV.

τῷ πνεύματι ἐν τῇ ἐρήμῳ
2 ἡμέρας τεσσαράκοντα πει-
ραζόμενος ὑπὸ τοῦ διαβόλου.
καὶ οὐκ ἔφαγεν οὐδὲν ἐν ταῖς
ἡμέραις ἐκείναις, καὶ συντε-
λεσθεῖσων αὐτῶν ἐπεΐνασεν.
3 εἶπεν δὲ αὐτῷ ὁ διάβολος·
Εἰ υἱὸς εἶ τοῦ θεοῦ, εἰπέ
τῷ λίθῳ τούτῳ ἵνα γένῃται
4 ἄρτος. καὶ ἀπεκρίθη πρὸς
αὐτὸν ὁ Ἰησοῦς· Γέγρα-
πται "Οτι οὐκ ἐπ' ἄρτω
μόνῳ ζήσεται ὁ ἄνθρωπος.

9 ἦγα-
γεν δὲ αὐτὸν εἰς Ἱερουσαλὴμ
καὶ ἔστησεν ἐπὶ τὸ πτερύγιον
τοῦ ἱεροῦ, καὶ εἶπεν αὐτῷ·
Εἰ υἱὸς εἶ τοῦ θεοῦ, βάλε
10 σεαυτὸν ἐντεῦθεν κάτω· γέ-
γραπται γὰρ b "Οτι τοῖς ἀγ-
γέλοις αὐτοῦ ἐντελεῖται περὶ
11 σοῦ τοῦ διαφυλάξαι σε, καὶ
ὅτι ἐπὶ χειρῶν ἀρουσίν σε,
μήποτε προσκύψῃς πρὸς
12 λίθον τὸν πόδα σου. καὶ
ἀποκριθεὶς εἶπεν αὐτῷ ὁ Ἰη-
σοῦς ὅτι εἴρηται· c "Οὐκ
ἐκπειράσεις κύριον τὸν θεόν
σου.

5 καὶ ἀναγαγὼν αὐτὸν ἔδειξεν

a Deut. viii. 3. οὐκ ἐπ' ἄρτω μόνῳ ζήσεται ὁ ἄνθρωπος, ἀλλ' ἐπὶ παντὶ ῥήματι τῷ ἐκπορευομένῳ διὰ στόματος Θεοῦ ζήσεται ὁ ἄνθρωπος. b Ps. xc. (xcī.) 11. ὅτι τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ τοῦ διαφυλάξαι σε ἐν πάσαις τοῖς ὁδοῖς σου· ἐπὶ χειρῶν ἀρουσίν σε, μή ποτε προσκύψῃς πρὸς λίθον τὸν πόδα σου. c Deut. vi. 16. οὐκ ἐκπειράσεις κύριον τὸν Θεόν σου.

§ 18. MATT. 4. om. δ G.+ 5. Ἰστησιν G.+ MAR. 13. ἐκεῖ ἐν τῇ ἐρ. LK. 1. εἰς τὴν ἐρημον G.+ 2. ὕστερον ἐπεῖν. G. 3. καὶ εἶπ. G. 4. om. δ G. Ἰησ. λέγων G. L. add ἀλλ' ἐπὶ παντὶ ῥήματι Θεοῦ G. L. [T.] 9. καὶ ἤγαγ. G. L. ἔστησ. αὐτόν G. L. [T.] εἰ δ υἱ. 5. ἀναγ. αὐτ. δ διάβολος G. 6. L. εἰς ὅρος ὑψηλόν G. [L]

§ 18. The occurrence of the temptation immediately after the baptism seems indicated by the narrative, Jno. i. 29-44, as well as by the εὐθύς of St. Mark. The difference in the order of the temptations in St. Matthew and St. Luke is perhaps designed to show that these are but instances of the multitude of temptations with which Jesus was assailed.

ST. MATT. IV.

ST. MARK I.

ST. LUKE IV.

βάnei αὐτὸν ὁ διάβολος εἰς
ὄρος ὑψηλὸν λίαν καὶ δείκνυ-
σιν αὐτῷ πάσας τὰς βασι-
λείας τοῦ κόσμου καὶ τὴν
9 δόξαν αὐτῶν, καὶ εἶπεν αὐτῷ·
Ταῦτά σοι πάντα δώσω, ἔαν

πесὼν προσκυνήσης μοι.
10 τότε λέγει αὐτῷ ὁ Ἰησοῦς·
Ἵπαγε σατανᾶ· γέγραπται
γάρ· Ὁ Κύριον τὸν θεόν σου
προσκυνήσεις καὶ αὐτῷ μόνῳ
λατρεύσεις.

11 τότε ἀφίησιν αὐτὸν ὁ διά-
βολος,
καὶ ἰδοὺ ἄγγελοι προσήλθον
καὶ διηκόνουν αὐτῷ.

καὶ οἱ ἄγγελοι διη-
κόνουν αὐτῷ.

αὐτῷ πάσας τὰς βασιλείας
τῆς οἰκουμένης ἐν στιγμῇ
6 χρόνου. καὶ εἶπεν αὐτῷ ὁ
διάβολος· Σοὶ δώσω τὴν
ἐξουσίαν ταύτην ἅπασαν καὶ
τὴν δόξαν αὐτῶν, ὅτι ἐμοὶ
παραδέδοται καὶ ὧ ἔαν θέλω
7 διδωμι αὐτήν· σὺ οὖν ἔαν
προσκυνήσης ἐνώπιον ἐμοῦ,
8 ἔσται σοῦ πάντα· καὶ ἀπο-
κριθεὶς ὁ Ἰησοῦς εἶπεν αὐτῷ·
γέγραπται· Ὁ Προσκυνήσεις
κύριον τὸν θεόν σου καὶ
αὐτῷ μόνῳ λατρεύσεις.
13 καὶ συντελέσας πάντα πει-
ρασμὸν ὁ διάβολος ἀπέστη
ἀπ' αὐτοῦ ἄχρι καιροῦ.

§ 19. Testimony of John the Baptist. — Bethany beyond Jordan.

ST. JOHN I. 19–34.

19 Καὶ αὕτη ἐστὶν ἡ μαρτυρία τοῦ Ἰωάννου, ὅτε ἀπέστειλαν οἱ Ἰουδαῖοι ἐξ Ἱεροσο-
20 λύμων ἱερεῖς καὶ Λευεῖτας ἵνα ἐρωτήσωσιν αὐτόν· Σὺ τίς εἶ; καὶ ὠμολόγησεν καὶ
21 οὐκ ἡμνήσατο, καὶ ὠμολόγησεν ὅτι ἐγὼ οὐκ εἰμὶ ὁ Χριστός. καὶ ἠρώτησαν αὐτόν·
Τί οὖν; Ἠλείας εἶ; λέγει· Οὐκ εἰμὶ. Ὁ προφήτης εἶ σὺ; καὶ ἀπεκρίθη· Οὐ.
22 εἶπαν οὖν αὐτῷ· Τίς εἶ; ἵνα ἀπόκρισιν δώμεν τοῖς πέμψασιν ἡμᾶς· τί λέγεις περὶ
23 σεαυτοῦ; ἔφη· Ἐγὼ φωνὴ βοῶντος ἐν τῇ ἐρήμῳ· Εὐθύνετε τὴν ὁδὸν κυρίου, καθὼς
24 εἶπεν Ἡσαΐας ὁ προφήτης· καὶ ἀπεσταλμένοι ἦσαν ἐκ τῶν Φαρισαίων, καὶ ἠρώτησαν
αὐτόν καὶ εἶπαν αὐτῷ· Τί οὖν βαπτίζεις, εἰ σὺ οὐκ εἶ ὁ Χριστὸς οὐδὲ Ἠλείας οὐδὲ ὁ
25 προφήτης; ἀπεκρίθη αὐτοῖς ὁ Ἰωάννης λέγων· Ἐγὼ βαπτίζω ἐν ὕδατι· μέσος ὑμῶν
26 στήκει, ὃν ὑμεῖς οὐκ οἴδατε, ὃ ὀπίσω μου ἐρχόμενος, οὗ οὐκ εἰμὶ ἐγὼ ἄξιος ἵνα λύσω
27 αὐτοῦ τὸν ἱμάντα τοῦ ὑποδήματος.^d ταῦτα ἐν Βηθανίᾳ ἐγένετο πέραν τοῦ Ἰορδάνου,
ὅπου ἦν ὁ Ἰωάννης βαπτίζων.

^a Deut. vi. 13. κύριον τὸν θεόν σου φοβηθήσῃ (Heb. יְיָ אֱלֹהֶיךָ) καὶ αὐτῷ μόνῳ λατρεύσεις. Cf. x. 20.

^b Cf. Lk. i. 17; Matt. xi. 14; xvii. 11–13.

^c Isa. xl. 3.

^d Cf. Acts xiii. 25.

§ 18. MATT. 9. λέγει G. LK. 7. μου G. πάντα 8. γέγρ. ὕπαγε ὀπίσω μου σατανᾶ [L.]
γέγρ. γάρ.

§ 19. 21. 'Ηλ. εἶ σὺ, G. L. σὺ 'Ηλ. εἶ T. καὶ λέγ. G. L. T. 22 and 25. εἶπον G.
24. κ. οἱ ἀπεστ. G. L. 25. οὕτε bis. G. 26. μέσος δέ G. L. ἔστηκεν G. L. 27. αὐτός
ἐστιν ὁ ὀπίσ. μ. ἐρχ., ὃς ἐμπροσθέν μου γέγονεν [L.] 28. Βηθαβαφᾶ. om. ὁ G.

ST. JOHN I.

29 Τῇ ἐπαύριον βλέπει τὸν Ἰησοῦν ἐρχόμενον πρὸς αὐτόν, καὶ λέγει· Ἴδε ὁ ἄμνος
30 τοῦ θεοῦ ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου.* οὗτός ἐστιν ὑπὲρ οὗ ἐγὼ εἶπον· Ὅπισω
31 μὸν ἔρχεται ἀνὴρ ὃς ἔμπροσθέν μου γέγονει, ὅτι πρῶτός μου ἦν. καὶ γὰρ οὐκ ᾔδειν
32 αὐτόν, ἀλλ' ἵνα φανερωθῇ τῷ Ἰσραὴλ, διὰ τοῦτο ἦλθον ἐγὼ ἐν ὕδατι βαπτίζων. καὶ
33 ἡμαρτύρησεν Ἰωάννης λέγων ὅτι θεάεμαι τὸ πνεῦμα καταβαῖνον ὡς περιστερὰν ἐξ
οὐρανοῦ, καὶ ἔμεινεν ἐπ' αὐτόν. καὶ γὰρ οὐκ ᾔδειν αὐτόν, ἀλλ' ὁ πέμψας με βαπτίζειν
34 ἐν ὕδατι, ἐκεῖνός μοι εἶπεν· Ἐφ' ὃν ἂν ἴδῃς τὸ πνεῦμα καταβαῖνον καὶ μένον ἐπ'
αὐτόν, οὗτός ἐστιν ὁ βαπτίζων ἐν πνεύματι ἁγίῳ. καὶ γὰρ εἶδρακα, καὶ μεμαρτύρηκα
ὅτι οὗτός ἐστιν ὁ υἱὸς τοῦ θεοῦ.

§ 20. Interview of John's Disciples with our Lord. — *The Jordan.*

ST. JOHN I. 35–43.

35 Τῇ ἐπαύριον πάλιν εἰστήκει ὁ Ἰωάννης καὶ ἐκ τῶν μαθητῶν αὐτοῦ δύο, καὶ
36 ἐμβλέψας τῷ Ἰησοῦ περιπατοῦντι λέγει· Ἴδε ὁ ἄμνος τοῦ θεοῦ. ἤκουσαν οἱ δύο
37 μαθηταὶ αὐτοῦ λαλοῦντος, καὶ ἠκολούθησαν τῷ Ἰησοῦ. Ἰστραφεῖς ὁ Ἰησοῦς καὶ
38 θεασάμενος αὐτοὺς ἀκολουθοῦντας λέγει αὐτοῖς. Τί ζητεῖτε; οἱ δὲ εἶπαν αὐτῷ·
40 Ῥαββί, ὃ λέγεται ἑρμηνευόμενον Διδάσκαλε, ποῦ μένεις; λέγει αὐτοῖς· Ἐρχεσθε
καὶ ὄψεσθε. ἦλθον οὖν καὶ εἶδαν ποῦ μένει, καὶ παρ' αὐτῷ ἔμειναν τὴν ἡμέραν ἐκείνην·
41 ὥρᾳ ἦν ὡς δεκάτῃ. ἦν Ἀνδρέας ὁ ἀδελφὸς Σίμωνος Πέτρου εἰς ἐκ τῶν δύο τῶν
42 ἀκοιναίων παρὰ Ἰωάννου καὶ ἀκολουθησάντων αὐτῷ· εὗρίσκει οὗτος πρῶτος τὸν
ἀδελφὸν τὸν ἴδιον Σίμωνα καὶ λέγει αὐτῷ· Εὗρήκαμεν τὸν Μεσσίαν, ὃ ἐστὶν μεθερ-
43 μηνευόμενον Χριστός. ἤγαγεν αὐτὸν πρὸς τὸν Ἰησοῦν. ἐμβλέψας αὐτῷ ὁ Ἰησοῦς
εἶπεν· Σὺ εἶ Σίμων ὁ υἱὸς Ἰωάννου, σὺ κληθήσῃ Κηφᾶς, ὃ ἑρμηνεύεται Πέτρος.

§ 21. Jesus going into Galilee, takes with him Philip. Interview with Nathanael.

ST. JOHN I. 44–52.

44 Τῇ ἐπαύριον ἠθέλησεν ἐξελθεῖν εἰς τὴν Γαλιλαίαν, καὶ εὗρίσκει Φίλιππον. καὶ
45 λέγει αὐτῷ Ἰησοῦς· Ἀκολουθεῖ μοι. Ἦν δὲ ὁ Φίλιππος ἀπὸ Βηθσαϊδᾶ, ἐκ τῆς πόλεως
46 Ἀνδρόνου καὶ Πέτρου. εὗρίσκει Φίλιππος τὸν Ναθαναὴλ καὶ λέγει αὐτῷ· Ὅν ἔγραψεν
Μωυσῆς ἐν τῷ νόμῳ καὶ οἱ προφῆται, εὗρήκαμεν, Ἰησοῦν υἱὸν τοῦ Ἰωσήφ τὸν ἀπὸ
47 Ναζαρέτ. εἶπεν αὐτῷ Ναθαναὴλ· Ἐκ Ναζαρέτ δύναται τι ἀγαθὸν εἶναι; λέγει

* Isa. iii. 11. καὶ τὰς ἁμαρτίας αὐτῶν αὐτὸς ἀνοίσει.

§ 19. 29. βλέπει ὁ Ἰωάννης. 30. περί G. 31. ἐν τῷ 33. G.^o 32. ὥσεί.
§ 20. 37. καὶ ἤκουσ. G. L. T. 38. στραφ. δέ G. L. T. 39. εἶπον G. 40. ἴδρατε G. + L.
ἦλθον (om. οὖν) G. [οὖν] L. εἶδον G. ὥρ. δέ ἦν. 42. ὁ Χρ. 43. καὶ ἦγ. G. [L.]
ἐμβλ. δέ L. Ἰωαν̄ G.
§ 21. 44. ἠθέλ. ὁ Ἰησοῦς om. Ἰησοῦς. 46. τὸν υἱ τ. Ἰωσ. G. [T.] 47. pref. καὶ G. L. T.

§ 19. ver. 33. The Baptist's saying that he "knew not Jesus" must be taken, consistently with Matt. iii. 14 (§ 17), to mean that he did not *officially* know him so that he could declare him to be the one whose way he had come to prepare.

ST. JOHN I.

48 αὐτῷ Φίλιππος· Ἔρχου καὶ ἴδε. εἶδεν Ἰησοῦς τὸν Ναθαναὴλ ἐρχόμενον πρὸς αὐτὸν
 49 καὶ λέγει περὶ αὐτοῦ· Ἴδε ἀληθῶς Ἰσραηλείτης, ἐν ᾧ δόλος οὐκ ἔστιν. λέγει αὐτῷ
 Ναθαναὴλ· Πόθεν με γινώσκεις; ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ· Πρὸ τοῦ σε
 50 Φίλιππον φωνῆσαι ὄντα ὑπὸ τὴν συκὴν εἰδόν σε. ἀπεκρίθη αὐτῷ Ναθαναὴλ· Ῥαββεί,
 51 σὺ εἶ ὁ υἱὸς τοῦ θεοῦ, σὺ βασιλεὺς εἶ τοῦ Ἰσραὴλ. ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ·
 52 Ὅτι εἰπὸν σοι ὅτι εἰδὼν σε ὑποκάτω τῆς συκῆς, πιστεύεις; μείζω τούτων ὕψη. καὶ
 λέγει αὐτῷ· Ἀμὴν ἀμὴν λέγω ὑμῖν, ὅψεσθε τὸν οὐρανὸν ἀνεψφῶτα καὶ τοὺς ἀγγέλους
 τοῦ θεοῦ ἀναβαίνοντας καὶ καταβαίνοντας ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου.*

§ 22. The Marriage at Cana, and Departure to Capernaum.

ST. JOHN II. 1-12.

1 Καὶ τῇ ἡμέρᾳ τῇ τρίτῃ γάμος ἐγένετο ἐν Κανᾷ τῆς Γαλιλαίας, καὶ ἦν ἡ μήτηρ τοῦ
 2 Ἰησοῦ ἐκεῖ· Ἐκλήθη δὲ καὶ ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὸν γάμον. καὶ οἶνον
 οὐκ εἶχον, ὅτι συνετελέσθη ὁ οἶνος τοῦ γάμου. εἶτα λέγει ἡ μήτηρ τοῦ Ἰησοῦ πρὸς
 4 αὐτόν· Οἶνος οὐκ ἔστιν. λέγει αὐτῇ ὁ Ἰησοῦς· Τί ἐμοὶ καὶ σοί, γύναι; οὕτω ἤκει
 5 ἡ ὥρα μου. λέγει ἡ μήτηρ αὐτοῦ τοῖς διακόνοις· Ὅ τι ἂν λέγῃ ὑμῖν, ποιήσατε.
 6 ἦσαν δὲ ἐκεῖ λίθιναι ὑδρῖαι ἕξ κατὰ τὸν καθαρισμὸν τῶν Ἰουδαίων κείμεναι, χωροῦσαι
 7 ἀνὰ μετρητὰς δύο ἢ τρεῖς. λέγει αὐτοῖς ὁ Ἰησοῦς· Γεμίσατε τὰς ὑδρίας ὕδατος.
 8 καὶ ἐγέμισαν αὐτὰς ἕως ἄνω. καὶ λέγει αὐτοῖς· Ἀντλήσατε νῦν καὶ φέρετε τῷ
 9 ἀρχιτρικλίνῳ. οἱ δὲ ἤνεγκαν. ὥς δὲ ἐγεύσατο ὁ ἀρχιτρικλίνος τὸ ὕδωρ οἶνον
 γεγενημένον, καὶ οὐκ ᾔδει πόθεν ἔστιν, οἱ δὲ διάκονοι ᾔδεισαν οἱ ἡντληκότες τὸ ὕδωρ,
 10 φωνεῖ τὸν νυμφίον ὁ ἀρχιτρικλίνος· καὶ λέγει αὐτῷ· Πᾶς ἄνθρωπος πρῶτον τὸν καλὸν
 οἶνον τίθησιν, καὶ ὅταν μεθυσθῶσιν, τὸν ἐλάσσω· σὺ τετήρηκας τὸν καλὸν οἶνον ἕως
 11 ἄρτι. Ταύτην ἐποίησεν ἀρχὴν τῶν σημείων ὁ Ἰησοῦς ἐν Κανᾷ τῆς Γαλιλαίας καὶ
 ἐφάνερωσεν τὴν δόξαν αὐτοῦ, καὶ ἐπίστευσαν εἰς αὐτὸν οἱ μαθηταὶ αὐτοῦ.
 12 Μετὰ τοῦτο κατέβη εἰς Καφαρναοὺμ αὐτὸς καὶ ἡ μήτηρ αὐτοῦ καὶ οἱ ἀδελφοὶ αὐτοῦ
 καὶ οἱ μαθηταὶ αὐτοῦ, καὶ ἐκεῖ ἔμειναν οὐ πολλὰς ἡμέρας.

* Cf. Gen. xxviii. 12.

§ 21. 48. ὁ Ἰησ. G. 49. ὁ Ἰησ. 50. ἀπεκρ. Ναθαν. καὶ λέγει αὐτῷ G. (ἀπεκ. [αὐτῷ] N. [καὶ λέγει] L.) ὁ βασιλ. G. L. 51. om. 2d ὅτι G. ὕψει 52. ἀπ' ἄρτι ὕψεσθε G.^{oo}

§ 22. 3. ὑστερήσαντος οἶνου G. L. T. οἶνον οὐκ ἔχουσι G. L. T. 8. καὶ ἤνεγκ. G. L. 10. τότε τ. ἐλάσ. G. [L. T.] 11. τὴν ἀρχ. G.

§ 22. The *third day* may refer back to i. 44, as two days would suffice for the journey, which could not have been above fifty miles; or it may have reference to the time of his arrival in Galilee. "Cana, now *Kāna el-Jelī*, was situated about seven miles north of Nazareth, and about three miles N. by E. of Sepphoris." See Robinson's *Bibl. Res. in Palest.* III. p. 204.

PART III.

OUR LORD'S FIRST PASSOVER AND THE EVENTS UNTIL HIS SECOND.

§ 23. At the Passover Jesus purifies the Temple. — *Jerusalem.*

ST. JOHN II. 13–25.

- ¹³ Καὶ ἐγγὺς ἦν τὸ πάσχα τῶν Ἰουδαίων, καὶ ἀνέβη εἰς Ἱεροσόλυμα ὁ Ἰησοῦς. καὶ
¹⁴ εὗρεν ἐν τῷ ἱερῷ τοὺς πωλοῦντας βόας καὶ πρόβατα καὶ περιστερὰς καὶ τοὺς κερματι-
¹⁵ στὰς καθημένους, καὶ ποιήσας φραγέλλιον ἐκ σχοινίων πάντας ἐξέβαλεν ἐκ τοῦ
¹⁶ ἱεροῦ, τὰ τε πρόβατα καὶ τοὺς βόας, καὶ τῶν κολλυβιστῶν ἐξέχεεν τὸ κέρμα καὶ τὰς
¹⁷ τραπέζας ἀνέστρεψεν, καὶ τοῖς τὰς περιστερὰς πωλοῦσιν εἶπεν· Ἄρατε ταῦτα ἐντεῦθεν,
¹⁸ μὴ ποιεῖτε τὸν οἶκον τοῦ πατρός μου οἶκον ἐμπορίου. ἐμνήσθησαν οἱ μαθηταὶ αὐτοῦ
¹⁹ ὅτι γεγραμμένον ἐστίν· * Ὁ ζῆλος τοῦ οἴκου σου καταφάγεται με.
²⁰ Ἀπεκρίθησαν οὖν οἱ Ἰουδαῖοι καὶ εἶπαν αὐτῷ· Τί σημεῖον δεικνύεις ἡμῖν, ὅτι
²¹ ταῦτα ποιεῖς; ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς· Λύσατε τὸν ναὸν τοῦτον, καὶ ἐν
²² τρισὶν ἡμέραις ἐγερῶ αὐτόν. εἶπαν οὖν οἱ Ἰουδαῖοι· Τεσσαράκοντα καὶ ἕξ ἔτεσιν
²³ οἰκοδομήθη ὁ ναὸς οὗτος, καὶ σὺ ἐν τρισὶν ἡμέραις ἐγερεῖς αὐτόν; ἐκεῖνος δὲ ἔλεγεν
²⁴ περὶ τοῦ ναοῦ τοῦ σώματος αὐτοῦ. ὅτε οὖν ἠγέρθη ἐκ νεκρῶν, ἐμνήσθησαν οἱ
²⁵ μαθηταὶ αὐτοῦ ὅτι τοῦτο ἔλεγεν, καὶ ἐπίστευσαν τῇ γραφῇ καὶ τῷ λόγῳ ὃν εἶπεν ὁ
²⁶ Ἰησοῦς.
- ²⁷ Ὡς δὲ ἦν ἐν τοῖς Ἱεροσολύμοις ἐν τῷ πάσχα ἐν τῇ ἑορτῇ, πολλοὶ ἐπίστευσαν εἰς
²⁸ τὸ ὄνομα αὐτοῦ, θεωροῦντες αὐτοῦ τὰ σημεῖα ἃ ἐποίει· αὐτὸς δὲ Ἰησοῦς οὐκ ἐπίστευεν
²⁹ αὐτὸν αὐτοῖς διὰ τὸ αὐτὸν γινώσκειν πάντας, καὶ ὅτι οὐ χρεῖαν εἶχεν ἵνα τις μαρτυρήσῃ
³⁰ περὶ τοῦ ἀνθρώπου· αὐτὸς γὰρ ἐγίνωσκεν τί ἦν ἐν τῷ ἀνθρώπῳ.

* Ps. lxxiii. 10 (lxxix. 9) Ὁ ζῆλος τοῦ οἴκου σου κατέφαγέ με.

§ 23. 17. ἐμνήσθ. δέ G. [L.]	κατέφαγε.	18. and 20. εἶπον G.	19. δ' Ἰησ. G. ^{oo}
20. οἰκοδομήθη G. L. Tt	22. ἔλεγ. αὐτοῖς. φ G.	23. om. τοῖς.	24. δ' Ἰησ. G. ἐαυτὸν G.

§ 23. In Matt. iv. 12; Mar. i. 14; Lk. iv. 14 (§ 26) it is said that Jesus returned into Galilee, implying a previous absence. This succeeds the account of the temptation, but evidently did not immediately follow it; for the two former Gospels say expressly that it was *after* the imprisonment of John the Baptist. Now St. John tells us (§ 19) that our Lord went into Galilee on the next day after the Baptist's public testimony to him. The Baptist, therefore, had not then been imprisoned, nor was he for some time afterwards. Cf. Jno. iii. 22–24; iv. 1–3. Hence the *return* mentioned by the other evangelists refers to some subsequent return and most probably to that from the Passover of Jno. ii. 13. Thus they imply the attendance at the Passover which St. John alone mentions.

In regard to the purification of the temple here mentioned and that recorded by the other

§ 24. Interview with Nicodemus. — *Jerusalem.*

ST. JOHN III. 1-21.

- 1 Ἦν δὲ ἄνθρωπος ἐκ τῶν Φαρισαίων, Νικόδημος ὄνομα αὐτοῦ, ἄρχων τῶν Ἰουδαίων.
 2 οὗτος ἦλθεν πρὸς αὐτὸν νυκτὸς καὶ εἶπεν αὐτῷ· 'Ραββεί, οἶδαμεν ὅτι ἀπὸ θεοῦ ἐλήλυθας διδάσκαλος· οὐδεὶς γὰρ δύναται ταῦτα τὰ σημεῖα ποιεῖν ἃ σὺ ποιεῖς, ἐὰν μὴ ἡ ὁ θεὸς μετ' αὐτοῦ.
 3 'Απεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ· Ἀμὴν ἀμὴν λέγω σοι, ἐὰν μὴ τις γεννηθῇ ἄνωθεν, οὐ δύναται ἰδεῖν τὴν βασιλείαν τοῦ θεοῦ.
 4 Λέγει πρὸς αὐτὸν ὁ Νικόδημος· Πῶς δύναται ἄνθρωπος γεννηθῆναι γέρον ὢν; μὴ δύναται εἰς τὴν κοιλίαν τῆς μητρὸς αὐτοῦ δευτέρον εἰσελθεῖν καὶ γεννηθῆναι;
 5 'Απεκρίθη Ἰησοῦς· Ἀμὴν ἀμὴν λέγω σοι, ἐὰν μὴ τις γεννηθῇ ἐξ ὕδατος καὶ πνεύματος, οὐ δύναται εἰσελθεῖν εἰς τὴν βασιλείαν τῶν οὐρανῶν. τὸ γεγεννημένον ἐκ τῆς σαρκὸς σὰρξ ἐστίν, καὶ τὸ γεγεννημένον ἐκ τοῦ πνεύματος πνεῦμά ἐστιν. μὴ θαυμάσης ὅτι εἰπὼν σοι· Δεῖ ὑμᾶς γεννηθῆναι ἄνωθεν. τὸ πνεῦμα ὅπου θέλει πνεῖ, καὶ τὴν φωνὴν αὐτοῦ ἀκούεις, ἀλλ' οὐκ οἶδας πόθεν ἔρχεται καὶ ποῦ ὑπάγει· οὕτως ἐστὶν πᾶς ὁ γεγεννημένος ἐκ τοῦ πνεύματος.
 9 'Απεκρίθη Νικόδημος καὶ εἶπεν αὐτῷ· Πῶς δύναται ταῦτα γενέσθαι;
 10 'Απεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ· Σὺ εἶ ὁ διδάσκαλος τοῦ Ἰσραὴλ καὶ ταῦτα οὐ γινώσκεις; ἀμὴν ἀμὴν λέγω σοι ὅτι οἶδαμεν λαλοῦμεν καὶ ὁ ἐωράκαμεν μαρτυροῦμεν, καὶ τὴν μαρτυρίαν ἡμῶν οὐ λαμβάνετε. εἰ τὰ ἐπίγεια εἶπον ὑμῖν καὶ οὐ πιστεύετε, πῶς ἐὰν εἶπω ὑμῖν τὰ ἐπουράνια πιστεύσετε; καὶ οὐδεὶς ἀναβέβηκεν εἰς τὸν οὐρανὸν εἰ μὴ ὁ ἐκ τοῦ οὐρανοῦ καταβάς, ὁ υἱὸς τοῦ ἀνθρώπου ὁ ὢν ἐν τῷ οὐρανῷ. καὶ καθὼς Μωϋσῆς ὑψωσεν τὸν ὄφιν ἐν τῇ ἐρήμῳ,^a οὕτως ὑψωθῆναι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου, ἵνα πᾶς ὁ πιστεύων ἐν αὐτῷ ἔχῃ ζωὴν αἰώνιον. οὕτως γὰρ ἠγάπησεν ὁ θεὸς τὸν κόσμον, ὥστε τὸν υἱὸν τὸν μονογενῆ ἔδωκεν, ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόλῃται ἀλλ' ἔχῃ ζωὴν αἰώνιον. οὐ γὰρ ἀπέστειλεν ὁ θεὸς τὸν υἱὸν εἰς τὸν κόσμον ἵνα κρίνῃ τὸν κόσμον, ἀλλ' ἵνα σωθῇ ὁ κόσμος δι' αὐτοῦ. ὁ πιστεύων εἰς αὐτὸν οὐ κρίνεται· ὁ μὴ πιστεύων ἤδη κέκριται, ὅτι μὴ πεπίστευκεν εἰς τὸ ὄνομα τοῦ

• Cf. Num. xxi. 8, 9.

§ 24. 2. πρ. τὸν Ἰησοῦν. 3. δ' Ἰησ. G.^{oo} 5. δ' Ἰησ. [T.] βασιλ. τοῦ θεοῦ G. L. T.
 10. δ' Ἰησ. 13. NBL 33 om. ὁ ὢν ἐν τῷ οὐρανῷ G.^o 15. εἰς αὐτόν G. ἐπ' αὐτόν L.
 μὴ ἀπόλῃται, ἀλλ' ἔχῃ G.^{oo} [L.] 16. and 17. υἱὸν αὐτοῦ G. L. T. (17. [T.]) 18. ὁ δὲ μὴ G. [L. T.]

Evangelists (see § 114) it must now be considered as settled by common agreement that they refer to different events. The notes of time, in either case, are sufficiently definite, this being placed by St. John near the beginning, and that by the Synoptical Evangelists at the close, of our Lord's ministry. The distinguishing circumstances are somewhat different, and there is no improbability that there should have been occasion for the repetition of such an act after so long an interval, nor that it should have been repeated. That St. John should have mentioned only one, while the earlier Evangelists mention only the other, is a natural consequence of the supplementary character of his Gospel, for the most part forbearing to repeat what has been already told by them, and calling attention to such important incidents as they had left unnoticed.

ST. JOHN III.

19 μονογενοῦς υἱοῦ τοῦ θεοῦ. αὕτη δέ ἐστιν ἡ κρίσις, ὅτι τὸ φῶς ἐλήλυθεν εἰς τὸν
κόσμον καὶ ἡγάπησαν οἱ ἄνθρωποι μᾶλλον τὸ σκότος ἢ τὸ φῶς· ἦν γὰρ αὐτῶν
20 πονηρὰ τὰ ἔργα. πᾶς γὰρ ὁ φαῦλα πράσων μισεῖ τὸ φῶς καὶ οὐκ ἔρχεται πρὸς τὸ
21 φῶς, ἵνα μὴ ἐλεγχθῇ τὰ ἔργα αὐτοῦ· ὁ δὲ ποιῶν τὴν ἀλήθειαν ἔρχεται πρὸς τὸ φῶς,
ἵνα φανερωθῇ αὐτοῦ τὰ ἔργα, ὅτι ἐν θεῷ ἐστὶν εἰργασμένα.

§ 25. Jesus Baptizes in the Country of Judea. Further Testimony of John,
while still Baptizing.

ST. JOHN III. 22-36.

22 Μετὰ ταῦτα ἦλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὴν Ἰουδαίαν γῆν, καὶ ἐκεῖ
23 διέτριβεν μετ' αὐτῶν καὶ ἐβάπτιζεν.* ἦν δὲ καὶ Ἰωάννης βαπτίζων ἐν Αἰνῶν ἐγγὺς
24 τοῦ Σαλείμ, ὅτι ὕδατα πολλὰ ἦν ἐκεῖ, καὶ παρεγίνοντο καὶ ἐβαπτίζοντο· οὕτω γὰρ
ἦν βεβλημένος εἰς τὴν φυλακὴν Ἰωάννης.

25 Ἐγένετο οὖν ζήτησις ἐκ τῶν μαθητῶν Ἰωάννου μετὰ Ἰουδαίον περὶ καθαρισμοῦ.
26 καὶ ἦλθον πρὸς τὸν Ἰωάννην καὶ εἶπον αὐτῷ· Ῥαββεί, ὃς ἦν μετὰ σοῦ πέραν τοῦ
Ἰορδάνου, ᾧ σὺ μεμαρτύρηκας, ἵδε οὗτος βαπτίζει* καὶ πάντες ἔρχονται πρὸς αὐτόν.
27 ἀπεκρίθη Ἰωάννης καὶ εἶπεν· Οὐ δύναται ἄνθρωπος λαμβάνειν οὐδέν, ἐὰν μὴ ἡ
28 δεδομένον αὐτῷ ἐκ τοῦ οὐρανοῦ. αὐτοὶ ἑμεῖς μοι μαρτυρεῖτε ὅτι εἶπον· Οὐκ εἰμὶ
29 ἐγὼ ὁ Χριστός, ἀλλ' ὅτι ἀπεσταλμένος εἰμὶ ἔμπροσθεν ἐκείνου. ὁ ἔχων τὴν νύμφην
νυμφίος ἐστίν· ὁ δὲ φίλος τοῦ νυμφίου, ὁ ἐσθηκὼς καὶ ἀκούων αὐτοῦ, χαρὰ χαίρει
30 διὰ τὴν φωνὴν τοῦ νυμφίου. αὕτη οὖν ἡ χαρὰ ἣ ἐμὴ πεπλήρωται. Ἐκείνον δεῖ
31 αὐξάνειν, ἐμὲ δὲ ἐλαττοῦσθαι. ὁ ἄνωθεν ἐρχόμενος ἐπάνω πάντων ἐστίν· ὁ ὢν ἐκ
32 τῆς γῆς ἐκ τῆς γῆς ἐστὶν καὶ ἐκ τῆς γῆς λαλεῖ· ὁ ἐκ τοῦ οὐρανοῦ ἐρχόμενος ἰδὲ
33 ἑώρακεν καὶ ἤκουσεν μαρτυρεῖ, καὶ τὴν μαρτυρίαν αὐτοῦ οὐδεὶς λαμβάνει. ὁ λαβὼν
34 αὐτοῦ τὴν μαρτυρίαν ἐσφράγισεν ὅτι ὁ θεὸς ἀληθὴς ἐστίν. ὃν γὰρ ἀπέστειλεν ὁ
35 θεός, τὰ ῥήματα τοῦ θεοῦ λαλεῖ· οὐ γὰρ ἐκ μέτρου δίδωσιν τὸ πνεῦμα. ὁ πατήρ
36 ἀγαπᾷ τὸν υἱόν, καὶ πάντα δέδωκεν ἐν τῇ χειρὶ αὐτοῦ. ὁ πιστεύων εἰς τὸν υἱὸν ἔχει
ζωὴν αἰώνιον· ὁ ἀπειθῶν τῷ υἱῷ οὐκ ὀψεται ζωὴν, ἀλλ' ἡ ὀργὴ τοῦ θεοῦ μένει ἐπ'
αὐτόν.

§ 26. (A) John the Baptist is seized.

ST. MATT. XIV. 3-5.

ST. MAR. VI. 17-20.

ST. LK. III. 19, 20.

3 Ὁ γὰρ Ἡρώδης κρα- 17 Αὐτὸς γὰρ ὁ Ἡρώδης ἀποσ- 19 Ὁ δὲ Ἡρώδης ὁ
τήσας τὸν Ἰωάννην τείλας ἐκράτησεν τὸν Ἰωάννην τετράρχης, ἐλεγχόμε-
ἔδωκεν καὶ ἐν φυλακῇ καὶ ἔδωκεν αὐτὸν ἐν φυλακῇ νος ὑπ' αὐτοῦ περὶ

* Cf. iv. 1, 2.

§ 25. 24. ὁ Ἰωαν. G. L. [T.] 25. Ἰουδαίων. 31. add ἐπάνω πάντων ἐστὶ G.^{oo} L. T.
32. καὶ ὁ ἑώρ. G. [L.] ἤκουσ. τοῦτο μαρτ. G.^{oo} L. T. 34. διδ. ὁ Θεός G.^{oo} [L. T.]
36. ὁ δὲ ἀπειθ. G. L. T.

§ 26. MATT. 3. ἔδωκεν αὐτόν G. L. T. ἔθετο ἐν φυλακῇ G. ἐν τῇ φυλ. ἀπέθετο L. T.
MAR. 17. τῇ φυλ.

§ 25. After the Passover Jesus went into the country and continued there until John was seized. Then he went through Samaria (§ 27) into Galilee (§ 28).

§ 26. The seizing of John the Baptist is mentioned by St. Mark as having taken place some

ST. MATT. XIV.

ἀπέθετο διὰ Ἡρωδιάδα
τὴν γυναῖκα [Φιλίπ-
που] τοῦ ἀδελφοῦ αὐ-
τοῦ. ἔλεγεν γὰρ Ἰω-
άννης αὐτῷ· Οὐκ ἔξ-
εστίν σοι ἔχειν αὐτήν.
5 καὶ θέλων αὐτὸν ἀπο-
κτεῖναι ἐφοβήθη τὸν
ὄχλον, ὅτι ὡς προφή-
την αὐτὸν εἶχον.

ST. MARK VI.

διὰ Ἡρωδιάδα τὴν γυναῖκα
Φιλίππου τοῦ ἀδελφοῦ αὐτοῦ,
18 ὅτι αὐτὴν ἐγάμησεν· ἔλεγεν
γὰρ ὁ Ἰωάννης τῷ Ἡρώδῃ ὅτι
οὐκ ἔξεστίν σοι ἔχειν τὴν
γυναῖκα τοῦ ἀδελφοῦ σου.
19 ἡ δὲ Ἡρωδιάς ἐνεῖχεν αὐτῷ
καὶ ἠθέληεν αὐτὸν ἀποκτεῖναι,
20 καὶ οὐκ ἠδύνατο· ὁ γὰρ Ἡρώδης
ἐφοβέιτο τὸν Ἰωάννην, εἰδὼς
αὐτὸν ἄνδρα δίκαιον καὶ ἁγίον,
καὶ συνετήρει αὐτόν, καὶ ἀκού-
σας αὐτοῦ πολλὰ ἠπόρει, καὶ
ἠδέως αὐτοῦ ἤκουεν.

ST. LUKE III.

Ἡρωδιάδος τῆς γυναι-
κὸς τοῦ ἀδελφοῦ αὐτοῦ
καὶ περὶ πάντων ὧν
ἐποίησεν πονηρῶν ὁ
20 Ἡρώδης, προσέθηκεν
καὶ τοῦτο ἐπὶ πάνσιν,
κατέκλεισεν τὸν Ἰω-
άννην ἐν φυλακῇ.

(B.) Our Lord afterwards departs into Galilee.

MATT. IV. 12.

MAR. I. 14.*

LK. IV. 14.*

JNO. IV. 1-3.

12 Ἀκούσας δὲ
ὅτι Ἰωάννης
παρεδόθη, ἀνε-
χώρησεν εἰς
τὴν Γαλιλαί-
αν.

14 Μετὰ δὲ τὸ
παραδοθῆναι
τὸν Ἰωάννην
ἦλθεν ὁ Ἰησοῦς
εἰς τὴν Γαλι-
λαίαν, —

14 Καὶ ὑπέ-
στρεψεν ὁ Ἰη-
σοῦς ἐν τῇ δυ-
νάμει τοῦ πνευ-
ματος εἰς τὴν
Γαλιλαίαν· —

1 Ὡς οὖν ἔγνω ὁ Ἰησοῦς
ὅτι ἤκουσαν οἱ Φαρισαῖοι
ὅτι Ἰησοῦς πλείονας μαθη-
τὰς ποιεῖ καὶ βαπτίζει· ἡ
2 Ἰωάννης, καίτοιγε Ἰησοῦς
αὐτὸς οὐκ ἐβάπτιζεν ἀλλ'
3 οἱ μαθηταὶ αὐτοῦ, ἀφῆκεν
τὴν Ἰουδαίαν καὶ ἀπῆλθεν
πάλιν εἰς τὴν Γαλιλαίαν.

§ 27. Discourse with the Woman of Samaria. Many Samaritans believe on him. — *Shechem*.

ST. JOHN IV. 4-42.

4 Ἔδει δὲ αὐτὸν διέρχεσθαι διὰ τῆς Σαμαρίας. ἔρχεται οὖν εἰς πόλιν τῆς Σαμαρίας
6 λεγομένην Συχάρ, πλησίον τοῦ χωρίου ὃ ἔδωκεν Ἰακώβ Ἰωσήφ τῷ υἱῷ αὐτοῦ.^b ἦν
δὲ ἐκεῖ πηγή τοῦ Ἰακώβ. ὁ οὖν Ἰησοῦς κεκοπιακῶς ἐκ τῆς ὁδοπορίας ἐκαθέζετο
7 οὕτως ἐπὶ τῇ πηγῇ· ὥρα ἦν ὡς ἕκτη. ἔρχεται γυνὴ ἐκ τῆς Σαμαρίας ἀντλήσαι ὕδωρ.
8 λέγει αὐτῇ ὁ Ἰησοῦς· Δός μοι πῖν. οἱ γὰρ μαθηταὶ αὐτοῦ ἀπεληλύθεισαν εἰς τὴν

* Cf. iii. 22, 26.

b Cf. Gen. xlviii. 22; Josh. xvii. 14-18; xxiv. 32.

§ 26. MATT. 3. Φιλίππου G. L. T.

4. ὁ Ἰωάν. G. L. T.

iv. 12. ἀκ. δὲ ὁ Ἰησοῦς G.^{oo} L.

MAR. 20. ἐποίει G. L. T.

LK. 19. γυναῖκ. Φιλίππου.

20. καὶ κατέκλ. G. L. T.

τῇ φυλακ. G.

JNO. 1. κύριος G. L. T.

§ 27. 6. ὡσεὶ G.

7. πειν G. L.

time before. The account is placed here because of its parallelism with the other Evangelists; but, of course, this is not to be considered as any real exception to the accuracy of chronological sequence preserved throughout by St. Mark.

ST. JOHN IV.

- 9 πόλιν, ἵνα τροφὰς ἀγοράσωσιν. λέγει αὐτῷ ἡ γυνὴ ἡ Σαμαρίτις· Πῶς σὺ Ἰουδαῖος
ὢν παρ' ἐμοῦ πίνει αἰτεῖς γυναῖκος Σαμαρίτιδος οὕτης ;
- 10 Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῇ· Εἰ ᾗδεις τὴν δωρεὰν τοῦ θεοῦ, καὶ τίς ἐστιν ὁ
11 λέγων σοι· Δός μοι πίνει, σὺ ἂν ᾗτησας αὐτὸν καὶ ἔδωκεν ἂν σοι ὕδωρ ζῶν. λέγει
αὐτῷ ἡ γυνή· Κύριε, οὔτε ἀντλημα ἔχεις, καὶ τὸ φρέαρ ἐστὶν βαθύ· πόθεν ἔχεις τὸ
12 ὕδωρ τὸ ζῶν ; μὴ σὺ μεῖζων εἶ τοῦ πατρὸς ἡμῶν Ἰακώβ, ὃς ἔδωκεν ἡμῖν τὸ φρέαρ,
καὶ αὐτὸς ἐξ αὐτοῦ ἔπιεν καὶ οἱ υἱοὶ αὐτοῦ καὶ τὰ θρέμματα αὐτοῦ ;
- 13 Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῇ· Πᾶς ὁ πίνων ἐκ τοῦ ὕδατος τούτου διαψήσει
14 πάλιν· ὃς δ' ἂν πίνη ἐκ τοῦ ὕδατος οὗ ἐγὼ δώσω αὐτῷ, οὐ μὴ διαψήσει εἰς τὸν αἰῶνα,
ἀλλὰ τὸ ὕδωρ ὃ ἐγὼ δώσω αὐτῷ γενήσεται ἐν αὐτῷ πηγή ὕδατος ἀλλομένου εἰς ζωὴν
15 αἰώνιον. λέγει πρὸς αὐτὸν ἡ γυνή· Κύριε, δός μοι τοῦτο τὸ ὕδωρ, ἵνα μὴ διψῶ μηδὲ
διέρχωμαι ἐνθάδε ἀντλεῖν.
- 16 λέγει αὐτῇ· Ὑπαγε φώνησον τὸν ἄνδρα σου καὶ ἐλθὲ ἐνθάδε. ἀπεκρίθη ἡ γυνή
17 καὶ εἶπεν· Ἄνδρα οὐκ ἔχω. λέγει αὐτῇ ὁ Ἰησοῦς· Καλῶς εἶπες ὅτι ἄνδρα οὐκ ἔχω.
18 πέντε γὰρ ἄνδρας ἔσχες, καὶ νῦν ὃν ἔχεις οὐκ ἔστιν σου ἀνὴρ. τοῦτο ἀληθὲς
19 εἶρηκας. λέγει αὐτῷ ἡ γυνή· Κύριε, θεωρῶ ὅτι προφήτης εἶ σύ. οἱ πατέρες ἡμῶν
20 ἐν τῷ ὄρει τοῦτῃ προσεκύνησαν· καὶ ὑμεῖς λέγετε ὅτι ἐν Ἱεροσολύμοις ἐστὶν ὁ τόπος
ὅπου προσκυνεῖν δεῖ.
- 21 λέγει αὐτῇ ὁ Ἰησοῦς· Πίστευέ μοι, γύναι, ὅτι ἔρχεται ὥρα ὅτε οὔτε ἐν τῷ ὄρει
22 τοῦτῃ οὔτε ἐν Ἱεροσολύμοις προσκυνήσετε τῷ πατρί. ὑμεῖς προσκυνεῖτε ὃ οὐκ
23 οἴδατε, ἡμεῖς προσκυνούμεν ὃ οἶδαμεν, ὅτι ἡ σωτηρία ἐκ τῶν Ἰουδαίων ἐστίν· ἀλλὰ
ἔρχεται ὥρα καὶ νῦν ἐστίν, ὅτε οἱ ἀληθινοὶ προσκυνηταὶ προσκυνήσουσιν τῷ πατρί ἐν
πνεύματι καὶ ἀληθείᾳ· καὶ γὰρ ὁ πατὴρ τοιούτους ζητεῖ τοὺς προσκυνούντας αὐτόν.
24 πνεῦμα ὁ θεός, καὶ τοὺς προσκυνούντας ἐν πνεύματι καὶ ἀληθείᾳ προσκυνεῖν δεῖ.
25 λέγει αὐτῷ ἡ γυνή· Οἶδα ὅτι Μεσσίας ἔρχεται ὁ λεγόμενος Χριστός· ὅταν ἔλθῃ
ἐκεῖνος, ἀναγγελεῖ ἡμῖν ἅπαντα.
- 26 λέγει αὐτῇ ὁ Ἰησοῦς· Ἐγὼ εἰμι, ὁ λαλῶν σοι. καὶ ἐπὶ τούτῃ ἦλθαν οἱ μαθηταὶ
αὐτοῦ, καὶ ἐθαύμαζον ὅτι μετὰ γυναῖκος ἐλάλει· οὐδεὶς μὲντοι εἶπεν· Τί ζητεῖς ἡ τί
28 λαλεῖς μετ' αὐτῆς ; ἀφῆκεν οὖν τὴν ὕδριαν αὐτῆς ἡ γυνή καὶ ἀπῆλθεν εἰς τὴν πόλιν,
29 καὶ λέγει τοῖς ἀνθρώποις· Δεῦτε ἴδετε ἄνθρωπον ὃς εἶπέν μοι πάντα ἃ ἐποίησα·
30 μῆτι οὗτός ἐστιν ὁ Χριστός ; ἐξῆλθον ἐκ τῆς πόλεως, καὶ ἤρχοντο πρὸς αὐτόν.
- 31 Ἐν τῷ μεταξύ ἡρώτων αὐτὸν οἱ μαθηταὶ λέγοντες· Ῥαββί, φάγε· ὁ δὲ εἶπεν
32 αὐτοῖς· Ἐγὼ βρώσιν ἔχω φαγεῖν ἢν ὑμεῖς οὐκ οἴδατε. ἔλεγον οὖν οἱ μαθηταὶ πρὸς
33 ἀλλήλους· Μή τις ἤνεγκεν αὐτῷ φαγεῖν ; λέγει αὐτοῖς ὁ Ἰησοῦς· Ἐμὸν βρώμά
34 ἐστὶν ἵνα ποιῶ τὸ θέλημα τοῦ πέμψαντός με καὶ τελειώσω αὐτοῦ τὸ ἔργον. οὐχ

§ 27. 9. λέγ. ὁδν G. L. T. πινῶν G. πιν L. add οὐ γὰρ συγχρῶνται Ἰουδαῖοι Σαμαρίταις.
G. L. T. NBCL. etc. etc. cf. 2 Kings xvii. 24. 10. πινῶν. 11. πῶθ. ὁδν G. L. T.
13. ὁ Ἰησ. 14. om. 2d ἐγὼ G. L. T. 15. ἔρχομαι G. L. ἔρχομαι T. 16. λέγ. αὐτ. ὁ
Ἰησοῦς G. [T.] (Ἰησοῦς [L.]). 17. εἶπας G. L. T. 21. γύναι πίστευσόν μοι G. 24. προσκ.
αὐτόν G. L. T. 25. πάντα G. L. 27. ἦλθον G. L. ἐθαύμασαν. 29. ὅσα G. L. T.
30. ἐξῆλ. ὁδν. 31. ἐν δέ. G.⁹⁰ [L.]

§ 27. ver. 35. This gives an important, though not very precise, indication of the time.
The first-fruits of the harvest were by the law (Lev. xxiii. 5, 10, 11, etc.) to be offered on the

ST. JOHN IV.

ὕμεις λέγετε ὅτι ἐπὶ τετράμηνός ἐστιν καὶ ὁ θερισμὸς ἔρχεται; ἰδοὺ λέγω ὑμῖν, ἐπάρατε τοὺς ὀφθαλμοὺς ὑμῶν καὶ θεάσασθε τὰς χώρας, ὅτι λευκαί εἰσιν πρὸς θερισμόν.
 36 ἤδη ὁ θερίζων μισθὸν λαμβάνει καὶ συνάγει καρπὸν εἰς ζωὴν αἰώνιον, ἵνα καὶ ὁ
 37 σπείρων ὁμοῦ χαίρῃ καὶ ὁ θερίζων. ἐν γὰρ τούτῳ ὁ λόγος ἐστὶν ἀληθινός, ὅτι
 38 ἄλλος ἐστὶν ὁ σπείρων καὶ ἄλλος ὁ θερίζων. ἐγὼ ἀπέσταλκα ὑμᾶς θερίζειν ὃ οὐχ
 ὑμεῖς κεκοπιάκατε· ἄλλοι κεκοπιάκασιν, καὶ ὑμεῖς εἰς τὸν κόπον αὐτῶν εἰσέλγηθατε.
 39 Ἐκ δὲ τῆς πόλεως ἐκείνης πολλοὶ ἐπίστευσαν εἰς αὐτὸν τῶν Σαμαριτῶν διὰ τὸν
 40 λόγον τῆς γυναικὸς μαρτυρουμένης ὅτι εἶπέν μοι πάντα ἃ ἐποίησα. ὥς οὖν ἦλθον πρὸς
 αὐτὸν οἱ Σαμαρίται, ἡρώτων αὐτὸν μέναι παρ' αὐτοῖς· καὶ ἔμεινεν ἐκεῖ δύο ἡμέρας.
 41 καὶ πολλῶ πλείους ἐπίστευσαν διὰ τὸν λόγον αὐτοῦ, ἵη τε γυναικὶ ἔλεγον ὅτι οὐκ ἐτι
 42 διὰ τὴν σὴν λαλίαν πιστεύομεν· αὐτοὶ γὰρ ἀκηκόαμεν, καὶ οὔδαμεν ὅτι οὗτός ἐστιν
 ἀληθῶς ὁ σωτὴρ τοῦ κόσμου.

§ 28. Jesus teaches publicly in Galilee.

MATTH. IV. 17.

MAR. I. [14] 15.

LK. IV. [14] 15.

JNO. IV. 43-45.

12 (Ἀκούσας δὲ
 ὅτι Ἰωάννης πα-
 ρεδόθη, ἀνεχώρη-
 σεν εἰς τὴν Γα-
 17 λιλαιάν.) Ἀπὸ
 τότε ἤρξατο ὁ
 Ἰησοῦς κηρύσ-
 σεν καὶ λέγειν·
 Μετανοεῖτε.
 ἤγγικεν γὰρ ἡ
 βασιλεία τῶν
 οὐρανῶν.

14 (Μετὰ δὲ τὸ
 παραδοθῆναι τὸν
 Ἰωάννην ἦλθεν
 ὁ Ἰησοῦς εἰς τὴν
 Γαλιλαίαν,) κη-
 ρύσων τὸ εὐαγ-
 γέλιον τοῦ θεοῦ,
 15 ὅτι πεπλήρωται
 ὁ καιρὸς καὶ
 ἤγγικεν ἡ βα-
 σιλεία τοῦ θεοῦ·
 μετανοεῖτε καὶ
 πιστεύετε ἐν τῷ
 εὐαγγελίῳ.

14 (Καὶ ὑπέστρε-
 ψεν ὁ Ἰησοῦς ἐν
 τῇ δυνάμει τοῦ
 πνεύματος εἰς
 τὴν Γαλιλαίαν)
 καὶ φήμῃ ἐξῆλ-
 θεν καθ' ὅλης
 τῆς περιχώρου
 15 περὶ αὐτοῦ. καὶ
 αὐτὸς ἐδίδασκεν
 ἐν ταῖς συναγω-
 γαῖς αὐτῶν, δοξ-
 αζόμενος ὑπὸ
 πάντων.

43 Μετὰ δὲ τὰς δύο
 ἡμέρας ἐξῆλθεν ἐκεῖ-
 θεν εἰς τὴν Γαλιλαίαν.
 44 αὐτὸς γὰρ Ἰησοῦς
 ἐμαρτύρησεν ὅτι προ-
 φήτης ἐν τῇ ἰδίᾳ πα-
 τρίδι τιμὴν οὐκ ἔχει.
 45 ὥς οὖν ἦλθεν εἰς τὴν
 Γαλιλαίαν, ἐδέξαντο
 αὐτὸν οἱ Γαλιλαῖοι,
 πάντα ἑωρακότες ἃ
 ἐποίησεν ἐν Ἱεροσο-
 λύμοις ἐν τῇ ἑορτῇ·
 καὶ αὐτοὶ γὰρ ἦλθον
 εἰς τὴν ἑορτήν.

* Matt. xiii. 57; Mar. vi. 4; Lk. iv. 24.

§ 27. 35. τετράμηνον. 36. καὶ ὁ θερίζ. [L.] 37. ἐστ. ὁ ἀληθ. G.^o L. 38. ἀπέστειλα
 G. L. T. 39. ὅσα G. L. 42. add ὁ Χριστός G.^{oo}

§ 28. MAR. 14. εὐαγ. τῆς βασιλείας τοῦ G.^o [L.] 15. καὶ λέγων· ὅτι G. L. T. (καὶ) G.^{oo}
 JNO. 43. ἐκ. καὶ ἀπῆλθεν εἰς G.^o [L.] 44 ὁ Ἰησ. 45. ὅτε G. L. T.

morning after the paschal Sabbath. This is said to refer to the barley harvest (Robinson, Bibl. Res. in Palest. II. p. 99sq.), the wheat harvest being two or three weeks later. The reference here must be to the earlier harvest, the harvest, of which mention is made in Leviticus. Hence this journey, four months before, took place somewhere about the beginning of December. This gives a probable duration of a year and six months to the ministry of John before his imprisonment.

§ 28. On the parallelism of the three Synoptical Gospels with Jno. iv. 43-45 there is a difference of opinion, not without its bearing on the question of the length of our Lord's

§ 29. At Cana Jesus heals the Son of a Nobleman of Capernaum.

ST. JOHN IV. 46-54.

46 Ἦλθεν οὖν πάλιν εἰς τὴν Κανὰ τῆς Γαλιλαίας, ὅπου ἐποίησεν τὸ ὕδωρ οἶνον.*
 47 Ἦν δὲ τις βασιλικός, οὗ ὁ υἱὸς ἡσθένει, ἐν Καφαρναούμ· οὗτος ἀκούσας ὅτι
 Ἰησοῦς ἦκει ἐκ τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν, ἀπῆλθεν πρὸς αὐτὸν καὶ ἠρώτα ἵνα
 48 καταβῇ καὶ ἰάσῃται αὐτοῦ τὸν υἱόν· ἡμελλεν γὰρ ἀποθνήσκειν. εἶπεν οὖν ὁ Ἰησοῦς
 49 πρὸς αὐτόν· Ἐὰν μὴ σημεῖα καὶ τέρατα ἴδῃτε, οὐ μὴ πιστεύσητε. λέγει πρὸς αὐτόν
 50 ὁ βασιλικός· Κύριε, κατάβηθι πρὶν ἀποθανεῖν τὸ παιδίον μου. λέγει αὐτῷ ὁ Ἰησοῦς·
 Πορεύου· ὁ υἱὸς σου ζῇ. ἐπίστευσεν ὁ ἄνθρωπος τῷ λόγῳ ὃν εἶπεν αὐτῷ ὁ Ἰησοῦς,
 51 καὶ ἐπορεύετο. ἦδη δὲ αὐτοῦ καταβαίνοντος, οἱ δοῦλοι ὑπῆντησαν αὐτῷ καὶ ἔγγειλαν
 52 ὅτι ὁ παῖς αὐτοῦ ζῇ. ἐπύθετο οὖν τὴν ὥραν παρ' αὐτῶν ἐν ᾗ κομψότερον ἔσχεν·
 53 εἶπον οὖν αὐτῷ ὅτι ἐχθὲς ὥραν ἐβδόμην ἀφῆκεν αὐτόν ὁ πυρετός. ἔγνω οὖν ὁ πατήρ
 ὅτι ἐκέκρυψεν τῇ ὥρᾳ ἐν ᾗ εἶπεν αὐτῷ ὁ Ἰησοῦς· Ὁ υἱὸς σου ζῇ· καὶ ἐπίστευσεν αὐτός
 54 καὶ ἡ οἰκία αὐτοῦ ὅλη. τοῦτο πάλιν δεύτερον σημεῖον ἐποίησεν ὁ Ἰησοῦς ἐλθὼν ἐκ
 τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν.

§ 30. Jesus Teaches at Nazareth, and is rejected.

ST. LUKE IV. 16-30.

16 Καὶ ἦλθεν εἰς Ναζαρά, οὗ ἦν ἐνατεθρεμμένος, καὶ εἰσῆλθεν κατὰ τὸ εἰωθὸς αὐτῷ
 17 ἐν τῇ ἡμέρᾳ τῶν σαββάτων εἰς τὴν συναγωγὴν, καὶ ἀνέστη ἀναγνῶναι. καὶ ἐπεδόθη
 αὐτῷ βιβλίον τοῦ προφήτου Ἡσαΐου, καὶ ἀναπτύξας τὸ βιβλίον εὗρεν τόπον οὗ ἦν
 18 γεγραμμένον·^b Πνεῦμα κυρίου ἐπ' ἐμέ, οὗ ἐνεκεν ἔχρισέν με εὐαγγελίσασθαι πτωχοῖς,
 19 ἀπέσταλκέν με ἡ κυρία αἰχμαλώτοις ἄφεςιν καὶ τυφλοῖς ἀνάβλεψιν, ἀποστείλαι
 20 τεθραυσμένους ἐν ἀφέσει, κηρύξαι ἐνιαυτὸν κυρίου δεκτόν. καὶ πτύξας τὸ βιβλίον
 ἀποδοὺς τῷ ὑπηρέτῃ ἐκάθισεν, καὶ πάντων οἱ ὀφθαλμοὶ ἐν τῇ συναγωγῇ ἦσαν ἀτενί-

* Chap. ii. 1-11.

^b Isa. lxi. 1, 2 (cf. lviii. 6) Πνεῦμα κυρίου ἐπ' ἐμέ, οὗ ἐνεκεν ἔχρισέ με εὐαγγελίσασθαι πτωχοῖς
 (καὶ ταπεινοῖς), ἀπέσταλκέν με ἰάσασθαι τοὺς συντετριμμένους τὴν καρδίαν, κηρύξαι αἰχμαλώτοις ἄφεςιν
 καὶ τυφλοῖς ἀνάβλεψιν, καλέσαι ἐνιαυτὸν κυρίου δεκτόν καὶ ἡμέραν ἀνταποδόσεως (καὶ ἀνταποδόσεων):

§ 29. 46. ἦλθ. οὖν ὁ Ἰησοῦς G. L. T.	καὶ ἦν τις G. L. T.	47. ἦρ. αὐτόν, ἵνα G. [L.]
50. καὶ ἐπίστ. G.° [L. T.]	ᾧ εἶπ. αὐτ. Ἰησ. G. (ὁ Ἰησ. G. +)	51. δοῦλ. αὐτοῦ G. L. T.
ἀπήντησαν G.	ἀπήγγειλαν λέγοντες G. L. T. (καὶ ἀπῆγ. [T.])	π. σου G.
αὐτ. G. L.	χθὲς G.	52. καὶ εἶπ.
	53. ἐν ἐκείν. G. L. [T.]	ὅτι ὁ υἱ. G.°

§ 30. 16. εἰς τὴν Ναζαρ. G. τεθραυσμένος G. L. T. 17. τὸν τόπ. G. L. T. 18. ἐνεκεν
 ἔχρ. με εὐαγγελίζεσθαι. add ἰάσασθαι τοὺς συντετριμμένους τὴν καρδίαν [L.]

ministry. The arrangement of Robinson and Thomson is here followed in opposition to that of Tischendorf, inasmuch as all the accounts seem to present this as the entrance, in Galilee, of our Lord upon his public work of preaching, and it seems more natural to place this before the miracle mentioned in § 29.

§ 30. This visit to Nazareth was before our Lord's taking up his abode at Capernaum (Matt. iv. 13; Lk. iv. 31). In Matt. xiii. 54-58; Mar. vi. 1-6 (§ 58) we have the record of a subsequent visit, and repeated rejection. It is very noticeable that this is the first record of any open opposition to our Lord, and that it occurred in the town in which he had been brought up. Hitherto, whatever dislike had been felt to his teaching, there had been no public manifestation of it.

ST. LUKE IV.

21 ζῶντες αὐτῷ. ἤρξατο δὲ λέγειν πρὸς αὐτοὺς ὅτι σήμερον πεπλήρωται ἡ γραφή αὕτη ἐν τοῖς ὡσὶν ὑμῶν.

22 Καὶ πάντες ἐμαρτύρουν αὐτῷ καὶ ἐθαύμαζον ἐπὶ τοῖς λόγοις τῆς χάριτος τοῖς
ἐκπορευομένοις ἐκ τοῦ στόματος αὐτοῦ, καὶ ἔλεγον· Οὐχὶ υἱὸς ἐστὶν Ἰωσήφ οὗτος;
23 'καὶ εἶπεν πρὸς αὐτοὺς· Πάντως ἐρεῖτέ μοι τὴν παραβολὴν ταύτην· Ἰατροί, θεράπευσον
σεαυτὸν· ὅσα ἠκούσαμεν γενόμενα εἰς τὴν Καφαρναοὺμ, ποιήσον καὶ ὧδε ἐν τῇ
24 πατρὶδι σου. εἶπεν δέ· Ἀμὴν λέγω ὑμῖν ὅτι οὐδεὶς προφήτης δεκτός ἐστιν ἐν τῇ
25 πατρίδι ἑαυτοῦ. ἐπ' ἀληθείας δὲ λέγω ὑμῖν ὅτι, πολλαὶ χῆραι ἦσαν ἐν ταῖς ἡμέραις
Ἡλείου ἐν τῷ Ἰσραὴλ, ὅτε ἐκλείσθη ὁ οὐρανὸς ἐπὶ ἔτη τρία καὶ μῆνας ἕξ,^α ὥς ἐγένετο
26 λιμὸς μέγας ἐπὶ πᾶσαν τὴν γῆν, 'καὶ πρὸς οὐδεμίαν αὐτῶν ἐπέμφθη Ἡλείας εἰ μὴ
27 εἰς Σάρεπτα^β τῆς Σιδωνίας πρὸς γυναικὰ χήραν. καὶ πολλοὶ λεπροὶ ἦσαν ἐν τῷ
Ἰσραὴλ ἐπὶ Ἑλισαίου τοῦ προφήτου, καὶ οὐδεὶς αὐτῶν ἐκαθαρίσθη εἰ μὴ^γ Ναμαν
ὁ Σύρος.

28 Καὶ ἐπληρώθησαν πάντες θυμὸν ἐν τῇ συναγωγῇ ἀκούοντες ταῦτα, ἡ ἀνασταίντες
29 ἐξέβαλον αὐτὸν ἔξω τῆς πόλεως, καὶ ἤγαγον αὐτὸν ἕως ὀφρύου τοῦ ὄρους ἐφ' οὗ ἡ
30 πόλις ᾠκοδόμητο αὐτῶν, ὥστε κατακρημνίσαι αὐτόν· αὐτὸς δὲ διελθὼν διὰ μέσου
αὐτῶν ἐπορεύετο.^d

§ 31. Leaving Nazareth, He fixes his Abode at Capernaum.

ST. MATT. IV. 13-16.

ST. LUKE IV. 31.

13 Καὶ καταλιπὼν τὴν Ναζαρέτ ἐλθὼν κατέκησεν εἰς
Καφαρναούμ τὴν παραθαλασσίαν ἐν ὁρίοις Ζαβουλὼν καὶ
14 Νεφθαλείμ, ἵνα πληρωθῇ τὸ ῥηθὲν διὰ Ἡσαίου τοῦ
προφήτου λέγοντος· Ὁ γῆ Ζαβουλὼν καὶ γῆ Νεφθαλείμ,
ὁδὸν θαλάσσης πέραν τοῦ Ἰορδάνου, Γαλιλαία τῶν ἐθνῶν,
16 ὁ λαὸς ὁ καθήμενος ἐν σκότει φῶς εἶδεν μέγα, καὶ τοῖς
καθημένοις ἐν χώρα καὶ σκιᾷ θανάτου φῶς ἀνέτειλεν αὐτοῖς.

§ 32. The Call of Peter and Andrew, of James and John, with the miraculous Draught of Fishes. — *Near Capernaum.*

ST. MATT. IV. 18-22.

ST. MARK I. 16-20.

ST. LUKE v. 1-11.

1 Ἐγένετο δὲ ἐν τῷ τὸν
ὄχλον ἐπικεῖσθαι αὐτῷ καὶ

* 1 Kings xvii. 1.

b 1 Kings xvii. 9.

c 2 Kings v.

^d cf. Jno. viii. 59; x. 39.

ο Ἰσα. ix. 1, 2. Τοῦτο πρῶτον πίε, ταχὺ ποιεῖ χώρα Ζαβουλών, ἡ γῆ Νεφθαλμ, (A. adds ὁδὸν θαλάσσης) καὶ οἱ λοιποὶ οἱ τὴν παραλίαν (παράλιον κατοικοῦντες) καὶ πέραν τοῦ Ἰορδάνου, Γαλιλαία τῶν ἐθνῶν. (N adds τα μερὴ της Ιουδας.) ὁ λαὸς ὁ πορευόμενος (καθήμενος) ἐν σκότει, ἴδετε πῶς μέγα· οἱ κατοικοῦντες ἐν χώρα σκιᾷ θανάτου, πῶς λάμπει ἐφ' ὑμᾶς.

(viii. 23, ix. 1) פִּי לֹא מוֹעֵד לְאַשֶׁר מוֹעֵץ לָהּ קַצַּת הָרִאשׁוֹן חֲסֵל אֲרֻצָּה זָבִילוֹן וְאַרְצָה נִפְחָלִי
וְהָאֲחֵירָיו תִּקְבֵּיד דְּרָךְ הָיִם עֶבֶר תִּדְרֹנוּ לִילֵי תַגְוִים : חֲזֵם תַּחֲלִיסִים בַּחֲסָף רְאוּ אוֹר גְּדוֹל יִסְבִּי
בְּאֶרֶץ צִלְמִית אוֹר נִגַּח עֲלֵיהֶם :

§ 30. 22. οὐχ οὐτ. ἐστ. δ υί. Ἰωσ G.L.T. (οὐχί L.T. δ [T.]). 23. ἐν τῇ (eis sine τήν G.L.T.).
24. αὐτοῦ G.L.T. 29. ἔως τῆς ὁφρ. L. πολ. αὐτῶν ὁκοδ. G.L.T. eis τὸ κατακο.

§ 29. At Cana Jesus heals the Son of a Nobleman of Capernaum.

ST. JOHN IV. 46-54.

46 Ἦλθεν οὖν πάλιν εἰς τὴν Κανὰ τῆς Γαλιλαίας, ὅπου ἐποίησεν τὸ ὕδωρ οἶνον.*
 47 Ἦν δέ τις βασιλικός, οὗ ὁ υἱὸς ἦσθέναι, ἐν Καφαρναούμ· οὗτος ἀκούσας ὅτι
 Ἰησοῦς ἦκει ἐκ τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν, ἀπῆλθεν πρὸς αὐτὸν καὶ ἡρώτα ἵνα
 48 καταβῇ καὶ ἰάσῃται αὐτοῦ τὸν υἱόν· ἡμελλεν γὰρ ἀποθνήσκειν. εἶπεν οὖν ὁ Ἰησοῦς
 49 πρὸς αὐτόν· Ἐὰν μὴ σημεῖα καὶ τέρατα ἴδῃτε, οὐ μὴ πιστεύσητε. λέγει πρὸς αὐτόν
 50 ὁ βασιλικός· Κύριε, κατάβηθι πρὶν ἀποθανεῖν τὸ παιδίον μου. λέγει αὐτῷ ὁ Ἰησοῦς·
 Πορεύου· ὁ υἱὸς σου ζῇ. ἐπίστευσεν ὁ ἄνθρωπος τῷ λόγῳ ὃν εἶπεν αὐτῷ ὁ Ἰησοῦς,
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 52 ὅτι ὁ παῖς αὐτοῦ ζῇ. ἐπύθετο οὖν τὴν ὥραν παρ' αὐτῶν ἐν ᾗ κομψότερον ἔσχεν·
 53 εἶπον οὖν αὐτῷ ὅτι ἐχθὲς ὥραν ἐβδόμην ἀφήκεν αὐτὸν ὁ πυρετός. ἔγνω οὖν ὁ πατήρ
 ὅτι ἐκείνη τῇ ὥρᾳ ἐν ᾗ εἶπεν αὐτῷ ὁ Ἰησοῦς· Ὁ υἱὸς σου ζῇ· καὶ ἐπίστευσεν αὐτός
 54 καὶ ἡ οἰκία αὐτοῦ ὅλη. τοῦτο πάλιν δεύτερον σημεῖον ἐποίησεν ὁ Ἰησοῦς ἐλθὼν ἐκ
 τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν.

§ 30. Jesus Teaches at Nazareth, and is rejected.

ST. LUKE IV. 16-30.

16 Καὶ ἦλθεν εἰς Ναζαρά, οὗ ἦν ἐνατεθρεμμένος, καὶ εἰσῆλθεν κατὰ τὸ εἰωθὸς αὐτῷ
 17 ἐν τῇ ἡμέρᾳ τῶν σαββάτων εἰς τὴν συναγωγὴν, καὶ ἀνέστη ἀναγνῶναι. καὶ ἐπεδόθη
 αὐτῷ βιβλίον τοῦ προφήτου Ἡσαίου, καὶ ἀναπτύξας τὸ βιβλίον εὗρεν τόπον οὗ ἦν
 18 γεγραμμένον·^b Πνεῦμα κυρίου ἐπ' ἐμέ, οὗ ἐνεκεν ἔχρισέν με εὐαγγελίσασθαι πτωχοῖς,
 19 ἀπέσταλκέν με ἱκηρῶσαι αἰχμαλώτοις ἄφεςιν καὶ τυφλοῖς ἀνάβλεψιν, ἀποστella
 20 τεθραυσμένους ἐν ἀφέσει, κηρῶσαι ἐνιαυτὸν κυρίου δεκτόν. καὶ πτύξας τὸ βιβλίον
 ἀποδοὺς τῷ ὑπηρέτῃ ἐκάθισεν, καὶ πάντων οἱ ὀφθαλμοὶ ἐν τῇ συναγωγῇ ἦσαν ἀτενί-

* Chap. ii. 1-11.

^b Isa. lxi. 1, 2 (cf. lviii. 6) Πνεῦμα κυρίου ἐπ' ἐμέ, οὗ ἐνεκεν ἔχρισέ με εὐαγγελίσασθαι πτωχοῖς
 (καὶ ταπεινοῖς), ἀπέσταλκέ με ἰάσασθαι τοὺς συντετριμμένους τὴν καρδίαν, κηρῶσαι αἰχμαλώτοις ἄφεςιν
 καὶ τυφλοῖς ἀνάβλεψιν, καλέσαι ἐνιαυτὸν κυρίου δεκτὸν καὶ ἡμέραν ἀναποδόσεως (καὶ ἀναποδόσεων):

§ 29. 46. ἦλθ. οὖν ὁ Ἰησοῦς G. L. T.	καὶ ἦν τις G. L. T.	47. ἦρ. αὐτόν, ἵνα G. [L.]
50. καὶ ἐπίστ. G. ^o [L. T.]	φ. εἶπ. αὐτ. Ἰησ. G. (δ. Ἰησ. G. +)	51. δοῦλ. αὐτοῦ G. L. T.
ἀπῆντησαν G.	ἀπῆγγειλαν λέγοντες G. L. T. (καὶ ἀπῆγ. [T.])	π. σου G.
αὐτ. G. L.	χθές G.	52. καὶ εἶπ.
	53. ἐν ἐκείν. G. L. [T.]	
	ὅτι δ. υἱ. G. ^o	

§ 30. 16. εἰς τὴν Ναζαρ. G. τεθραυσμένους G. L. T. 17. τὸν τόπον G. L. T. 18. ἐνεκεν
 ἔχρ. με εὐαγγελίσασθαι. add ἰάσασθαι τοὺς συντετριμμένους τὴν καρδίαν [L.]

ministry. The arrangement of Robinson and Thomson is here followed in opposition to that of Tischendorf, inasmuch as all the accounts seem to present this as the entrance, in Galilee, of our Lord upon his public work of preaching, and it seems more natural to place this before the miracle mentioned in § 29.

§ 30. This visit to Nazareth was before our Lord's taking up his abode at Capernaum (Matt. iv. 13; Lk. iv. 31). In Matt. xiii. 54-58; Mar. vi. 1-6 (§ 58) we have the record of a subsequent visit, and repeated rejection. It is very noticeable that this is the first record of any open opposition to our Lord, and that it occurred in the town in which he had been brought up. Hitherto, whatever dislike had been felt to his teaching, there had been no public manifestation of it.

ST. LUKE IV.

- 21 ζῶντες αὐτῷ. ἤρξατο δὲ λέγειν πρὸς αὐτοὺς ὅτι σήμερον πεπλήρωται ἡ γραφή αὕτη ἐν τοῖς ὡσὶν ὑμῶν.
- 22 Καὶ πάντες ἐμαρτύρουν αὐτῷ καὶ ἐθαύμαζον ἐπὶ τοῖς λόγοις τῆς χάριτος τοῖς ἐκπορευομένοις ἐκ τοῦ στόματος αὐτοῦ, καὶ ἔλεγον· Οὐχὶ υἱὸς ἐστὶν Ἰωσήφ οὗτος;
- 23 'καὶ εἶπεν πρὸς αὐτοὺς· Πάντως ἐρεῖτέ μοι τὴν παραβολὴν ταύτην· Ἰατρί, θεράπευσον σεαυτόν· ὅσα ἠκούσαμεν γεγόμενα εἰς τὴν Καφαρναοὺμ, ποίησον καὶ ὧδε ἐν τῇ
- 24 πατρίδι σου. εἶπεν δέ· Ἀμὴν λέγω ὑμῖν ὅτι οὐδεὶς προφήτης δεκτός ἐστιν ἐν τῇ
- 25 πατρίδι ἑαυτοῦ. ἐπ' ἀληθείας δὲ λέγω ὑμῖν ὅτι, πολλοὶ χήραι ἦσαν ἐν ταῖς ἡμέραις Ἑλίου ἐν τῷ Ἰσραὴλ, ὅτε ἐκλείσθη ὁ οὐρανὸς ἐπὶ ἔτη τρία καὶ μῆνας ἕξ,^a ὡς ἐγένετο
- 26 λιμὸς μέγας ἐπὶ πᾶσαν τὴν γῆν, 'καὶ πρὸς οὐδεμίαν αὐτῶν ἐπέμψθη Ἑλίας εἰ μὴ
- 27 εἰς Σάρεπτα^b τῆς Σιδωνίας πρὸς γυναῖκα χήραν. καὶ πολλοὶ λεπροὶ ἦσαν ἐν τῷ Ἰσραὴλ ἐπὶ Ἑλισαίου τοῦ προφήτου, καὶ οὐδεὶς αὐτῶν ἐκαθαρίσθη εἰ μὴ^c Ναυμὰν ὁ Σύρος.
- 28 Καὶ ἐπλήσθησαν πάντες θυμοῦ ἐν τῇ συναγωγῇ ἀκούοντες ταῦτα, 'καὶ ἀναστάντες ἐξέβαλον αὐτὸν ἔξω τῆς πόλεως, καὶ ἤγαγον αὐτὸν ὥς ὄφρυός τοῦ ὄρους ἐφ' οὗ ἡ
- 30 πόλις ὑψοδόμητο αὐτῶν, ὥστε κατακρημνίσαι αὐτόν· αὐτὸς δὲ διελθὼν διὰ μέσου αὐτῶν ἐπορεύετο.^d

§ 31. Leaving Nazareth, He fixes his Abode at Capernaum.

ST. MATT. IV. 13-16.

ST. LUKE IV. 31.

- 13 Καὶ καταλιπὼν τὴν Ναζαρά ἐλθὼν κατέκησεν εἰς 31 Καὶ κατῆλθεν εἰς
Καφαρναοὺμ τὴν παραθαλασσίαν ἐν ὁρίοις Ζαβουλὼν καὶ Καφαρναοὺμ πόλιν
14 Νεφθαλείμ, ἵνα πληρωθῇ τὸ ρηθὲν διὰ Ἡσαίου τοῦ τῆς Γαλιλαίας, —
15 προφήτου λέγοντος· Ὁ γῆ Ζαβουλὼν καὶ γῆ Νεφθαλείμ,
ὁδὸν θαλάσσης πέραν τοῦ Ἰορδάνου, Γαλιλαία τῶν ἐθνῶν,
16 ὁ λαὸς ὁ καθήμενος ἐν σκότει φῶς εἶδεν μέγα, καὶ τοῖς
καθημένοις ἐν χώρα καὶ σκιᾷ θανάτου φῶς ἀνέτειλεν αὐτοῖς.

§ 32. The Call of Peter and Andrew, of James and John, with the miraculous Draught of Fishes. — *Near Capernaum.*

ST. MATT. IV. 18-22.

ST. MARK I. 16-20.

ST. LUKE V. 1-11.

- 1¹ Ἐγένετο δὲ ἐν τῷ τὸν
ὄχλον ἐπικεῖσθαι αὐτῷ καὶ

^a 1 Kings xvii. 1.^b 1 Kings xvii. 9.^c 2 Kings v.^d cf. Jno. viii. 59; x. 39.

• Isa. ix. 1, 2. Τοῦτο πρῶτον πῖε, ταχὺ ποιεῖ χώρα Ζαβουλὼν, ἡ γῆ Νεφθαλίμ, (A. adds ὁδὸν θαλάσσης) καὶ οἱ λοιποὶ οἱ τὴν παραλίαν (παράλιον κατοικοῦντες) καὶ πέραν τοῦ Ἰορδάνου, Γαλιλαία τῶν ἐθνῶν. (N. adds τα μερὴ της Ιουδαίας.) ὁ λαὸς ὁ πορευόμενος (καθήμενος) ἐν σκότει, ἵδετε φῶς μέγα· οἱ κατοικοῦντες ἐν χώρα σκιᾷ θανάτου, φῶς λάμψει ἐφ' ὑμᾶς.

וְהָיָה לְנֶחֱמִי אֶת הַמִּלִּי וְהָיָה לְנֶחֱמִי אֶת הַמִּלִּי וְהָיָה לְנֶחֱמִי אֶת הַמִּלִּי (viii. 23, ix. 1)
וְהָיָה לְנֶחֱמִי אֶת הַמִּלִּי וְהָיָה לְנֶחֱמִי אֶת הַמִּלִּי וְהָיָה לְנֶחֱמִי אֶת הַמִּלִּי
וְהָיָה לְנֶחֱמִי אֶת הַמִּלִּי וְהָיָה לְנֶחֱמִי אֶת הַמִּלִּי וְהָיָה לְנֶחֱמִי אֶת הַמִּלִּי

§ 30. 22. οὐχ οὗτ. ἐστ. ὁ υἱ. Ἰωσ G.L.T. (οὐχ L.T. δ [T.]). 23. ἐν τῇ (eis sine τῇ G.L.T.)
24. αὐτοῦ G.L.T. 29. ὥς τῆς ὁφρ. L. πολ. αὐτῶν φκοδ. G.L.T. eis τὸ κατακρ.

ST. MATT. IV.

ST. MARK I.

ST. LUKE V.

ἀκούειν τὸν λόγον τοῦ θεοῦ,
καὶ αὐτὸς ἦν ἐστὼς παρὰ
τὴν λίμνην Γεννησαρέτ, καὶ
εἶδεν δύο πλοῖαρια ἐστῶτα
παρὰ τὴν λίμνην· οἱ δὲ
ἀλλεῖς ἀπ' αὐτῶν ἀποβάντες
ἐπλυναν τὰ δίκτυα. ἐμβὰς
δὲ εἰς ἓν τῶν πλοίων, ὃ ἦν
Σίμωνος,* ἠρώτησεν αὐτὸν
ἀπὸ τῆς γῆς ἐπαναγαγεῖν
ὀλίγον· καθίσας δὲ ἐν τῷ
πλοίῳ ἐδίδασκεν τοὺς ὄχ-
λους.
Ὡς δὲ ἐπαύσατο λαλῶν,
εἶπεν πρὸς τὸν Σίμωνα·
Ἐπανάγαγε εἰς τὸ βάθος,
καὶ χαλάσατε τὰ δίκτυα
ὑμῶν εἰς ἄγρην. καὶ
ἀποκριθεὶς Σίμων εἶπεν·
Ἐπιστάτα, δι' ὅλης νυκτὸς
κοπιῶσάντες οὐδὲν ἐλάβο-
μεν· ἐπὶ δὲ τῷ ῥήματί σου
χαλάσω τὰ δίκτυα. καὶ
τοῦτο ποιήσαντες συνέκλει-
σαν πλῆθος ἰχθύων πολὺ·
διεφύρυσσεν δὲ τὰ δίκτυα

* Cf. Jno. i. 40-42.

§ 32. LK. 1. τοῦ ἀκου. G. L. 2. εἶδεν G. L. T. πλοῖα G. L. T. ἀπέπλυναν G.+ ἐπλυνον
L. T. 3. ἦν τοῦ Σ. G. καὶ καθίσας ἐδίδ. ἐκ τοῦ πλοίου G. L. T. 5. ὁ Σιμ. G. L.
εἶπ. αὐτῷ G. L. T. 8λ. τῆς νυκ. G. (and 6) τὰ δίκτυον G. L. 6. διεφύρρυνον G. L.

§ 32. How long subsequent this primary call of the four apostles was to the interview with three of them mentioned in Jno. i. 40-42, it would be difficult to determine with precision, as well as how long it preceded the final definite choice of the twelve from among the whole number of the disciples (Matt. x. 2-4; Mar. iii. 13-19; vi. 12-19), because data are wanting for the exact determination of the time of the events in this section. It is evident, however, that this was not our Lord's first meeting with these disciples, and it may very naturally have happened that they had had many other interviews with him besides the one recorded by St. John.

There must probably have been a peculiar intimacy between those thus for a time associated with Jesus before others were called (with which also their natural relationship to each other harmonized) and a peculiar relation to their Lord. Accordingly it is found in many of the subsequent events that three of them, Peter, James, and John, were singled out from among the rest of the Apostles to stand especially near to Jesus.

On the differences in this narrative between St. Luke and the other Evangelists, the remark here quoted by Robinson from Spanheim (Dubia Evang. Tom. III. Dub. 72. vii.) is excellent:

ST. MATT. IV.

ST. MARK I.

ST. LUKE V.

18 Περιπατῶν δὲ παρὰ
τὴν θάλασσαν τῆς Γαλι-
λαίας εἶδεν δύο ἀδελφούς,
Σίμωνα τὸν λεγόμενον
Πέτρον* καὶ Ἀνδρέαν
τὸν ἀδελφὸν αὐτοῦ, βάλ-
λοντας ἀμφίβληστρον
εἰς τὴν θάλασσαν· ἦσαν
19 γὰρ ἀλεεῖς. καὶ λέγει
αὐτοῖς· Δεῦτε ὀπίσω
μου, καὶ ποιήσω ὑμᾶς
20 ἀλεεῖς ἀνθρώπων. οἱ δὲ
εὐθέως ἀφέντες τὰ δίκτυα
21 ἠκολούθησαν αὐτῷ. καὶ
προβὰς ἐκεῖθεν εἶδεν ἄλ-
λους δύο ἀδελφούς, Ἰά-
κωβον τὸν τοῦ Ζεβεδαίου
καὶ Ἰωάννην τὸν ἀδελφὸν
αὐτοῦ, ἐν τῷ πλοίῳ μετὰ

18 Καὶ παράγων παρὰ
τὴν θάλασσαν τῆς Γαλι-
λαίας εἶδεν Σίμωνα καὶ
Ἀνδρέαν* τὸν ἀδελφὸν
Σίμωνος ἀμφιβάλλοντας
ἐν τῇ θαλάσῃ· ἦσαν
19 γὰρ ἀλεεῖς. καὶ εἶπεν
αὐτοῖς ὁ Ἰησοῦς· Δεῦτε
ὀπίσω μου, καὶ ποιήσω
ὑμᾶς γενέσθαι ἀλεεῖς
20 ἀνθρώπων. καὶ εὐθέως
ἀφέντες τὰ δίκτυα ἠκο-
21 λούθησαν αὐτῷ. καὶ
προβὰς ὀλίγον εἶδεν Ἰά-
κωβον τὸν τοῦ Ζεβεδαίου
καὶ Ἰωάννην τὸν ἀδελφὸν
αὐτοῦ, καὶ αὐτοὺς ἐν τῷ
πλοίῳ καταρτίζοντας τὰ
20 δίκτυα, καὶ εὐθέως ἐκάλε-

7 αὐτῶν. καὶ κατένευσαν
τοῖς μετόχοις ἐν τῷ ἐτέρῳ
πλοίῳ τοῦ ἐλθόντος συλλα-
βέσθαι αὐτοῖς· καὶ ἦλθαν,
καὶ ἐπλησαν ἀμφοτέρω τὰ
πλοῖα, ὥστε βυθίζεσθαι
8 αὐτά. ἰδὼν δὲ Σίμων
Πέτρος προσέπεσεν τοῖς
γόνασιν Ἰησοῦ λέγων·
Ἔξελθε ἀπ' ἐμοῦ, ὅτι ἀνὴρ
ἁμαρτωλὸς εἰμι, κύριε.
9 θάμβος γὰρ περιέσχεν
αὐτὸν καὶ πάντας τοὺς σὺν
αὐτῷ ἐπὶ τῇ ἄγρᾳ τῶν
10 ἰχθύων ἧ συνέλαβον, ὁμοί-
ως δὲ καὶ Ἰάκωβον καὶ
Ἰωάννην υἱοὺς Ζεβεδαίου,
οἱ ἦσαν κοινωνοὶ τῷ Σίμωνι.

καὶ εἶπεν πρὸς τὸν Σίμωνα
ὁ Ἰησοῦς· Μὴ φοβοῦ· ἀπὸ
τοῦ νῦν ἀνθρώπους ἔσῃ
ζωγῶν.

* Cf. Jno. i. 40-42.

§ 32. MATT. 18. περιπατ. δὲ ὁ Ἰησοῦς. MAR. 16. περιπατῶν δέ G.++ αὐτοῦ (τοῦ Σ.
G.++ L) βάλλοντας ἀμφίβληστρον ἐν τ. θ. (ἀμφιβάλλ. ἀμφίβλ. G. L.) 18. and 20. εὐθέως
G. L. T. (20. txt T.) δίκτ. αὐτῶν G.° 19. προβ. ἐκεῖθεν G.° [L.] LK. 7. τ. μετόχ.
τοῖς G. [L.] ἦλθον G. L. T. 8. τοῦ Ἰησ. G.

"Quæ narrantur a Luca, illa non negantur a Matthæo, sed prætermittuntur tantum. Nihil vero frequentius, quam quædam prætermitti ab his, suppleri ab aliis; ne vel scriptores sacri ex compacto scripsisse viderentur, vel lectores uni ex illis reliquis æpretis hærerent."

ST. MATT. IV.

ST. MARK I.

ST. LUKE V.

Ζεβεδαίου τοῦ πατρὸς
αὐτῶν καταρτίζοντας τὰ
δικτυα αὐτῶν· καὶ ἐκά-
22 λεσεν αὐτούς. οἱ δὲ
εὐθέως ἀφέντες τὸ πλοῖον
καὶ τὸν πατέρα αὐτῶν
ἠκολούθησαν αὐτῷ.

σεν αὐτούς· καὶ ἀφέντες
τὸν πατέρα αὐτῶν Ζεβε-
δαῖον ἐν τῷ πλοίῳ μετὰ
τῶν μισθωτῶν ἀπῆλθον
ὀπίσω αὐτοῦ.

11 καὶ καταγαγόντες τὰ πλοῖα
ἐπὶ τὴν γῆν, ἀφέντες πάντα
ἠκολούθησαν αὐτῷ.

§ 33. The healing of a Demoniac in the Synagogue. — *Capernaum*.

ST. MARK I. 21-28.

ST. LUKE IV. 31-37.

21 Καὶ εἰσπορεύονται εἰς Καφαρναούμ·
καὶ εὐθὺς τοῖς σάββασιν ἐδίδασκεν εἰς
22 τὴν συναγωγὴν. καὶ ἐξεπλήσσοντο ἐπὶ
τῇ διδαχῇ αὐτοῦ· ἦν γὰρ διδάσκων αὐ-
τοὺς ὡς ἐξουσίαν ἔχων, καὶ οὐχ ὡς οἱ
23 γραμματεῖς. καὶ εὐθὺς ἦν ἐν τῇ συνα-
γωγῇ αὐτῶν ἄνθρωπος ἐν πνεύματι ἀκα-
24 θάρτῳ, καὶ ἀνέκραξεν ἰλέγων· Τί ἡμῖν
καὶ σοί, Ἰησοῦ Ναζαρηνέ; ἦλθες ἀπο-
λέσαι ἡμᾶς; οἶδαμὲν σε τίς εἶ, ὁ ἅγιος
25 τοῦ θεοῦ. καὶ ἐπετίμησεν αὐτῷ ὁ Ἰη-
σοῦς· Φιμώθητι καὶ ἔξελθε ἐξ αὐτοῦ.
26 καὶ σπαράξαν αὐτὸν τὸ πνεῦμα τὸ ἀκά-
θαρτον καὶ φωνήσαν φωνῇ μεγάλῃ
27 ἐξῆλθεν ἐξ αὐτοῦ. καὶ ἐθαμβήθησαν
ἅπαντες, ὥστε συνζητεῖν αὐτοὺς λέγον-
τας· Τί ἐστιν τοῦτο; διδαχὴ καινὴ κατ'
ἐξουσίαν· καὶ τοῖς πνεύμασι τοῖς ἀκα-
θάρτοις ἐπιτάσσει, καὶ ὑπακούουσιν
28 αὐτῷ. καὶ ἐξῆλθεν ἡ ἀκοή αὐτοῦ εὐθὺς
πανταχοῦ εἰς ὅλην τὴν περιχώρον τῆς
Γαλιλαίας.

31 (Καὶ κατήλθεν εἰς Καφαρναοὺμ πόλιν
τῆς Γαλιλαίας,) καὶ ἦν διδάσκων αὐτούς
32 ἐν τοῖς σάββασιν· καὶ ἐξεπλήσσοντο
ἐπὶ τῇ διδαχῇ αὐτοῦ, ὅτι ἐν ἐξουσίᾳ ἦν
33 ὁ λόγος αὐτοῦ. καὶ ἐν τῇ συναγωγῇ ἦν
ἄνθρωπος ἔχων πνεῦμα δαιμονίου ἀκα-
θάρτου, καὶ ἀνέκραξεν φωνῇ μεγάλῃ·
34 Ἐα, τί ἡμῖν καὶ σοί, Ἰησοῦ Ναζαρηνέ;
ἦλθες ἀπολέσαι ἡμᾶς; οἶδά σε τίς εἶ, ὁ
35 ἅγιος τοῦ θεοῦ. καὶ ἐπετίμησεν αὐτῷ
ὁ Ἰησοῦς λέγων· Φιμώθητι καὶ ἔξελθε
ἀπ' αὐτοῦ. καὶ ῥῖψαν αὐτὸν τὸ δαιμόνιον
εἰς τὸ μέσον ἐξῆλθεν ἀπ' αὐτοῦ, μηδὲν
36 βλάψαν αὐτόν. καὶ ἐγένετο θάμβος
ἐπὶ πάντας, καὶ συνελάλουν πρὸς ἀλλή-
λους λέγοντες· Τίς ὁ λόγος οὗτος, ὅτι
ἐν ἐξουσίᾳ καὶ δυνάμει ἐπιτάσσει τοῖς
ἀκαθάρτοις πνεύμασιν καὶ ἐξέρχονται;
37 καὶ ἐξεπορεύετο ἡχος περὶ αὐτοῦ εἰς
πάντα τόπον τῆς περιχώρου.

§ 34. The healing of Peter's Wife's Mother, and of many others. — *Capernaum*.

ST. MATT. VIII. 14-17.

ST. MARK I. 29-34.

ST. LUKE IV. 38-41.

14 Καὶ ἐλθὼν ὁ Ἰησοῦς 29 Καὶ εὐθὺς ἐκ τῆς 38 Ἀναστὰς δὲ ἀπὸ τῆς
εἰς τὴν οἰκίαν Πέτρου εἰ- συναγωγῆς ἐξελθόντες συναγωγῆς εἰσῆλθεν εἰς

§ 32. LK. 11. ἅπαντα G.

§ 33. MAR. 21. εὐθέως G. L. T. εἰσελθὼν ἐ.τ.σ. ἐδίδ. G.°° L. [T.] 23. om. εὐθὺς G. L. T.
24. λέγ. ἔα. G.° οἶδα G. L. T. 25. ὁ Ἰησ. λέγων. G. L. T. 26. κρέξαν G. L.
27. πάντες G. L. πρὸς αὐτούς G. (ἑαυτ. L. T.) τίς ἢ διδ. ἡ καιν. αὐτη, ὅτι κατ. G. (var.
punct.) 28. ἐξῆλ. δέ G. om. πανταχοῦ G. L. [T.] LK. 34. λέγων· ἔα. G. L. [T.]
35. ἐξ αὐτ. G.++

§ 34. MAR. 29. εὐθέως G. LK. 38. ἐκ G.++ L.

f

ST. MATT. VIII.

ST. MARK I.

ST. LUKE IV.

15 **δεν τὴν πενθερὰν αὐτοῦ
 βεβλημένην καὶ πυρέσ-
 σουσαν. καὶ ἦψατο τῆς
 χειρὸς αὐτῆς, καὶ ἀφῆκεν
 αὐτὴν ὁ πυρετός· καὶ
 ἠγγέρθη, καὶ δεηκόνει
 αὐτῷ.**

16 Ὁφίας δὲ γενομένης
προσῆνεγκαν αὐτῷ δαι-
μονιζομένους πολλούς·
καὶ ἐξέβαλεν τὰ πνεύ-
ματα λόγῳ, καὶ πάντας
τοὺς κακῶς ἔχοντας ἐθε-
17 ράπευσεν, ὅπως πληρωθῇ
τὸ ῥηθὲν διὰ Ἡσαίου
τοῦ προφήτου λέγοντος·
Αὐτὸς τὰς ἀσθενείας
ἡμῶν ἔλαβεν καὶ τὰς
νόσους ἐβάστασεν.

ἦλθον εἰς τὴν οἰκίαν
 Σίμωνος καὶ Ἀνδρέου
 μετὰ Ἰακώβου καὶ Ἰω-
 80 ἀνου. ἡ δὲ πενθερὰ
 Σίμωνος κατέκειτο πυ-
 ρέσσουσα, καὶ εὖθις λέ-
 γουσιν αὐτῷ περὶ αὐτῆς.
 81 καὶ προσελθὼν ἤγειρεν
 αὐτὴν κρατήσας τῆς χει-
 ρός· καὶ ἀθήκεν αὐτὴν
 ἐπὶ τοῦ κλίνου, καὶ διεκόνει
 αὐτοῖς.

33 Ὁφίας δὲ γενομένης,
 ὅτε ἔδω ὁ ἥλιος, ἔφερον
 πρὸς αὐτὸν πάντας τοὺς
 κακῶς ἔχοντας καὶ τοὺς
 34 δαιμονιζομένους· καὶ
 ἦν ὅλη ἡ πόλις ἐπισυντη-
 γμένη πρὸς τὴν θύραν.
 34 καὶ ἐθεράπευσεν πολλοὺς
 κακῶς ἔχοντας ποικίλαις
 νόσοις, καὶ δαιμόνια
 πολλὰ ἐξέβαλεν, καὶ οὐκ
 ᾔφεν λαλεῖν τὰ δαιμόνια,
 ὅτι ᾔδεσαν αὐτόν.

την οκλίαν Σίμωνος. πεν-
θερά δὲ τοῦ Σίμωνος ἦν
συνεχομένη πυρετῷ μεγάλῳ,
καὶ ἠρώτησαν αὐτὸν περὶ
αὐτῆς. καὶ ἐπιστὰς ἐπάνω
αὐτῆς ἐπετίμησεν τῷ πυ-
ρετῷ, καὶ ἀφῆκεν αὐτήν·
παρὰ ἄρῃα, δὲ ἀναστὰσα
διηκούει αὐτοῖς.

40 Δύνοντας δὲ τοῦ ἡλίου
πάντες ὅσοι εἶχον ἀσθε-
νοῦντας νόσοις ποικίλαις
ἤγαγον αὐτοὺς πρὸς αὐτὸν·
ὁ δὲ ἐν ἑκάστῳ αὐτῶν τὰς
χεῖρας ἐπιτιθεῖς ἰθεράπευεν
41 αὐτούς. ἔρχοντο δὲ καὶ
δαμόνια ἀπὸ πολλῶν,
κραυγάζοντα καὶ λέγοντα
ὅτι σὺ εἶ ὁ υἱὸς τοῦ θεοῦ.
καὶ ἐπιτιμῶν οὐκ εἰς αὐτὰ
λαλεῖς, ὅτι ἡδῶσαν τὸν
Χριστὸν αὐτὸν εἶναι.

**§ 35. Our Lord preaches and heals throughout Galilee ; particularly, He
heals a Leper.**

MATT. IV. 23, VIII. 2-4.

MAR. I. 35-45.

LK. IV. 42-44, v. 12-16.

35 Καὶ πρῶτ' ἔκρυψε λίαν
ἀναστὰς ἐξῆλθεν καὶ
ἀπῆλθεν εἰς ἔρημον τό-
πον, κακεῖ προσήνυχετο.
36 καὶ κατεδίωξεν αὐτὸν Σί-
μων καὶ οἱ μετ' αὐτοῦ,
37 καὶ εὗρον αὐτὸν καὶ λέ-

42 Γενομένης δὲ ἡμέρας
ἐξελθὼν ἐπορεύθη εἰς ἔρη-
μον τόπον, καὶ οἱ ὄχλοι
ἐπείχον αὐτὸν· καὶ ἦλθον
ἕως αὐτοῦ, καὶ κατεῖχον
αὐτὸν τοῦ μὴ πορεύεσθαι
43 ἀπ' αὐτῶν. ὁ δὲ εἶπεν

* Isa. liii. 4 (cf. 12) οὗτος τὰς ἁμαρτίας ἡμῶν φέρει καὶ περὶ ἡμῶν ὀδυνᾷται. אֵין חֲלִינֵנוּ חוּא נֶשֶׂא וּמַכְאִיבֵנוּ סְבֻלָּם

§ 34. MATT. 15. αὐτοῖς G. +
εὐθέως G. L. LK. 38. ἡ πενθ.
G. L. T. κρᾶζοντα G. T.

MAR. 30. εὐθέως G.
40. ἐπιθείς G.
ὁ Χριστὸς ὁ υἱ.

31. χειρ. αὐτῆς G. [T.] πυρετ.
ἐθεράπευσεν G. L. 41. ἐξήρχετο

§ 35. MAR. 35. ἐννοχον G⁺.
G. L. om. καὶ G. L.

36. κατεδίωξαν G. L. T.
Lk. 42. ἐζήτουν

δ Σίμ G. L. [T.] 37. εὐρόντες

ST. MATT. IV.

23 Καὶ περιῆγεν ἐν ὅλῃ τῇ Γαλιλαίᾳ, διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν καὶ κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας καὶ θεραπείων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν ἐν τῷ λαῷ.

ST. MATT. VIII.

2 Καὶ ἰδοὺ λεπρὸς προσελθὼν προσεκύνει αὐτῷ

λέγων· Κύριε, ἐὰν θέλῃς, δύνασαι με καθαρίσαι.

3 καὶ ἐκτείνας τὴν χεῖρα ἤψατο αὐτοῦ λέγων· Θέλω, καθαρίσθητι. καὶ

εὐθέως ἑκαθερίσθη αὐτοῦ

4 ἡ λέπρα. καὶ λέγει

αὐτῷ ὁ Ἰησοῦς· Ὅρα μηδενὶ εἶπῃς, ἀλλὰ ὑπαγε σεαυτὸν δείξον τῷ ἱερεῖ, καὶ προσένεγκον τὸ δῶρον ὃ προσέταξεν Μωϋσῆς, εἰς μαρτύριον αὐτοῖς.*

ST. MARK I.

γοῦσιν αὐτῷ ὅτι πάντες

38 ζητοῦσιν σε. καὶ λέγει αὐτοῖς· Ἀγωμεν ἀλλαχοῦ εἰς τὰς ἐχομένας κωμοπόλεις, ἵνα κακεῖ κηρύξω· εἰς τοῦτο γὰρ ἐξῆλθον.

39 καὶ ἦλθεν κηρύσσων εἰς τὰς συναγωγὰς αὐτῶν καὶ ὅλην τὴν Γαλιλαίαν καὶ τὰ δαιμόνια ἐκβάλλων.

ST. LUKE IV.

πρὸς αὐτοὺς ὅτι καὶ ταῖς ἐτέραις πόλεσιν εὐαγγελίσασθαι με δεῖ τὴν βασιλείαν τοῦ θεοῦ, ὅτι ἐπὶ τοῦτο 44 ἀπεστάλην. καὶ ἦν κηρύσσων εἰς τὰς συναγωγὰς τῆς Γαλιλαίας.

ST. LUKE V.

12 Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν μιᾷ τῶν πόλεων, καὶ ἰδοὺ ἀνὴρ πλήρης λέπρας· ἰδὼν δὲ τὸν Ἰησοῦν, πεσὼν ἐπὶ πρόσωπον ἐδεήθη αὐτοῦ λέγων· Κύριε, ἐὰν θέλῃς, δύνασαι με καθαρίσαι.

13 καὶ ἐκτείνας τὴν χεῖρα ἤψατο αὐτοῦ εἰπὼν· Θέλω, καθαρίσθητι. καὶ εὐθέως ἡ λέπρα ἀπῆλθεν ἀπ' αὐτοῦ.

14 καὶ αὐτὸς παρήγγειλεν αὐτῷ μηδενὶ εἰπεῖν, ἀλλὰ ἀπελθὼν δείξον σεαυτὸν τῷ ἱερεῖ, καὶ προσένεγκε περὶ τοῦ καθαρισμοῦ σου καθὼς προσέταξεν Μωϋσῆς, εἰς

15 μαρτύριον αὐτοῖς.* διήρχετο δὲ μάλλον ὁ λόγος περὶ αὐτοῦ, καὶ συνήρχοντο ὄχλοι πολλοὶ ἀκούειν καὶ θεραπεύεσθαι ἀπὸ τῶν 16 ἀσθενειῶν αὐτῶν· αὐτοὺς δὲ

* Λευ. xiv. 2 καὶ προσαχθήσεται πρὸς τὸν ἱερέα. Cf. Lk. xvii. 14.

§ 35. MATT. 23. ὅλην τὴν Γαλιλαίαν G. ὅλην τῇ Γαλιλαίᾳ (om. ἐν) L. δ' Ἰησοῦς, διδάσκ. G. L. [T.] viii. 2. ἐλθὼν G.+ 3. αὐτ. ὁ Ἰησοῦς λέγ. G. ἑκαθερίσθη G. L. T. 4. προσένεγκε G. MAR. 38. om. ἀλλαχοῦ G. L. ἐξελέλυθα G.+ L. 39. ἦν κηρύσ. G. L. ἐν ταῖς συναγωγαῖς. 40. γονυπ. αὐτόν G. (καὶ γονυπετῶν αὐτόν om. L. [T.]). καὶ λέγ. G. L. T. 41. ὁ δὲ Ἰησοῦς σπλ. G. χεῖρα, ἤψ. αὐτοῦ G. λέγ. αὐτῷ G. L. T. 42. καὶ εἰπόντος αὐτοῦ εὐθ. G. εὐθέως G. L. ἑκαθερίσθη G. L. T. 43. εὐθέως G. L. Lk. 43. εἰς G. ἀπέσταλμαι G. 44. ἐν ταῖς συναγωγαῖς G. L. v. 12. καὶ ἰδὼν G. L. T. 15. θεραπ. ὑπ' αὐτοῦ ἀπ. G.^{oo}

ST. MATT. VIII.

ST. MARK I.

ST. LUKE V.

ὥστε μηκέτι αὐτὸν δύ-
νασθαι εἰς πόλιν φανερώς
εἰσελθεῖν, ἀλλὰ ἔξω ἐπ'
ἐρήμοις τόποις ἦν, καὶ
ἤρχοντο πρὸς αὐτὸν πάν-
τοθεν.

ἦν ὑποχωρῶν ἐν ταῖς ἐρή-
μοις καὶ προσευχόμενος.

§ 36. The healing of a Paralytic. — *Capernaum.*

ST. MATT. IX. 1-8.

ST. MARK II. 1-12.

ST. LUKE V. 17-26.

1b — καὶ

ἦλθεν εἰς τὴν ἰδίαν
πόλιν.

2 καὶ ἰδοὺ προσέφερον
αὐτῷ παραλυτικὸν ἐπὶ
κλίνης βεβλημένον.
καὶ ἰδὼν ὁ Ἰησοῦς τὴν
πίστιν αὐτῶν εἶπεν τῷ
παραλυτικῷ· (Θάρσει,
τέκνον, ἀφίενται σου
3 αἱ ἁμαρτίαι. καὶ ἰδοὺ
τινὲς τῶν γραμματέων
εἶπον ἐν ἑαυτοῖς· Οὐ-
4 τος βλασφημεῖ. καὶ
ἰδὼν ὁ Ἰησοῦς τὰς
ἐνθυμήσεις αὐτῶν εἶ-
πεν· Ἰνατί ἐνθυμείσθε

1 Καὶ εἰσελθὼν πάλιν εἰς
Καφαρναοὺμ δι' ἡμερῶν,
ἠκούσθη ὅτι ἐν οἴκῳ ἔστιν.
2 καὶ συνήχθησαν πολλοί,
ὥστε μηκέτι χωρεῖν μηδὲ
τὰ πρὸς τὴν θύραν, καὶ
ἐλάλει αὐτοῖς τὸν λόγον.
3 καὶ ἔρχονται φέροντες πρὸς
αὐτὸν παραλυτικὸν αἰρό-
4 μενον ὑπὸ τεσσάρων. καὶ
μὴ δυνάμενοι προσενέγκαι
αὐτῷ διὰ τὸν ὄχλον, ἀπεσ-
τέγασαν τὴν στέγην ὅπου
ἦν, καὶ ἐξορύξαντες χαλῶσιν
τὸν κράβαττον ὅπου ὁ πα-
5 ραλυτικὸς κατέκειτο. καὶ
ἰδὼν ὁ Ἰησοῦς τὴν πίστιν
αὐτῶν λέγει τῷ παραλυτικῷ·
Τέκνον, ἀφίενται σου αἱ
6 ἁμαρτίαι. ἦσαν δέ τινες
τῶν γραμματέων ἐκεῖ καθή-

17 Καὶ ἐγένετο ἐν μιᾷ τῶν
ἡμερῶν καὶ αὐτὸς ἦν διδάσ-
κων, καὶ ἦσαν καθήμενοι
Φαρισαῖοι καὶ νομοδιδά-
σκαλοι, οἳ ἦσαν ἐληλυθότες
ἐκ πάσης κόμης τῆς Γαλι-
λαίας καὶ Ἰουδαίας καὶ
Ἱερουσαλὴμ· καὶ δύναμις
κυρίου ἦν εἰς τὸ ἰᾶσθαι
αὐτόν.

18 καὶ ἰδοὺ ἄνδρες φέροντες
ἐπὶ κλίνης ἄνθρωπον ὃς ἦν
παραλελυμένος, καὶ ἐζήτουν
αὐτὸν εἰσενεγκεῖν καὶ θεῖναι
19 ἐνώπιον αὐτοῦ. καὶ μὴ
εὐρόντες ποίας εἰσενέγκωσιν
αὐτὸν διὰ τὸν ὄχλον, ἀνα-
βάντες ἐπὶ τὸ δῶμα διὰ
τῶν κεράμων καθήκαν αὐτὸν
σὺν τῷ κλινιδίῳ εἰς τὸ
μέσον ἔμπροσθεν τοῦ Ἰη-
20 σοῦ. καὶ ἰδὼν τὴν πίστιν
αὐτῶν εἶπεν· Ἄνθρωπε,
ἀφένται σοι αἱ ἁμαρτίαι

§ 35. MAR. 45. ἐν G. L.

πανταχόθεν G.++

§ 36. MATT. I. τὸ πλοῦ. G.°

2. (and 5.) ἀφένται G.

σοι αἱ ἁμαρτ. σου G.+

4. ἰν. ὁμείς ἐνθ. G.

MAR. I. καὶ ἠκούσ. G. [L.]

εἰς οἶκον G.

2. εὐθέως συνήχθ.

G. [L. T.]

4. προσεγγίσαι G. L. T.

ἐφ' ᾧ ὁ παραλ. G.+

5. ἰδὼν δέ G. L. T.

5. (and 9.) ἀφένται G.

σοι αἱ ἁμαρτ. σου L. ([σου] L.)

Lk. 17. αὐτοῦς G. L. T.

19. διὰ ποίας.

20. εἶπ. αὐτῷ.

ST. MATT. IX.

πονηρὰ ἐν ταῖς καρδίαις
ὑμῶν;

τί γάρ ἐστιν
εὐκοπώτερον, εἰπεῖν·
Ἄφienται σου αἱ ἁμαρ-
τίαι, ἢ εἰπεῖν· Ἐγειρε
καὶ περιπάτει; ἵνα δὲ
εἰδῇτε ὅτι ἐξουσίαν
ἔχει ὁ υἱὸς τοῦ ἀνθρώ-
που ἐπὶ τῆς γῆς ἀφι-
έναι ἁμαρτίας, τότε
λέγει τῷ παραλυτικῷ·
Ἐγερθεῖς ἄρον σου
τὴν κλίνην καὶ ὑπαγε
εἰς τὸν οἶκόν σου. καὶ
ἐγερθεὶς ἀπῆλθεν εἰς
τὸν οἶκόν αὐτοῦ. ἰδόν-
τες δὲ οἱ ὄχλοι ἐφοβή-
θησαν

καὶ ἐδόξασαν
τὸν θεὸν τὸν δόντα
ἐξουσίαν τοιαύτην τοῖς
ἀνθρώποις.

ST. MARK II.

μενοι καὶ διαλογιζόμενοι
ἐν ταῖς καρδίαις αὐτῶν. Τί
οὗτος οὕτως λαλεῖ; βλασ-
φημεῖ· τίς δύναται ἀφιέναι
ἁμαρτίας εἰ μὴ εἰς ὁ θεός;
καὶ εὐθὺς ἐπιγνούς ὁ Ἰη-
σοῦς τῷ πνεύματι αὐτοῦ
ὅτι οὕτως διαλογίζονται ἐν
ἑαυτοῖς, λέγει αὐτοῖς· Τί
ταῦτα διαλογίζεσθε ἐν ταῖς
καρδίαις ὑμῶν; τί ἐστιν
εὐκοπώτερον, εἰπεῖν τῷ πα-
ραλυτικῷ· Ἄφienται σου αἱ
ἁμαρτίαι, ἢ εἰπεῖν· Ἐγειρε
καὶ ἄρον τὸν κράβαττόν
σου καὶ ὑπαγε; ἵνα δὲ
εἰδῇτε ὅτι ἐξουσίαν ἔχει
ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ
τῆς γῆς ἀφιέναι ἁμαρτίας,
λέγει τῷ παραλυτικῷ· Σοὶ
λέγω, ἔγειρε ἄρον τὸν κρά-
βαττόν σου καὶ ὑπαγε εἰς
τὸν οἶκόν σου. καὶ ἠγέρθη,
καὶ εὐθὺς ἄρας τὸν κράβατ-
τον ἐξῆλθεν ἔμπροσθεν
πάντων, ὥστε ἐξίστασθαι
πάντας καὶ δοξάζειν τὸν
θεὸν λέγοντας ὅτι οὕτως
οὐδέποτε εἶδαμεν.

ST. LUKE V.

καὶ ἤρξαντο διαλο-
γίζεσθαι οἱ γραμματεῖς καὶ
οἱ Φαρισαῖοι λέγοντες· Τίς
ἐστιν οὗτος ὃς λαλεῖ βλασ-
φημίας; τίς δύναται ἁμαρ-
τίας ἀφεῖναι εἰ μὴ ὁ μόνος ὁ
θεός; ἐπιγνούς δὲ ὁ Ἰησοῦς
τοὺς διαλογισμοὺς αὐτῶν
ἀποκριθεὶς εἶπεν πρὸς αὐ-
τούς· Τί διαλογίζεσθε ἐν
ταῖς καρδίαις ὑμῶν; τί
ἐστιν εὐκοπώτερον, εἰπεῖν·
Ἄφienται σοι αἱ ἁμαρτίαι
σου, ἢ εἰπεῖν· Ἐγειρε καὶ
περιπάτει; ἵνα δὲ εἰδῇτε
ὅτι ὁ υἱὸς τοῦ ἀνθρώ-
που ἐξουσίαν ἔχει ἐπὶ
τῆς γῆς ἀφιέναι ἁμαρτίας,
εἶπεν τῷ παραλελυμένῳ·
Σοὶ λέγω, ἔγειρε καὶ ἄρας
τὸ κλινιδίόν σου πορεύου
εἰς τὸν οἶκόν σου. καὶ
παραχρήμα ἀναστὰς ἐνώ-
πιον αὐτῶν, ἄρας ἐφ' ὃ
κατέκειτο, ἀπῆλθεν εἰς τὸν
οἶκόν αὐτοῦ δοξάζων τὸν
θεόν. καὶ ἔκστασις ἔλαβεν
ἅπαντας, καὶ ἐδόξαζον τὸν
θεόν, καὶ ἐπλήσθησαν φό-
βου λέγοντες ὅτι εἶδομεν
παράδοξα σήμερον.

§ 37. The Call of Levi (Matthew), and his Feast. — Capernaum.

ST. MATT. IX. 9-13.

ST. MARK II. 13-17.

ST. LUKE V. 27-32.

καὶ ἐξῆλθεν πάλιν εἰς
τὴν θάλασσαν· καὶ πᾶς
ὁ ὄχλος ἤρχετο πρὸς
αὐτόν, καὶ ἐδίδασκεν αὐ-

καὶ μετὰ ταῦτα ἐξῆλθεν,

§ 36. MATT. 5. σοι αἱ ἁμαρτ. ἔγειραι G.++ 8. ἐθαύμασαν G.++ MAR. 7. βλασφημίας G.
8. εὐθέως G. εἶπεν G. L. 9. σοι αἱ ἁμαρτ. L. (and 11.) ἔγειραι (but 9. ἔγειρου T.)
καὶ περιπάτει G. L. T. 11. ἔγειρ. καὶ ἄρ. [L.] 12. εὐθέως καὶ ἄρ. G. L. ἐναντίον G. L. T.
εἶδομεν G. LK. 23 and 24. ἔγειραι. 25. φ G.++ L.

§ 37. MAR. 13. παρὰ τ. θ. G. L. T.

ST. MATT. IX.

9 Καὶ παράγων ὁ Ἰησοῦς ἐκεῖθεν εἶδεν ἄνθρωπον καθήμενον ἐπὶ τὸ τελώνιον, Μαθθαῖον λεγόμενον, καὶ λέγει αὐτῷ· Ἀκολουθε μοι. καὶ ἀναστὰς ἠκολούθη αὐτῷ. καὶ ἐγένετο αὐτοῦ ἀνακειμένου ἐν τῇ οἰκίᾳ, ἰδοὺ πολλοὶ τελῶναι καὶ ἁμαρτωλοὶ ἐλθόντες συνανέκειντο τῷ Ἰησοῦ καὶ τοῖς μαθηταῖς αὐτοῦ.

11 καὶ ἰδόντες οἱ Φαρισαῖοι ἔλεγον τοῖς μαθηταῖς αὐτοῦ· Διατί μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν ἐσθίει ὁ διδάσκαλος ὑμῶν; ὁ δὲ ἀκούσας εἶπεν· Οὐ χρεῖαν ἔχουσιν οἱ ἰσχύοντες ἱατροῦ, ἀλλὰ οἱ κακῶς ἔχοντες. πορευθέντες δὲ μάθετε τί ἐστίν· Ἐλεος θέλω καὶ οὐ θυσίαν.* οὐ γὰρ ἤλθον καλέσαι δικαίους, ἀλλὰ ἁμαρτωλοὺς.

ST. MARK II.

14 τοὺς. καὶ παράγων εἶδεν Λευεὶν τὸν τοῦ Ἀλφαίου καθήμενον ἐπὶ τὸ τελώνιον, καὶ λέγει αὐτῷ· Ἀκολουθε μοι. καὶ ἀναστὰς ἠκολούθησεν αὐτῷ. καὶ γίνεται κατακεῖσθαι αὐτὸν ἐν τῇ οἰκίᾳ αὐτοῦ, καὶ πολλοὶ τελῶναι καὶ ἁμαρτωλοὶ συνανέκειντο τῷ Ἰησοῦ καὶ τοῖς μαθηταῖς αὐτοῦ· ἦσαν γὰρ πολλοί, καὶ ἠκολούθουν αὐτῷ· καὶ γραμματεῖς τῶν Φαρισαίων καὶ ἰδόντες ὅτι ἦσθιν μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν, ἔλεγον τοῖς μαθηταῖς αὐτοῦ, ὅτι μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν ἐσθίει καὶ πίνει· καὶ ἀκούσας ὁ Ἰησοῦς λέγει αὐτοῖς· Οὐ χρεῖαν ἔχουσιν οἱ ἰσχύοντες ἱατροῦ, ἀλλὰ οἱ κακῶς ἔχοντες· οὐκ ἤλθον κυλέσαι δικαίους, ἀλλὰ ἁμαρτωλους.

ST. LUKE V.

καὶ ἐθεάσατο τελώνην ὀνόματι Λευεὶν καθήμενον ἐπὶ τὸ τελώνιον, καὶ εἶπεν αὐτῷ· Ἀκολουθε μοι. καὶ καταλιπὼν πάντα ἀναστὰς ἠκολούθη αὐτῷ. καὶ ἐποίησεν δοχὴν μεγάλην Λευεὶς αὐτῷ ἐν τῇ οἰκίᾳ αὐτοῦ· καὶ ἦν ὄχλος πολλὸς τελωνῶν καὶ ἄλλων οἱ ἦσαν μετ' αὐτῶν κατακέκρυμνοι.

30 καὶ ἐγόγγυζον οἱ Φαρισαῖοι καὶ οἱ γραμματεῖς αὐτῶν πρὸς τοὺς μαθητὰς αὐτοῦ λέγοντες·

Διατί μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν ἐσθίετε καὶ πίνετε; καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν πρὸς αὐτοὺς· Οὐ χρεῖαν ἔχουσιν οἱ ὑγιαίνοντες ἱατροῦ ἀλλὰ οἱ κακῶς ἔχοντες· οὐκ ἐλήλυθα καλέσαι δικαίους, ἀλλὰ ἁμαρτωλοὺς εἰς μετάνοιαν.

* Hos. vi. 6. Διότι ἔλεος θέλω ἢ (Alex. καὶ οὐ) θυσίαν. Cf. Matt. xii. 7.

§ 37. ΜΑΤΤ. 9. ἠκολούθησεν G. L. T. 10. καὶ ἰδοὺ G. L. T. 11. εἶπον G. 12. ὁ δὲ Ἰησοῦς G. [T.] εἶπ. αὐτοῖς G.^o 13. ἔλεος G. + L. T. add εἰς μετάνοιαν. ΜΑΡ. 15. ἐγένετο ἐν τῷ κατακ. G. L. T. ([ἐν τῷ] T.) ἠκολούθησαν G. L. 16. οἱ γραμ. καὶ οἱ Φαρισαῖοι G. L. om. καὶ G. [L.] αὐτὸν ἐσθίοντα G. (ἔτι ἐσθίει L.) τί ἔστι μετ. G. L. 17. add εἰς μετάνοιαν. LK. 28. πάντα G. ἠκολούθησεν G. 29. ὁ Λευ. 30. οἱ γραμ. αὐτ. καὶ οἱ Φαρ. G. (αὐτ. [T.].) om. τῶν.

§ 37. The feast of Levi is here placed next after his call (although it may not have occurred on the same day), in accordance with the order of the narrative in all three Evangelists, which order seems also in itself the most natural and probable. There is no reason to suppose that the teaching at this feast extended beyond the limits of this section; indeed the circumstances which led to the discourse on fasting render it more likely that this discourse was held on another occasion. It is accordingly placed by itself in the following section.

§ 38. Answer to Questions about Fasting. — *Galilee?*

ST. MATT. IX. 14-17.

ST. MARK. II. 18-22.

ST. LUKE V. 33-39.

14 Τότε προσέρχονται αὐτῷ οἱ μαθηταὶ Ἰωάννου λέγοντες·

Διατί ἡμεῖς καὶ οἱ Φαρισαῖοι νηστεύομεν,

οἱ δὲ μαθηταὶ σου οὐ νηστεύουσιν; καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς· Μὴ δύνανται οἱ υἱοὶ τοῦ νυμφῶνος πενθεῖν ἐφ' ὅσον μετ' αὐτῶν ἐστὶν ὁ νυμφίος;

ἐλεύσονται δὲ ἡμέραι ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος, καὶ τότε νηστεύουσιν. οὐδεὶς δὲ ἐπιβάλλει ἐπιβλημα ῥάκου ἀγνάφου ἐπὶ ἱματίῳ παλαιῷ· αἶρει

γὰρ τὸ πλήρωμα αὐτοῦ ἀπὸ τοῦ ἱματίου, καὶ χεῖρον σχίσμα γίνεται.

18 Καὶ ἦσαν οἱ μαθηταὶ Ἰωάννου καὶ οἱ Φαρισαῖοι νηστεύοντες. καὶ ἔρχονται καὶ λέγουσιν αὐτῷ·

Διατί οἱ μαθηταὶ Ἰωάννου καὶ οἱ μαθηταὶ τῶν Φαρισαίων νηστεύουσιν, οἱ δὲ σοὶ μαθηταὶ οὐ νηστεύουσιν; καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς· Μὴ δύνανται οἱ υἱοὶ τοῦ νυμφῶνος ἐν ᾧ ὁ νυμφίος μετ' αὐτῶν, ἐστὶν νηστεύειν; ὅσον χρόνον ἔχουσιν τὸν νυμφίον μετ' αὐτῶν οὐ δύνανται νηστεύειν·

20 ἐλεύσονται δὲ ἡμέραι ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος, καὶ τότε νηστεύουσιν ἐν ἐκείνῃ τῇ ἡμέρᾳ. οὐδεὶς ἐπιβλημα ῥάκου ἀγνάφου ἐπιράπτει ἐπὶ ἱματίον παλαιόν· εἰ δὲ μή, αἶρει τὸ πλήρωμα ἀπ' αὐτοῦ τὸ καινὸν τοῦ παλαιοῦ, καὶ χεῖρον σχίσμα γίνε-

28 Οἱ δὲ εἶπαν πρὸς αὐτόν· Οἱ μαθηταὶ Ἰωάννου νηστεύουσιν πυκνὰ καὶ δεήσεις ποιοῦνται, ὁμοίως καὶ οἱ τῶν Φαρισαίων, οἱ δὲ σοὶ ἐσθίουσιν καὶ πίνουν· ὁ δὲ Ἰησοῦς εἶπεν πρὸς αὐτούς· Μὴ δύνασθε τοὺς υἱοὺς τοῦ νυμφῶνος, ἐν ᾧ ὁ νυμφίος μετ' αὐτῶν ἐστίν, ποιῆσαι νηστεύσαι;

35 ἐλεύσονται δὲ ἡμέραι, καὶ ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος, τότε νηστεύουσιν ἐν ἐκείναις ταῖς ἡμέραις. 38 ἔλεγεν δὲ καὶ παραβολὴν πρὸς αὐτούς, ὅτι οὐδεὶς ἐπιβλημα ἀπὸ ἱματίου καινοῦ σχίσας ἐπιβάλλει ἐπὶ ἱματίον παλαιόν· εἰ δὲ μήγε, καὶ τὸ καινὸν σχίσει καὶ τῷ παλαιῷ οὐ συμφωνήσει τὸ

§ 38. MATT. 14. νηστ. πολλά G. T. MAR. 18. οἱ τῶν Φαρισαίων L. om. sec. μαθηταὶ G. L. 19. om. sec. μετ' αὐτῶν G. (μεθ' αὐτῶν L.) 20. ἐκείναις ταῖς ἡμέραις 21. καὶ οὐδ. ἱματίῳ παλαιῷ G. om. ἀπ' G. T. LK. 33. εἶπον G. διὰ τί οἱ μαθ. G. L. [T.] 34. om. Ἰησοῦς G. L. νηστεύειν G. L. 36. om. ἀπό. G.+ [L.] om. σχίσας G.+ L. σχίζει G. συμφωνεῖ G. om. τό G. L.

§ 38. The discourse concerning fasting here follows in the order in which it is placed by all the Evangelists who record it. It is, however, very difficult to determine the time when it was uttered. Were this to be decided by a reference exclusively to St. Matthew it must be placed just before the healing of the daughter of Jairus, inasmuch as he says (ix. 18) that Jairus came to him "while he spake these things." But the healing of Jairus' daughter did not take place until a long time after this, when Jesus had crossed the sea of Galilee and returned (Mar. v. 21, 22; Lk. viii. 40, 41). On the other hand, if this discourse be placed there, the order of both St. Mark and St. Luke would be disturbed; and St. Mark is always careful to observe chronological order. Perhaps the true solution is to be found in the fact that our Lord often encountered this same attempt to mingle the dead letter of the old ceremonial with the living

ST. MATT. IX.

ST. MARK II.

ST. LUKE V.

17 οὐδὲ βάλλουσιν οἶνον
 νέον εἰς ἀσκοὺς παλαιούς·
 εἰ δὲ μῆγε, ῥήγγνται οἱ
 ἀσκοί, καὶ ὁ οἶνος ἐκχέι-
 ται, καὶ οἱ ἀσκοὶ ἀπόλ-
 λυνται· ἀλλὰ βάλλουσιν
 οἶνον νέον εἰς ἀσκοὺς
 καινοὺς, καὶ ἀμφοτέροι
 συντηροῦνται.

22 ται. καὶ οὐδεὶς βάλλει
 οἶνον νέον εἰς ἀσκοὺς
 παλαιούς· εἰ δὲ μῆ, ῥήξει
 ὁ οἶνος τοὺς ἀσκοὺς, καὶ
 ὁ οἶνος ἀπόλλυται καὶ οἱ
 ἀσκοί.

ἐπίβλημα τὸ ἀπὸ τοῦ
 27 καινοῦ. καὶ οὐδεὶς βάλλει
 οἶνον νέον εἰς ἀσκοὺς πα-
 λαιούς· εἰ δὲ μῆγε, ῥήξει
 ὁ οἶνος ὁ νέος τοὺς ἀσκοὺς,
 καὶ αὐτὸς ἐκχυθήσεται καὶ
 38 οἱ ἀσκοὶ ἀπολοῦνται· ἀλλὰ

οἶνον νέον εἰς ἀσκοὺς καινοὺς
 39 βλητέον. καὶ οὐδεὶς πῶν
 παλαιὸν θέλει νέον· λέγει
 γάρ· Ὁ παλαιὸς χρηστός
 ἐστίν.

g. m. l. 24

§ 38. MATT. 17. ἀπολοῦνται G. ἀμφοτέρα MAR. 22. ῥήσσει G. οἶν. ὁ νέος G.⁹⁰
 ἐκχεῖται, καὶ οἱ ἀσκοὶ ἀπολοῦνται· G. L. add ἀλλὰ οἶνον νέον εἰς ἀσκοὺς καινοὺς βλητέον
 G. L. [T.] LK. 37. ὁ νέος οἶνος G. 38. add καὶ ἀμφοτέροι συντηροῦνται G.⁹ L. [T.]
 39. εἰθὺς θέλ. G. L. χρηστότερός G. L.

spirit of his Gospel, and may therefore have repeated these same comparisons more than once. St. Matthew, like the other Evangelists, has recorded them only as they were uttered in answer to the question about fasting, and then very naturally goes on to speak of what happened on occasion of a subsequent repetition of them; cf. note on § 51, 52.

It having been assumed that § 38 formed part of the same discourse with that in § 37, great difficulty has generally been felt by Harmonists. Robinson, like Newcome, postpones the feast of Levi until just before the healing of Jairus' daughter, which seems unnatural, and disturbs the order of all the Evangelists at once. Greswell (Dissert. vol. II. diss. x. p. 358-368) considers St. Matthew's narrative to relate to a different feast and different discourse from that of the other Evangelists. It is hoped the above suggestions may at least lessen the difficulty.

PART IV.

OUR LORD'S SECOND PASSOVER, AND THE EVENTS UNTIL THE THIRD.

§ 39. Jesus comes to Jerusalem at the Feast; heals an infirm man at the Pool of Bethesda; and teaches.

ST. JOHN v. 1-47.

¹/₂ Μετὰ ταῦτα ἦν ἡ ἑορτὴ τῶν Ἰουδαίων, καὶ ἀνέβη Ἰησοῦς εἰς Ἱεροσόλυμα. ἔστιν δὲ ἐν τοῖς Ἱεροσολύμοις ἐπὶ τῇ προβατικῇ κολυμβήθρα, τὸ λεγόμενον Ἐβραϊστὶ Βηθζαβὰ, πέντε στοᾶς ἔχουσα. ἐν ταύταις κατέκειτο πλῆθος τῶν ἀσθενούντων, τυφλῶν, χωλῶν, ξηρῶν. ἦν δέ τις ἄνθρωπος ἐκεῖ τριάκοντα καὶ ὀκτὼ ἔτη ἔχων ἐν τῇ ἀσθενείᾳ αὐτοῦ· τοῦτον ἰδὼν ὁ Ἰησοῦς κατακείμενον, καὶ γνοὺς ὅτι πολλὸν ἤδη χρόνον ἔχει, λέγει αὐτῷ· Θέλεις ὑγιὺς γενέσθαι; ἁπεκρίθη αὐτῷ ὁ ἀσθενῶν· Κύριε, ἄνθρωπον οὐκ ἔχω, ἵνα ὅταν παραχθῇ τὸ ὕδωρ βάλλῃ με εἰς τὴν κολυμβήθραν· ἐν ᾧ δὲ ἔρχομαι ἐγώ, ἄλλος πρὸ ἐμοῦ καταβαίνει. λέγει αὐτῷ ὁ Ἰησοῦς· Ἐγειρε ἄρον τὸν κράβαττόν σου καὶ περιπάτει. καὶ ἐγένετο ὑγιὺς ὁ ἄνθρωπος, καὶ ἦρεν τὸν κράβαττον αὐτοῦ καὶ περιπάτει· ἦν δὲ σάββατον ἐν ἐκείνῃ τῇ ἡμέρᾳ.

¹⁰ Ἐλεγον οὖν οἱ Ἰουδαῖοι τῷ τεθεραπευμένῳ· Σάββατόν ἐστιν, καὶ οὐκ ἔξεστίν σοι ἄραι τὸν κράβαττον. ἀπεκρίθη αὐτοῖς· Ὁ ποιήσας με ὑγιῆ, ἐκείνός μοι εἶπεν· Ἄρον τὸν κράβαττόν σου καὶ περιπάτει. ἠρώτησαν αὐτόν· Τίς ἐστιν ὁ ἄνθρωπος ὁ εἰπὼν σοι· Ἄρον καὶ περιπάτει; ἰδὲ δὲ ἀσθενῶν οὐκ ᾔδει τίς ἐστιν· ὁ γὰρ Ἰησοῦς ἐξένευσεν ὄχλου ὄντος ἐν τῷ τόπῳ. μετὰ ταῦτα εὕρισκει αὐτόν ὁ Ἰησοῦς ἐν τῷ ἱερῷ καὶ εἶπεν αὐτῷ· Ἴδε ὑγιὺς γέγονας· μηκέτι ἀμάρτανε, ἵνα μὴ χεῖρόν σοί τι γένηται.

§ 39. 1. ἦν ἑορτ. (om. ἡ) G. L. T. ABDGKSUVTA and many others. Orig. etc. ἡ ΝCΕFHI(?)LMAΠ and about fifty others, Sah. Cop. Cyr. Theoph. etc. δ Ἰησ. G.^{oo}

2. ἡ ἐπιλεγομένη G. L. T. 3. πλῆθ. πολὺ G.^{oo} [L.] 3. and 4. after ξηρῶν add ἐκδεχομένων τὴν τοῦ ὕδατος κίνησιν. Ἄγγελος γὰρ κατὰ καιρὸν κατέβαινεν ἐν τῇ κολυμβήθρᾳ, καὶ ἐτάρασσε τὸ ὕδωρ· ὁ οὖν πρῶτος ἐμβὰς μετὰ τὴν παραχὴν τοῦ ὕδατος, ὑγιὺς ἐγένετο, ᾧ δῆποτε κατείχετο νοσήματι. G.^{oo} L. AC*EFGHIKLMUVTA, etc. om. T. NBC*D alii (C* has v. 3, and v. 4 is added in marg.). . . . SAA etc. have the passage marked with asterisks or obeli. 5. om. καὶ [L.] T. om. αὐτοῦ G. [L.] 7. βάλλῃ 8. ἐγειραι G. 9. καὶ εὐθὺς ἐγέν. G. L. T. 10. om. καὶ G. [L. T.] 12. ἡρώτ. οὖν αὐτ. G.^o [L. T.] ἄρον τὸν κράβαττόν σου G. L. [T.] 13. ιαθεῖς G.+ L. T.

§ 39. On the important question as to the meaning of ἡ ἑορτὴ of ver. 1, see the general Introduction pp. xvii.-xx. It is here understood of the Passover, the second since our Lord's baptism; the reasons for this will be found in the Introduction.

ST. JOHN V.

- 15 ἀπῆλθεν ὁ ἄνθρωπος καὶ εἶπεν τοῖς Ἰουδαίοις ὅτι Ἰησοῦς ἐστὶν ὁ ποιήσας αὐτὸν υἱῆ.
 16 καὶ διὰ τοῦτο ἐδῶκον οἱ Ἰουδαῖοι τὸν Ἰησοῦν, ὅτι ταῦτα ἐποίει ἐν σαββάτῳ.
 17 Ὁ δὲ ἀπεκρίνατο αὐτοῖς· Ὁ πατὴρ μου ἕως ἄρτι ἐργάζεται, καὶ ἐγὼ ἐργάζομαι. διὰ
 18 τοῦτο μᾶλλον ἐζήτουν αὐτὸν οἱ Ἰουδαῖοι ἀποκτείνειν, ὅτι οὐ μόνον ἔλυνε τὸ σάββατον,
 ἀλλὰ καὶ πατέρα ἰδὼν ἔλεγεν τὸν θεόν, ἵσον ἑαυτὸν ποιῶν τῷ θεῷ.
 19 Ἀπεκρίνατο οὖν ὁ Ἰησοῦς καὶ ἔλεγεν αὐτοῖς· Ἀμὴν ἀμὴν λέγω ὑμῖν, οὐ δύναται
 ὁ υἱὸς ποιεῖν ἄφ' ἑαυτοῦ οὐδέν, ἂν μὴ τι βλέπῃ τὸν πατέρα ποιοῦντα· ἃ γὰρ ἂν
 20 ἐκεῖνος ποιῇ, τούτα καὶ ὁ υἱὸς ποιεῖ ὁμοίως. ὁ γὰρ πατὴρ φιλεῖ τὸν υἱὸν καὶ πάντα
 δείκνυσιν αὐτῷ ἃ αὐτὸς ποιεῖ, καὶ μίζονα τούτων δείξει αὐτῷ ἔργα, ἵνα ὑμεῖς θαυμάζητε.
 21 ὥσπερ γὰρ ὁ πατὴρ ἐγείρει τοὺς νεκροὺς καὶ ζωοποιεῖ, οὕτως καὶ ὁ υἱὸς οὓς θέλει
 22 ζωοποιεῖ. οὐδὲ γὰρ ὁ πατὴρ κρίνει οὐδένα, ἀλλὰ τὴν κρίσιν πᾶσαν δέδωκεν τῷ υἱῷ,
 23 ἵνα πάντες τιμῶσι τὸν υἱὸν καθὼς τιμῶσι τὸν πατέρα. ὁ μὴ τιμῶν τὸν υἱὸν οὐ τιμᾷ
 24 τὸν πατέρα τὸν πέμψαντα αὐτόν. ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι ὁ τὸν λόγον μου ἀκούων
 καὶ πιστεύων τῷ πέμψαντί με ἔχει ζωὴν αἰώνιον, καὶ εἰς κρίσιν οὐκ ἔρχεται, ἀλλὰ
 25 μεταβέβηκεν ἐκ τοῦ θανάτου εἰς τὴν ζωὴν. ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι ἔρχεται ὥρα
 καὶ νῦν ἐστίν, ὅτε οἱ νεκροὶ ἀκούσουσιν τῆς φωνῆς τοῦ υἱοῦ τοῦ θεοῦ καὶ οἱ ἀκούσαντες
 26 ζήσουσιν. ὥσπερ γὰρ ὁ πατὴρ ἔχει ζωὴν ἐν ἑαυτῷ, οὕτως καὶ τῷ υἱῷ ἔδωκεν ζωὴν
 27 ἔχειν ἐν ἑαυτῷ. καὶ ἐξουσίαν ἔδωκεν αὐτῷ κρίσιν ποιεῖν, ὅτι υἱὸς ἀνθρώπου ἐστίν.
 28 μὴ θαυμάζετε τοῦτο, ὅτι ἔρχεται ὥρα ἐν ᾗ πάντες οἱ ἐν τοῖς μνημείοις ἀκούσουσιν τῆς
 29 φωνῆς αὐτοῦ, ἵνα ἐκπορεύσονται οἱ τὰ ἀγαθὰ ποιήσαντες εἰς ἀνάστασιν ζωῆς, ὅτι τὰ
 30 φαῦλα πράξαντες εἰς ἀνάστασιν κρίσεως. οὐ δύναμαι ἐγὼ ποιεῖν ἅπ' ἑμαυτοῦ οὐδέν·
 καθὼς ἀκούω κρίνω, καὶ ἡ κρίσις ἡ ἐμὴ δικαία ἐστίν, ὅτι οὐ ζητῶ τὸ θέλημα τὸ ἐμόν,
 31 ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με. ἐὰν ἐγὼ μαρτυρῶ περὶ ἑμαυτοῦ, ἡ μαρτυρία
 μου οὐκ ἐστὶν ἀληθής.
 32 Ἄλλος ἐστὶν ὁ μαρτυρῶν περὶ ἐμοῦ, καὶ οἴδατε ὅτι ἀληθής ἐστὶν ἡ μαρτυρία ἣν
 33 μαρτυρεῖ περὶ ἐμοῦ. ὑμεῖς ἀπεστάλκατε πρὸς Ἰωάννην, καὶ μεμαρτύρηκεν τῇ ἀληθείᾳ·
 34 ἐγὼ δὲ οὐ παρὰ ἀνθρώπου τὴν μαρτυρίαν λαμβάνω, ἀλλὰ ταῦτα λέγω ἵνα ὑμεῖς
 35 σωθῆτε. ἐκεῖνος ἦν ὁ λύχνος ὁ καύμενος καὶ φαίνων, ὑμεῖς δὲ ἠθελήσατε ἀγαλλιασθῆναι
 36 πρὸς ὥραν ἐν τῷ φωτὶ αὐτοῦ. ἐγὼ δὲ ἔχω τὴν μαρτυρίαν μείζονα τοῦ Ἰωάννου· τὰ
 γὰρ ἔργα ἃ δέδωκεν μοι ὁ πατὴρ ἵνα τελειώσω αὐτά, αὐτὰ τὰ ἔργα, ἃ ποιῶ, μαρτυρεῖ
 37 περὶ ἐμοῦ ὅτι ὁ πατὴρ με ἀπέσταλκεν. καὶ ὁ πέμψας με πατὴρ, ἐκεῖνος μεμαρτύρηκεν
 38 περὶ ἐμοῦ· οὔτε φωνὴν αὐτοῦ πώποτε ἀκηκόατε, οὔτε εἶδος αὐτοῦ ἐώρακατε, ἵνα τὸν
 λόγον αὐτοῦ οὐκ ἔχετε ἐν ὑμῖν μένοντα, ὅτι ὃν ἀπέστειλεν ἐκεῖνος, τούτῳ ὑμεῖς οὐ
 39 πιστεύετε. ἐραυνᾶτε τὰς γραφάς, ὅτι ὑμεῖς δοκεῖτε ἐν αὐταῖς ζωὴν αἰώνιον ἔχειν,
 40 καὶ ἐκεῖνα εἰσιν αἱ μαρτυροῦσαι περὶ ἐμοῦ· καὶ οὐ θέλετε ἐλθεῖν πρὸς με ἵνα ζωὴν
 41 ἔχητε. δόξαν παρὰ ἀνθρώπων οὐ λαμβάνω, ἀλλὰ ἔγνωκα ὑμᾶς ὅτι οὐκ ἔχετε τὴν
 42 ἀγάπην τοῦ θεοῦ ἐν ἑαυτοῖς. ἐγὼ ἐλήλυθα ἐν τῷ ὀνόματι τοῦ πατρὸς μου, καὶ οὐ
 43 λαμβάνετε με· ἐὰν ἄλλος ἔλθῃ ἐν τῷ ὀνόματι τῷ ἰδίῳ, ἐκεῖνον λήμψεσθε. Ἰπὼς

§ 39. 15. ἀνῆγγειλε G. L. T. 16. Ἰησ. οἱ Ἰουδ. καὶ ἐζήτουν αὐτὸν ἀποκτείνειν [L.] 17. ὁ δὲ
 Ἰησοῦς ἀπεκρ. G. L. T. 18. διὰ τοῦτ. οὖν G. L. T. 19. εἶπεν G. L. T. ἐάν G. L. T.
 20. θαυμάζητε G. L. T. 25. (and 28) ἀκούσονται G. L. ζήσουσιν G. 27. καὶ κρίσ. G.
 29. οἱ δὲ τὰ φ. G. [L. T.] 30. add πατρός. 32. οἶδα G. L. T. 35. ἀγαλλιασθῆναι.
 36. ἔδωκε G. L. ἐγὼ ποιῶ G. 37. αὐτός G. L.

ST. JOHN V.

δύνασθε ὑμεῖς πιστεῦσαι, δόξαν παρὰ ἀλλήλων λαμβάνοντες, καὶ τὴν δόξαν τὴν
 40 παρὰ τοῦ μόνου θεοῦ οὐ ζητεῖτε; μὴ δοκεῖτε ὅτι ἐγὼ κατηγορήσω ὑμῶν πρὸς τὸν
 40 πατέρα· ἔστιν ὁ κατηγορῶν ὑμῶν Μωϋσῆς, εἰς ὃν ὑμεῖς ἠλπίκατε. εἰ γὰρ ἐπιστεύετε
 41 Μωϋσεῖ, ἐπιστεύετε ἂν ἐμοί· περὶ γὰρ ἐμοῦ ἐκεῖνος ἔγραψεν. εἰ δὲ τοῖς ἐκείνου
 γράμμασιν οὐ πιστεύετε, πῶς τοῖς ἐμοῖς ῥήμασιν πιστεύετε;

§ 40. The Disciples pluck Ears of Grain on the Sabbath.

ST. MATT. XII. 1-8.

ST. MARK II 23-28.

ST. LUKE VI. 1-5.

1 Ἐν ἐκείνῳ τῷ καιρῷ 2 ἔπορεύθη ὁ Ἰησοῦς τοῖς
 σάββασιν διὰ τῶν σπορί-
 μων· οἱ δὲ μαθηταὶ αὐτοῦ
 ἐπείνασαν, καὶ ἤρξαντο
 3 τὴν τὴν στάχυν καὶ
 3 ἐσθίειν. οἱ δὲ Φαρισαῖοι
 ἰδόντες εἶπαν αὐτῷ· Ἰδοὺ
 οἱ μαθηταὶ σου ποιοῦσιν
 ὃ οὐκ ἔξεστιν ποιεῖν ἐν
 3 σαββάτῳ. ὁ δὲ εἶπεν
 αὐτοῖς· Οὐκ ἀνέγνωτε τί
 ἐποίησεν Δαυεὶδ, ὅτε
 ἐπείνασεν καὶ οἱ μετ'
 4 αὐτοῦ, —^a πῶς εἰσῆλθεν
 εἰς τὸν οἶκον τοῦ θεοῦ καὶ
 τοὺς ἄρτους τῆς προθέ-
 σεως^b ἔφαγον, ὃ οὐκ ἐξὸν
 ἦν αὐτῷ φαγεῖν οὐδὲ τοῖς
 μετ' αὐτοῦ, εἰ μὴ τοῖς
 5 ἱερεῦσιν μόνοις;^c ἢ οὐκ
 ἀνέγνωτε ἐν τῷ νόμῳ, ὅτι
 τοῖς σάββασιν οἱ ἱερεῖς
 ἐν τῷ ἱερῷ τὸ σάββατον
 βεβηλοῦσιν^d καὶ ἀναί-
 6 τιοὶ εἰσιν; λέγω δὲ ὑμῖν
 ὅτι τοῦ ἱεροῦ μεῖζόν ἐστιν

28 Καὶ ἐγένετο αὐτὸν ἐν
 τοῖς σάββασιν παραπο-
 ρεύεσθαι διὰ τῶν σπορί-
 μων, καὶ οἱ μαθηταὶ αὐ-
 τοῦ ἤρξαντο ὁδὸν ποιεῖν
 24 τὴν τὴν τὴν τὴν τὴν
 24 καὶ οἱ Φαρισαῖοι ἔλεγον
 αὐτῷ· Ἴδε τί ποιοῦσιν
 τοῖς σάββασιν ὃ οὐκ
 25 ἔξεστιν; καὶ λέγει αὐτοῖς·
 Οὐδέποτε ἀνέγνωτε τί
 ἐποίησεν Δαυεὶδ, ὅτε
 χρείαν ἔσχεν καὶ ἐπεί-
 νασεν αὐτὸς καὶ οἱ μετ'
 28 αὐτοῦ, —^a πῶς εἰσῆλθεν
 εἰς τὸν οἶκον τοῦ θεοῦ
 ἐπὶ Ἀβιάθαρ ἀρχιερέως
 καὶ τοὺς ἄρτους τῆς
 προθέσεως^b ἔφαγεν, οὓς
 οὐκ ἔξεστιν φαγεῖν εἰ μὴ
 τοῖς ἱερεῖς,^c καὶ ἔδωκεν
 καὶ τοῖς σὺν αὐτῷ σῶν;

1 Ἐγένετο δὲ ἐν σαββάτῳ
 δευτεροπρώτῳ διαπορεύ-
 εσθαι αὐτὸν διὰ σπορίμων,
 καὶ ἐτὶ πολλοὶ μαθηταὶ αὐτοῦ
 τοὺς στάχυν καὶ ἥσθιον
 3 ψάλλοντες ταῖς χερσίν. τινὲς
 δὲ τῶν Φαρισαίων εἶπον·
 Τί ποιεῖτε ὃ οὐκ ἔξεστιν
 3 ποιεῖν τοῖς σάββασιν; καὶ
 ἀποκριθεὶς ὁ Ἰησοῦς πρὸς
 αὐτοὺς εἶπεν· Οὐδὲ τοῦτο
 ἀνέγνωτε ὃ ἐποίησεν Δαυεὶδ,
 ὅποτε ἐπείνασεν αὐτὸς καὶ
 4 οἱ μετ' αὐτοῦ ὄντες, —^a ὥς
 εἰσῆλθεν εἰς τὸν οἶκον τοῦ
 θεοῦ καὶ τοὺς ἄρτους τῆς
 προθέσεως^b ἔλαβεν καὶ
 ἔφαγεν καὶ ἔδωκεν καὶ τοῖς
 μετ' αὐτοῦ, οὓς οὐκ ἔξεστιν
 φαγεῖν εἰ μὴ μόνους τοὺς
 ἱερεῖς.^c

^a 1 Sam. xxi. 3-6.^b Lev. xxiv. 5, 6.^c ib. 9.^d Num. xxviii. 9, 10. Cf. Jno. vii. 22.

§ 40. MATT. 2. εἶπον G. 3. ἐπείν. αὐτός 4. ἔφαγε G. T. οὓς G. 6. μεῖζον G. +
 MAR. 24. ἐν τ. σάβ. G. 25. αὐτὸς λέγ. G. [L.] ἔλεγεν G. 26. Ἄ. τοῦ
 ἀρχ. G. 26. τοῖς ἱερεῦσι G. L. T. LK. 1. διὰ τῶν σπ. G. 2. εἰπ. αὐτοῖς G. [L.]
 ἐν τ. σαβ. G.

§ 40. It is easier to decide that *δευτεροπρώτῳ* is the true reading than to determine with certainty its meaning. Probably it signifies the *first Sabbath after the second day of unleavened bread*, from which the seven Sabbaths were reckoned to Pentecost. See Lev. xxiii. 15 sq.

ST. MATT. XII.

ST. MARK II.

ST. LUKE VI.

7 ὦδε.^a εἰ δὲ ἐγνώκετε τί
ἐστιν· Ἐλεος θέλω καὶ
οὐ θυσίαν,^b οὐκ ἂν κατε-
δικάσατε τοὺς ἀναίτιους.

8 κύριος γάρ ἐστιν τοῦ
σαββάτου ὁ υἱὸς τοῦ
ἀνθρώπου.

καὶ ἔλεγεν αὐτοῖς· Τὸ
σάββατον διὰ τὸν ἄν-
θρωπον ἐγένετο, καὶ οὐχ
ὁ ἄνθρωπος διὰ τὸ σάβ-
βατον· ὥστε κύριός ἐστιν
ὁ υἱὸς τοῦ ἀνθρώπου καὶ
τοῦ σαββάτου.

καὶ ἔλεγεν αὐτοῖς· ὅτι
κύριός ἐστιν ὁ υἱὸς τοῦ
ἀνθρώπου καὶ τοῦ σαββά-
του.

§ 41. On another Sabbath the withered Hand is healed. — *Galilee.*

ST. MATT. XII. 9-14.

ST. MARK III. 1-6.

ST. LUKE VI. 6-11.

9 Καὶ μεταβὰς ἐκεῖθεν
ἦλθεν εἰς τὴν συναγωγὴν
10 αὐτῶν. καὶ ἰδὼν ἄνθρω-
πος χεῖρα· ἔχων ξηράν·
καὶ ἐπηρώτησαν αὐτὸν
λέγοντες· Εἰ ἔξεστιν
τοῖς σάββασιν θεραπεύ-
σαι; ἵνα κατηγορήσωσιν
11 αὐτοῦ. ὁ δὲ εἶπεν αὐ-
τοῖς· Τίς ἔσται ἐξ ὑμῶν
ἄνθρωπος ὃς ἔξει πρό-
βατον ἓν, καὶ ἂν ἐμπέσῃ
τοῦτο τοῖς σάββασιν εἰς
βόθυνον, οὐχὶ κρατήσει
12 αὐτὸ καὶ ἐγερεῖ; πόσω οὖν
διαφέρει ἄνθρωπος προ-
βάτου· ὥστε ἔξεστιν
τοῖς σάββασιν καλῶς

1 Καὶ εἰσῆλθεν πάλιν
εἰς συναγωγὴν· καὶ ἦν
ἐκεῖ ἄνθρωπος ἐξηραμ-
μένην ἔχων τὴν χεῖρα·
2 καὶ παρετήρουν αὐτὸν εἰ
ἐν τοῖς σάββασιν θερα-
πεύει αὐτόν, ἵνα κατη-
3 γορήσωσιν αὐτοῦ. καὶ
λέγει τῷ ἀνθρώπῳ τῷ
τὴν ξηράν χεῖρα ἔχοντι·
4 Ἐγείρε εἰς τὸ μέσον. καὶ
λέγει αὐτοῖς· Ἐξεστιν
τοῖς σάββασιν ἀγαθὸν
ποιῆσαι ἢ κακοποιῆσαι,
ψυχὴν σῶσαι ἢ ἀποκτεῖ-
5 ναι; οἱ δὲ ἐσιώπων. καὶ
περιβλεψάμενος αὐτούς

6 Ἐγένετο δὲ ἐν ἐτέρῳ
σαββάτῳ εἰσελθεῖν αὐτὸν
εἰς τὴν συναγωγὴν καὶ
διδάσκειν. καὶ ἦν ἄνθρωπος
ἐκεῖ καὶ ἡ χεῖρ αὐτοῦ ἡ
7 δεξιὰ ἦν ξηρά· παρετηροῦντο
δὲ οἱ γραμματεῖς καὶ οἱ
Φαρισαῖοι εἰ ἐν τῷ σαββάτῳ
θεραπεύει, ἵνα εὗρωσιν κατη-
8 γορεῖν αὐτοῦ. αὐτὸς δὲ ᾄδει
τοὺς διαλογισμοὺς αὐτῶν·
εἶπεν δὲ τῷ ἀνδρὶ τῷ ξηράν
ἔχοντι τὴν χεῖρα· Ἐγείρε
καὶ στήθι εἰς τὸ μέσον.
9 καὶ ἀναστὰς ἔστη. εἶπεν
δὲ ὁ Ἰησοῦς πρὸς αὐτούς·
Ἐπερωτῶ ὑμᾶς εἰ ἔξεστιν τῷ
σαββάτῳ ἀγαθοποιῆσαι ἢ
κακοποιῆσαι, ψυχὴν σῶσαι
10 ἢ ἀπολέσαι. καὶ περι-
βλεψάμενος πάντας αὐτούς

^a 2 Chron. vi. 18.^b Hosea vi. 6 Διότι ἔλεος θέλω ἢ (Alex. καὶ οὐ) θυσίαν cf. Matt. ix. 13.

§ 40. MATT. 7. ἔλεον G.

8. ἐστ. καὶ τοῦ.

MAR. 27. om. καὶ G. L.

§ 41. MATT. 10. ἄνθρ. ἦν τὴν χ. G.^o θεραπεύειν G. L. T. MAR. 1. εἰς τὴν συν. G. L. [T.]

i. om. ἐν G. L. T. θεραπεύσει G. L. T. 3. ἐξηραμμένην ἔχ. τὴν χεῖρ. G. ἔγειραι.

4. ἀγαθοποιῆσαι G. L. T. LK. 6. δὲ καὶ ἐν ἐτ. G. 7. παρετήρουν G. ++ δὲ αὐτὸν οἱ

γραμ. G. ++ θεραπεύσει G. καταγορεύειν G. L. 8. καὶ εἶπ. τ. ἀνθρώπῳ G. ++ L. (but καὶ G.)

ἔγειραι. ὁ δὲ ἀναστ. G. 9. εἶπ. οὖν G. ἐπερωτήσω G. L. ὁ. τί ἐξ. G. τοῖς σάββασιν G.

ST. MATT. XII.

ST. MARK III.

ST. LUKE VI.

13 ποιεῖν. τότε λέγει τῷ
ἀνθρώπῳ· Ἐκτεινόν σου
τὴν χεῖρα. καὶ ἐξέτεινεν,
καὶ ἀπεκατεστάθη ὑγιὴς
14 ὡς ἡ ἄλλη. ἐξελθόντες
δὲ οἱ Φαρισαῖοι συμβού-
λιον ἔλαβον κατ' αὐτοῦ,

ὅπως αὐτὸν ἀπολέσωσιν.

μετ' ὀργῆς, συνλυνόμε-
νος ἐπὶ τῇ πυρώσει τῆς
καρδίας αὐτῶν, λέγει τῷ
ἀνθρώπῳ· Ἐκτεινον τὴν
χεῖρα. καὶ ἐξέτεινεν, καὶ
ἀπεκατεστάθη ἡ χεὶρ αὐ-
6 τοῦ. καὶ ἐξελθόντες οἱ
Φαρισαῖοι εὐθὺς μετὰ τῶν
Ἑρωδιανῶν συμβούλιον
ἐποίησαν κατ' αὐτοῦ, ὅπως
αὐτὸν ἀπολέσωσιν.

εἶπεν αὐτῷ· Ἐκτεινον τὴν
χεῖρά σου. ὁ δὲ ἐποίησεν,
καὶ ἀπεκατεστάθη ἡ χεὶρ
11 αὐτοῦ. αὐτοὶ δὲ ἐπλήσθη-
σαν ἀνοίας, καὶ διελάλουν
πρὸς ἀλλήλους τί ἂν ποι-
ήσαιεν τῷ Ἰησοῦ.

§ 42. The Fame of Jesus is spread abroad. He performs many Cures. —
Sea of Galilee.

MATT. XII. 15–21. IV. 24, 25.

MAR. III. 7–12.

LK. VI. 17^b–19.

15 Ὁ δὲ Ἰησοῦς γνοὺς
ἀνεχώρησεν ἐκεῖθεν. καὶ
ἠκολούθησαν αὐτῷ πολ-
λοί, καὶ ἐθεράπευσεν
αὐτοὺς πάντας.

ST. MATT. IV.

24 Καὶ ἀπῆλθεν ἡ ἀκοή
αὐτοῦ εἰς ὅλην τὴν Συ-
ρίαν· καὶ προσήνεγκαν
αὐτῷ πάντας τοὺς κακῶς
ἔχοντας ποικίλαις νόσοις
καὶ βασάνοις συνεχομέ-
νους καὶ δαιμονιζομένους καὶ
καὶ σεληνιαζομένους καὶ

7 Καὶ ὁ Ἰησοῦς μετὰ
τῶν μαθητῶν αὐτοῦ ἀνε-
χώρησεν εἰς τὴν θάλασ-
σαν, καὶ πολὺ πλῆθος
ἀπὸ τῆς Γαλιλαίας, καὶ
ἀπὸ τῆς Ἰουδαίας, ἠκο-
8 λούθησαν· καὶ ἀπὸ Ἱε-
ρροσολύμων καὶ ἀπὸ τῆς
Ἰδουμαίας καὶ πέραν τοῦ
Ἰορδάνου καὶ περὶ Τύρον
καὶ Σιδῶνα, πλῆθος πολὺ,
ἀκούοντες ὅσα ἐποίει,
9 ἦλθον πρὸς αὐτόν. καὶ
εἶπεν τοῖς μαθηταῖς αὐ-
τοῦ ἵνα πλοιάριον προσ-
καρτερῇ αὐτῷ διὰ τὸν
ὄχλον, ἵνα μὴ θλίβωσιν
10 αὐτόν· πολλοὺς γὰρ
ἐθεράπευσεν, ὥστε ἐπι-
πίπτειν αὐτῷ, ἵνα αὐτοῦ
ἄψωνται, ὅσοι εἶχον μά-

17 — Καὶ ὄχλος πολὺς μαθη-
τῶν αὐτοῦ, καὶ πλῆθος πολὺ
τοῦ λαοῦ ἀπὸ πάσης τῆς

Ἰουδαίας καὶ Ἱερουσαλὴμ
καὶ τῆς παραλίου Τύρου καὶ
Σιδῶνος, οἱ ἦλθον ἀκούσαι
αὐτοῦ καὶ ἰαθῆναι ἀπὸ τῶν
18 νόσων αὐτῶν, καὶ οἱ ἐνο-
χλοῦμενοι ἀπὸ πνευμάτων

παραλυτικούς, καὶ ἐθε-
25 ράπευσεν αὐτούς. καὶ
ἠκολούθησαν αὐτῷ ὄχλοι

ἀκαθάρτων ἐθεραπεύοντο·
19 καὶ πᾶς ὁ ὄχλος ἔκτρου
ἄπτεσθαι αὐτοῦ, ὅτι δύναμις

§ 41. MATT. 13. ἀποκατεστάθη G.
add ὑγιὴς ὡς ἡ ἄλλη. 6. εὐθέως G. L.
τῷ ἀνθρώπῳ ἐποι. οὕτω (L. οὕτως)
ἄλλα G.^{oo} [L. T.]

MAR. 5. χεῖρ. σου G. L. [T.]
ἐποιοῦν G. L., εἰδίδουν T.
ἀποκατεστάθη. add ὑγιὴς

ἀποκατεστάθη.
LK. 10. εἰπ.
add ὡς ἡ

§ 42. MATT. 15. ὄχλοι πολ. G. [T.]
8. οἱ περὶ Τύρ. G. [L.] ἀκούσαντες G.
ὑπό. καὶ ἐθερ. G. 19. ἐζήτει G. L.

MAR. 7. πρὸς T.
LK. 17. σμ. πολὺς G. L. T.

ἠκολ. αὐτῷ G.^{oo} [L.]
18. ἐχλοῦμενοι G. + L.

ST. MATT. IV.

πολλοὶ ἀπὸ τῆς Γαλιλαίας καὶ Δεκαπόλεως καὶ Ἱεροσολύμων καὶ Ἰουδαίας καὶ πέραν τοῦ Ἰορδάνου.

ST. MARK III.

11 στιγας. καὶ τὰ πνεύματα τὰ ἀκάθαρτα, ὅταν αὐτὸν ἐθεώρουν, προσέπιπτον αὐτῷ καὶ ἔκραζον λέγοντες, ὅτι σὺ εἶ ὁ υἱὸς τοῦ θεοῦ.

ST. LUKE VI.

παρ' αὐτοῦ ἐξήρχετο καὶ ἴατο πάντας.

ST. MATT. XII.

- 16 Καὶ ἐπετίμησεν αὐτοῖς ἵνα μὴ φανερὸν αὐτὸν ποιήσωσιν· ἵνα πληρωθῇ τὸ ῥηθὲν διὰ Ἡσαίου τοῦ προφήτου λέγοντος·^a
18 Ἴδού ὁ παῖς μου ὃν ἡρέτισα, ὁ ἀγαπητός μου ὃν ἠεδόκησεν ἡ ψυχὴ μου· θήσω τὸ πνεῦμά μου ἐπ' αὐτόν, καὶ κρίσιν τοῖς ἔθνεσιν ἀπαγγελεῖ.
19 οὐκ ἐρίσει οὐδὲ κραυγᾶσει, οὐδὲ ἀκούσει τις ἐν ταῖς πλατείαις τὴν φωνὴν αὐτοῦ. κάλαμον συντετριμμένον οὐ κατεάξει καὶ λίνον τυφόμενον οὐ σβέσει, ἕως ἂν ἐκβάλῃ
21 εἰς νίκος τὴν κρίσιν· καὶ τῷ ὀνόματι αὐτοῦ ἔθνη ἐλπιούσιν.

- 12 καὶ πολλὰ ἐπετίμα αὐτοῖς ἵνα μὴ αὐτὸν φανερὸν ποιῶσιν.

^a Isa. xlii. 1-4. Ἰακώβ ὁ παῖς μου, ἀντιλήψομαι αὐτοῦ· Ἰσραὴλ ὁ ἐκλέκτος μου, προσεδέξατο αὐτὸν ἡ ψυχὴ μου· ἔδωκα τὸ πνεῦμά μου ἐπ' αὐτόν, κρίσιν τοῖς ἔθνεσιν ἐξοίσει· οὐ κεκράζεται οὐδὲ ἀνῃσει, οὐδὲ ἀκουσθήσεται ἔξω ἡ φωνὴ αὐτοῦ. κάλαμον τεθλασμένον οὐ συντρίψει, καὶ λίνον καπνίζομενον οὐ σβέσει, ἀλλὰ εἰς ἀλήθειαν ἐξοίσει κρίσιν· ἀναλάμψει καὶ οὐ θρασυθήσεται (ὃ σβεσθήσεται), ἕως ἂν θῇ ἐπὶ τῆς γῆς κρίσιν· καὶ ἐπὶ τὸ ὄνοματι αὐτοῦ ἔθνη ἐλπιούσιν.

הַן עָבָדִי אֶת־ה־יְהוָה בְּחִירִי רָצוֹן נִשְׁתִּי נְחֻמִּי רִחֵמִי רַחֵם עָלַי מִשְׁפָּח לְגִימִי יִצְחָק׃ לֹא יִכָּחֵם וְלֹא יִבְזֶה וְלֹא יִשְׁמָעַל בְּחִינָתוֹ קוֹל׃ קֶנֶת רָצוֹן לֹא יִשְׁבֹּר וְשִׁשְׁחָה כָּחַח לֹא יִכְבֶּזֶה וְלֹא יִבְזֶה וְלֹא יִשְׁמָעַל בְּחִינָתוֹ יִצְחָק׃

^b Cf. Matt. iii. 17; Mar. i. 11; also Matt. xvii. 5; Mar. ix. 7; Lk. ix. 35; 2 Pet. i. 17.

§ 42. MATT. 17. *δπως* G. 18. *eis* *ὃν* G. *ἐν* *φ* (Tischendorf in text by error, as appears).
21. *ἐν* *τῷ* *ὀνόματι*. MAR. 11. *ἐθεώρει* G. *προσέπιπτεν* *αὐτ.* καὶ *ἔκραζε* G. *λέγοντα*
G. L. T. *εὐδόκησεν* G. L. 12. *ποιήσωσι* G. L.

§ 43. He withdraws to the Mountain, and chooses the Twelve. —

Near Capernaum

ST. MATT. x. 2-4.

ST. MARK III. 13-19.

ST. LUKE VI. 12-17.

13 Καὶ ἀναβαίνει εἰς τὸ ὄρος, καὶ προσκαλεῖται

12 Ἐγένετο δὲ ἐν ταῖς ἡμέραις ταύταις ἐξελθεῖν αὐτὸν εἰς τὸ ὄρος προσεύξασθαι, καὶ ἦν διανυκτερεύων ἐν τῇ

13 προσευχῇ τοῦ θεοῦ. καὶ ὅτε ἐγένετο ἡμέρα, προσεφώνησεν τοὺς μαθητὰς αὐτοῦ, καὶ ἐκλεξάμενος ἀπ' αὐτῶν δώδεκα, οὓς καὶ ἀποστόλους ὠνόμασεν,

οὓς ᾗθελεν αὐτός, καὶ ἀπῆλθον πρὸς αὐτόν.

14 καὶ ἐποίησεν δώδεκα ἵνα ὦσιν μετ' αὐτοῦ, καὶ ἵνα ἀποστέλλῃ αὐτοὺς κη-
15 ρύσσειν καὶ ἔχειν ἐξουσίαν ἐκβάλλειν τὰ δαιμόνια.

2 Τῶν δὲ δώδεκα ἀποστόλων τὰ ὀνόματά ἐστιν ταῦτα· πρῶτος Σίμων ὁ λεγόμενος Πέτρος καὶ Ἀνδρέας ὁ ἀδελφὸς αὐτοῦ, καὶ Ἰάκωβος ὁ τοῦ Ζεβεδαίου καὶ Ἰωάννης

16 Καὶ ἐποίησεν τοὺς δώδεκα, καὶ ἐπέθηκεν ὄνομα
17 τῷ Σίμωνι Πέτρον· καὶ Ἰάκωβον τὸν τοῦ Ζεβεδαίου καὶ Ἰωάννην τὸν ἀδελφὸν τοῦ Ἰακώβου, καὶ ἐπέθηκεν αὐτοῖς ὄνοματα Βοανηργές, ὃ ἐστιν

14 Σίμωνα, ὃν καὶ ὠνόμασεν Πέτρον, καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ, καὶ Ἰάκωβον καὶ Ἰωάννην καὶ Φίλιππον

3 ὁ ἀδελφὸς αὐτοῦ, Φίλιππος καὶ Βαρθολομαῖος, Θωμᾶς καὶ Μαθθαῖος ὁ τελώνης, Ἰάκωβος ὁ τοῦ

18 υἱὸς βροντῆς· καὶ Ἀνδρέαν καὶ Φίλιππον καὶ Βαρθολομαῖον καὶ Μαθθαῖον καὶ Θωμᾶν καὶ Ἰάκωβον τὸν τοῦ Ἀλφαίου

15 καὶ Βαρθολομαῖον καὶ Μαθθαῖον καὶ Θωμᾶν, καὶ Ἰάκωβον Ἀλφαίου, καὶ

§ 43. MATT. 2. om. 2d καὶ G. T. MAR. 15. ἐξουσ. θεραπεύειν τὰς νόσους, καὶ ἐκβάλλ. G. L. 16. om. καὶ ἐποίησεν τοὺς δώδεκα G. L. T. LK. 12. ἐξῆλθεν εἰς G. + L. 14. bis, and 15. bis, and 16. om. καὶ G. (15. om. 2d καὶ L. T.) 15. τὸν τοῦ Ἀλφ. G. L.

§ 43. The time of the appointment of the twelve is nowhere indicated by St. Matthew, who merely mentions their names (x. 2), as of those previously chosen. The appointment is here given in the order of St. Mark, with which St. Luke substantially agrees.

Although the phrase in Matt. x. 3, "whose surname was Thaddeus," appears to be a gloss, yet NB and some others read *Thaddeus* instead of *Lebdeus* (a reading adopted by Lachmann and Trelleges), and the two names, as well as the Judas τοῦ Ἰακώβου, of the third Evangelist, plainly indicate the same person. Bartholemew is also supposed to be the same with Nathanael of Jno. xxi. 2.

The differences in the order of the names are less than might at first appear. Peter is named first by all, and the traitor last. The four first called are placed first by all, and in the

ST. MATT. X.	ST. MARK III.	ST. LUKE VI.
'Αλφαίου καὶ Λεββαῖος,	καὶ Θαδδαῖον καὶ Σίμωνα	Σίμωνα τὸν καλούμενον
4 Σίμων ὁ Καναναῖος καὶ	19 τὸν Καναναῖον 'καὶ 'Ιου-	18 ζηλωτὴν, 'καὶ 'Ιούδαν 'Ιακώ-
'Ιούδας ὁ 'Ισκαριώτης ὁ	δαν 'Ισκαριώθ, ὃς καὶ	βου, καὶ 'Ιούδαν 'Ισκαριώθ,
καὶ παραδόντος αὐτόν.	παρέδωκεν αὐτόν.	17 ὃς ἐγένετο προδότης, 'καὶ
		καταβάς μετ' αὐτῶν ἔστη
		ἐπὶ τόπου πεδινού.

§ 44. The Sermon on the Mount.—*Near Capernaum.*

MATT. V. 1-24, 27—VI.¹21, VII. 1-6, 12—VIII. 1. LK. VI. 20-49, XVI. 17.

- 1 'Ιδὼν δὲ τοὺς ὄχλους ἀνέβη εἰς τὸ 20 Καὶ αὐτὸς ἐπάρας τοὺς ὀφθαλμούς
 ὄρος· καὶ καθίσαντος αὐτοῦ προσήλθαν αὐτοῦ εἰς τοὺς μαθητὰς αὐτοῦ ἔλεγεν·
 2 αὐτῷ οἱ μαθηταὶ αὐτοῦ. καὶ ἀνοίξας τὸ
 στόμα αὐτοῦ ἐδίδασκεν αὐτοὺς λέγων·
 3 Μακάριοι οἱ πτωχοὶ τῷ πνεύματι, ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν. 21 ἡ βασιλεία τοῦ θεοῦ. μακάριοι οἱ
 4 μακάριοι οἱ πραεῖς, ὅτι αὐτοὶ κληρονομή- πεινῶντες νῦν, ὅτι χορτασθήσεσθε.
 5 σουσιν τὴν γῆν.* μακάριοι οἱ πενθοῦντες, μακάριοι οἱ κλαίοντες νῦν, ὅτι γελάσετε.
 6 ὅτι αὐτοὶ παρακληθήσονται. μακάριοι
 οἱ πεινῶντες καὶ διψῶντες τὴν δικαιοσύνην,
 7 ὅτι αὐτοὶ χορτασθήσονται. μακάριοι
 οἱ ἐλεήμονες, ὅτι αὐτοὶ ἐλεηθήσονται.
 8 μακάριοι οἱ καθαροὶ τῇ καρδίᾳ, ὅτι αὐτοὶ
 9 τὸν θεὸν ὄψονται. μακάριοι οἱ εἰρηνο-
 10 ποιοί, ὅτι υἱοὶ θεοῦ κληθήσονται. μακά-
 ριοι οἱ δεδιωγμένοι ἕνεκεν δικαιοσύνης,^b
 ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν.
 11 μακάριοί ἐστε ὅταν ὀνειδίσωσιν ὑμᾶς 22 Μακάριοί ἐστε ὅταν μισήσωσιν ὑμᾶς οἱ
 καὶ διώξωσιν καὶ εἰπωσιν πᾶν πονηρὸν ἄνθρωποι, καὶ ὅταν ἀφορίσωσιν ὑμᾶς
 12 καθ' ὑμῶν ψευδόμενοι ἕνεκεν ἐμοῦ. χαί- καὶ ὀνειδίσωσιν^b καὶ ἐκβάλωσιν τὸ ὄνομα

* Cf. Ps. xxxvii. 11, 22, 29.

^b Cf. 1 Pet. iii. 14; iv. 14.

§ 43. MATT. 3. Λεβ. ὁ ἐπικληθεὶς Θαδδαῖος G.^o (Θαδδαῖος L. T.) 4. Κανανίτης G.
 MAR. 18. Κανανίτην G. 19. 'Ισκαριώτην G. LK. 16. 'Ισκαριώτην, ὃς καὶ G. (καὶ [T.])
 § 44. MATT. 1. προσήλθον G. L. transpose verses 4 and 5 G. 9. ὅτι αὐτοὶ υἱ. G. [L. T.]
 11. π. πον. βῆμα κ. G.

same order, except that Andrew is placed after the three chief apostles by St. Mark, while he is very naturally mentioned next to his brother by the others. The couple, Thomas and Matthew, is placed together by all, although St. Matthew, perhaps from modesty, places his own name after that of his companion. There is no other variation except the putting of the two Judases together by St. Luke.

§ 44. The place of the delivery of the Sermon on the Mount must have been some high land in the neighborhood of Capernaum, though there is nothing to identify the precise locality, nor is there any *early* tradition on the subject.

The question as to whether the discourse as given by St. Matthew is the same with the much shorter form contained in St. Luke, is one which, as we learn from St. Augustine, has

ST. MATT. V.

ρετε καὶ ἀγαλλιᾶσθε, ὅτι ὁ μισθὸς ὑμῶν
πολὺς ἐν τοῖς οὐρανοῖς· οὕτως γὰρ
ἐδώξαν τοὺς προφῆτας τοὺς πρὸ ὑμῶν.

13 Ὑμεῖς ἐστὲ τὸ ἅλας τῆς γῆς· ἐὰν δὲ
τὸ ἅλας μωρανθῇ, ἐν τίνι ἀλισθησεται;
εἰς οὐδὲν ἰσχύει ἔτι εἰ μὴ βληθὲν ἔξω
καταπατεῖσθαι ὑπὸ τῶν ἀνθρώπων.*

ST. LUKE VI.

ὑμῶν ὡς πονηρὸν ἔνεκα τοῦ υἱοῦ τοῦ
23 ἀνθρώπου. χάρητε ἐν ἐκείνῃ τῇ ἡμέρᾳ
καὶ σκυρτήσατε· ἰδοὺ γὰρ ὁ μισθὸς
ὑμῶν πολὺς ἐν τῷ οὐρανῷ· κατὰ τὰ
αὐτὰ γὰρ ἐποίουν τοῖς προφήταις οἱ
24 πατέρες αὐτῶν. πλὴν οὐαὶ ὑμῖν τοῖς
πλουσίοις, ὅτι ἀπέχετε τὴν παράκλησιν
25 ὑμῶν. οὐαὶ ὑμῖν οἱ ἐμπεπλησμένοι νῦν,
ὅτι πεινάσετε. οὐαὶ οἱ γελῶντες νῦν,
26 ὅτι πενθήσετε καὶ κλαύσετε· οὐαὶ ὅταν
καλῶς εἰπωσιν ὑμᾶς πάντες οἱ ἄνθρωποι·
κατὰ τὰ αὐτὰ γὰρ ἐποίουν τοῖς ψευδοπρο-
φήταις οἱ πατέρες αὐτῶν.

* Cf. Mar. ix. 50; Lk. xiv. 34, 35.

§ 44. MATT. 13. βληθῆναι G. ἐξ. καὶ καταπ. G. LK. 23. χαίrete (and 26) ταῦτα
(ταῦτα G.++) 25. om. νῦν G. L. [T.] οὐαὶ ὑμῖν οἱ γελ. G.° L. 26. οὐαὶ ὑμῖν.

divided opinion from very early times. The following are briefly, some of the reasons for supposing them to be the same, as indeed they are now almost universally considered to be.

1. The choice of the twelve is expressly mentioned by St. Luke as the occasion of the discourse. St. Matthew nowhere mentions their appointment, but in v. 13, 14; vii. 6, and elsewhere the language seems to imply their previous selection.

2. The beginning and end of both discourses, the circumstances under which they were spoken, and the general course of thought, are the same.

3. The events immediately following both discourses, the entrance into Capernaum, and the healing of the centurion's servant, are the same.

St. Matthew has given a much fuller report of the discourse than St. Luke. It has been suggested that as he wrote especially for the Jews, he was particularly careful to record our Lord's exposition of the spiritual nature of his dispensation and doctrine, in opposition to the technicalities of the Scribes and Pharisees; while St. Luke, writing more particularly for the Gentiles, has mentioned only what was of more general importance to all. However this may be, few things can less need explanation than a difference in the fulness of two reports of the same discourse. There are a few parts of the discourse as it stands in St. Matthew (v. 25, 26; vi. 22-34, and vii. 7-11), which are somewhat apart, less intimately joined with the context, but which are given by St. Luke in connection with circumstances minutely detailed by him. As these circumstances are not mentioned by St. Matthew at all, it was natural that he should have added the teaching connected with them to the Sermon on the Mount, although not spoken just at that time. These passages are transferred to the connection in which they are given by St. Luke.

Putting together the two accounts, it would appear that our Lord retired to the mountain to pray, and then chose the twelve; descending with them to the plain, he performed many cures; and then the crowd pressing upon him, he again drew back to the mountain, where he uttered the discourse.

ST. MATT. V.

ST. LUKE XVI.

- 14 ὑμεῖς ἐστέ τὸ φῶς τοῦ κόσμου. οὐ
 δύναται πόλις κρυβῆναι ἐπάνω ὄρους
 15 κειμένη· οὐδὲ καίουσιν λύχνον καὶ τυθέα-
 σιν αὐτὸν ὑπὸ τὸν μόδιον, ἀλλ' ἐπὶ τὴν
 λυχνίαν,^a καὶ λάμπει πᾶσιν τοῖς ἐν τῇ
 16 οἰκίᾳ. οὕτως λαμψάτω τὸ φῶς ὑμῶν
 ἔμπροσθεν τῶν ἀνθρώπων, ὅπως ἴδωσιν
 ὑμῶν τὰ καλὰ ἔργα καὶ δοξάσωσιν τὸν
 πατέρα ὑμῶν τὸν ἐν τοῖς οὐρανοῖς.
- 17 Μὴ νομίσητε ὅτι ἦλθον καταλῦσαι
 τὸν νόμον ἢ τοὺς προφῆτας· οὐκ ἦλθον
 18 καταλῦσαι, ἀλλὰ πληρῶσαι. ἀμὴν γὰρ
 λέγω ὑμῖν, ἕως ἂν παρέλθῃ ὁ οὐρανὸς
 καὶ ἡ γῆ, ἰῶτα ἐν ἡ μία κεραία οὐ μὴ
 19 γένηται. ὅς ἐάν οὖν λύσῃ μίαν τῶν
 ἐντολῶν τούτων τῶν ἐλαχίστων καὶ διδάξῃ
 οὕτως τοὺς ἀνθρώπους, ἐλάχιστος κληθή-
 σεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν· ὅς
 δ' ἂν ποιήσῃ καὶ διδάξῃ, οὗτος μέγας
 κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν.
- 20 λέγω γὰρ ὑμῖν ὅτι ἐὰν μὴ περισσεύσῃ
 ὑμῶν ἡ δικαιοσύνη πλεῖον τῶν γραμμα-
 τέων καὶ Φαρισαίων, οὐ μὴ εἰσέλθῃτε εἰς
 τὴν βασιλείαν τῶν οὐρανῶν.
- 21 Ἐκούσατε ὅτι ἐρρέθη τοῖς ἀρχαίοις·
^b Οὐ φονεύσεις· ὅς δ' ἂν φονεύσῃ, ἔνοχος
 22 ἔσται τῇ κρίσει. ἐγὼ δὲ λέγω ὑμῖν ὅτι
 πᾶς ὁ ὀργιζόμενος τῷ ἀδελφῷ αὐτοῦ

17 Εὐκοπώτερον δέ ἐστιν τὸν οὐρανὸν
 καὶ τὴν γῆν παρελθεῖν ἢ τοῦ νόμου μίαν
 κεραίαν πεσεῖν.

^a Cf. Mar. iv. 21; Lk. viii. 16; xi. 33.

^b Exod. xx. 13 (15) οὐ φονεύσεις, Deut. v. 17; cf. Matt. xix. 18; Mar. x. 19; Lk. xviii. 20; Rom. xiii. 9; Jas. ii. 11 etc.

MATT. 22. ὀργιζ. τῷ ἀδελ. αὐτ. εἰκῇ G. [T]

§ 44. Lk. xvi. 17 is here widely separated from its context. The sixteenth chapter of St. Luke, with the exception of verses 16-18, is peculiar to him; the connection of the part before these verses with the parable immediately after them is very close; while the three verses interposed are not intimately connected with either what precedes or what follows, but are parallel to passages of the other Evangelists, and those passages are closely connected with a context which is nowhere given by St. Luke. Under these circumstances, while it is plain that the words contained in these verses were uttered in the connections given by the other Evangelists, it is unnecessary to suppose that they were repeated at the time when they are introduced by St. Luke. There is no other indication of such repetition, and they have altogether the air of detached utterances. St. Luke could not, of course, give them in their connection, as he does not record that connection.

ST. MATT. V.

ST. LUKE XVI.

- ἐνοχος ἔσται τῇ κρίσει· ὃς δ' ἂν εἴπῃ τῷ ἀδελφῷ αὐτοῦ·^a Ῥαχά, ἐνοχος ἔσται τῷ συνεδρίῳ· ὃς δ' ἂν εἴπῃ· Μωρέ, ἐνοχος ἔσται εἰς τὴν γέενναν τοῦ πυρός.
- 23 ἐὰν οὖν προσφέρῃς τὸ δῶρόν σου ἐπὶ τὸ θυσιαστήριον κακεὶ μνησθῆς ὅτι ὁ ἀδελφός σου ἔχει τι κατὰ σοῦ, ἴσφες ἐκεῖ τὸ δῶρόν σου ἔμπροσθεν τοῦ θυσιαστηρίου καὶ ὑπαγε πρῶτον διαλλάγηθι τῷ ἀδελφῷ σου, καὶ τότε ἔλθων πρόσφερε τὸ δῶρόν σου.
- 27 Ἠκούσατε ὅτι ἐρρέθη·^b Οὐ μοιχεύσεις· ἐγὼ δὲ λέγω ὑμῖν ὅτι πᾶς ὁ βλέπων γυναῖκα πρὸς τὸ ἐπιθυμήσαι ἤδη ἐμοίχεν· σεν αὐτὴν ἐν τῇ καρδίᾳ αὐτοῦ. εἰ δὲ ὁ ὀφθαλμός σου ὁ δεξιὸς σκανδαλίζει σε, ἔξελε αὐτὸν καὶ βάλε ἀπὸ σοῦ· συμφέρει γάρ σοι ἵνα ἀπόληται ἐν τῶν μελῶν σου καὶ μὴ ὅλον τὸ σῶμά σου βληθῇ εἰς γέενναν·^c καὶ εἰ ἡ δεξιὰ σου χεὶρ σκανδαλίζει σε, ἔκκοψον αὐτὴν καὶ βάλε ἀπὸ σοῦ· συμφέρει γάρ σοι ἵνα ἀπόληται ἐν τῶν μελῶν σου καὶ μὴ ὅλον τὸ σῶμά σου εἰς γέενναν ἀπέλθῃ.
- 31 Ἐρρέθη δέ·^d Ὅς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, δότω αὐτῇ ἀποστάσιον· ἐγὼ δὲ λέγω ὑμῖν ὅτι πᾶς ὁ ἀπολύων τὴν γυναῖκα αὐτοῦ παρεκτὸς λόγου πορνείας, ποιεῖ αὐτὴν μοιχευθῆναι, καὶ ὃς ἐὰν ἀπο-
 32 λελυμένην γαμήσῃ, μοιχᾷται. πάλιν ἠκούσατε ὅτι ἐρρέθη τοῖς ἀρχαίοις·
 33 Ὅκ ἐπιωρκήσεις, ἀποδώσεις δὲ τῷ κυρίῳ τοὺς ὄρκους σου· ἐγὼ δὲ λέγω ὑμῖν μὴ ὁμόσαι ὅλως· μήτε ἐν τῷ οὐρανῷ, ὅτι
 34 θρόνος ἐστὶν τοῦ θεοῦ· μήτε ἐν τῇ γῇ, ὅτι ὑποπόδιόν ἐστιν τῶν ποδῶν αὐτοῦ·

^a See 2 Sam. vi. 20. Heb. כִּי־יִרְחֹק־יָרֵחַ

cf. Matt. xix. 18; Mar. x. 19; Lk. xviii. 20; Rom. ii. 22; xiii. 9, etc.

^b Exod. xx. 13 (14) οὐ μοιχεύσεις Deut. v. 17;^c Cf. Matt. xviii. 8, 9; Mar. ix. 43-47.^d Deut. xxiv. 1 (3) καὶ γράψῃ αὐτῇ βιβλίον ἀποστασίῳ καὶ δώσῃ εἰς τὰς χεῖρας αὐτῆς, καὶ ἐξαποστελεῖ αὐτὴν ἐκ τῆς οἰκίας αὐτοῦ. Cf. Matt. xix. 7; Mar. x. 4; Lk.xvi. 18. ^e Cf. Exod. xx. 7; Lev. xix. 12.

§ 44. MATT. 27. ἐρρέθ. τοῖς ἀρχαίοις. (and 31. ἐρρήθη L. T.) 28. ἐπιθυμ. αὐτῆς G. (αὐτὴν G. + L. T.) 30. βληθῇ εἰς γέενν. G. 31. ἐρρέθ. δι, ὅτι G. 32. δις ἂν ἀπολύσῃ G. + μοιχᾶσθαι G.

ST. MATT. V.

ST. LUKE VI.

μήτε εἰς Ἱεροσόλυμα, ὅτι πόλις ἐστὶν
 36 τοῦ μεγάλου βασιλέως· μήτε ἐν τῇ
 κεφαλῇ σου ὀμόσης, ὅτι οὐ δύνασαι μίαν
 37 τρίχα λευκὴν ποιῆσαι ἢ μέλαιναν. ἔστω
 δὲ ὁ λόγος ὑμῶν ναὶ ναί, οὐ οὐ.^a τὸ δὲ
 περισσὸν τούτων ἐκ τοῦ πονηροῦ ἐστίν.
 38 Ἠκούσατε ὅτι ἐρρέθη.^b Ὁφθαλμὸν
 ἀντὶ ὀφθαλμοῦ καὶ ὀδόντα ἀντὶ ὀδόντος·
 39 ἐγὼ δὲ λέγω ὑμῖν μὴ ἀντιστῆναι τῷ
 πονηρῷ· ἀλλ' ὅστις σε ραπίζει εἰς τὴν
 δεξιὰν σιαγὸνα, στρέψον αὐτῷ καὶ τὴν
 40 ἄλλην· καὶ τῷ θελοντὶ σοι κερθῆναι καὶ
 τὸν χιτῶνά σου λαβεῖν, ἄφες αὐτῷ καὶ
 41 τὸ ἱμάτιον· καὶ ὅστις σε ἀγγαρεύσει
 42 μίλιον ἓν, ὑπάγε μετ' αὐτοῦ δύο. τῷ
 αἰτοῦντί σε δός,^c καὶ τὸν θέλοντα ἀπὸ
 σου δανείσασθαι μὴ ἀποστραφῆς.

38 Ἠκούσατε ὅτι ἐρρέθη.^d Ἀγαπήσεις
 τὸν πλησίον σου καὶ μισήσεις τὸν ἐχθρόν
 44 σου· ἐγὼ δὲ λέγω ὑμῖν, ἀγαπᾶτε τοὺς
 ἐχθροὺς ὑμῶν καὶ προσεύχεσθε ὑπὲρ τῶν
 45 διωκόντων ὑμᾶς· ὅπως γένησθε υἱοὶ τοῦ
 πατρὸς ὑμῶν τοῦ ἐν οὐρανοῖς, ὅτι τὸν
 ἥλιον αὐτοῦ ἀνατέλλει ἐπὶ πονηροὺς καὶ
 ἀγαθοὺς καὶ βρέχει ἐπὶ δικαίους καὶ
 46 ἀδίκους. ἔὰν γὰρ ἀγαπήσῃτε τοὺς ἀγα-
 πῶντας ὑμᾶς, τίνα μισθὸν ἔχετε; οὐχὶ
 47 καὶ οἱ τελῶναι τὸ αὐτὸ ποιοῦσιν; καὶ
 ἔὰν ἀσπάσῃσθε τοὺς ἀδελφούς ὑμῶν
 μόνον, τί περισσὸν ποιεῖτε; οὐχὶ καὶ οἱ
 48 ἔθνηκοι τὸ αὐτὸ ποιοῦσιν; ἔσεσθε οὖν
 ὑμεῖς τέλειοι ὡς ὁ πατὴρ ὑμῶν ὁ οὐράνιος
 τέλειός ἐστιν.

37 Ἀλλὰ ὑμῖν λέγω τοῖς ἀκούουσιν·
 ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν, καλῶς
 38 ποιεῖτε τοῖς μισοῦσιν ὑμᾶς, εὐλογεῖτε
 τοὺς καταρωμένους ὑμᾶς, προσεύχεσθε
 39 περὶ τῶν ἐπηρεαζόντων ὑμᾶς. τῷ
 τύποντί σε εἰς τὴν σιαγὸνα πάρεχε καὶ
 τὴν ἄλλην, καὶ ἀπὸ τοῦ αἵροντός σου τὸ
 ἱμάτιον καὶ τὸν χιτῶνα μὴ κωλύσῃς.
 40 παντὶ αἰτοῦντί σε δίδου,^e καὶ ἀπὸ τοῦ
 αἵροντος τὰ σὰ μὴ ἐπαίτει.

38 Καὶ εἰ ἀγαπᾶτε τοὺς ἀγαπῶντας ὑμᾶς,
 ποία ὑμῖν χάρις ἐστίν; καὶ γὰρ οἱ
 ἁμαρτωλοὶ τοὺς ἀγαπῶντας αὐτοὺς ἀγα-
 39 πῶσιν. καὶ γὰρ ἔὰν ἀγαθοποιῇτε τοὺς
 ἀγαθοποιούντας ὑμᾶς, ποία ὑμῖν χάρις
 ἐστίν; καὶ οἱ ἁμαρτωλοὶ τὸ αὐτὸ ποιοῦσιν.
 40 καὶ ἔὰν δανίσῃτε παρ' ὧν ἐλπίζετε λαβεῖν,
 ποία ὑμῖν χάρις ἐστίν; καὶ ἁμαρτωλοὶ

^a Jas. v. 12. ^b Exod. xxi. 24. ὀφθαλμὸν ἀντὶ ὀφθαλμοῦ, ὀδόντα ἀντὶ ὀδόντος Lev. xxiv. 20; Deut. xix. 21; cf. Prov. xx. 22; xxiv. 29. ^c Cf. Deut. xv. 8, 10; Acts xx. 35. ^d Cf. Lev. xix. 18 ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν. Cf. Matt. xix. 19; xxii. 39; Mar. xii. 31; Lk. x. 27; Rom. xiii. 9; Gal. v. 14; Jas. ii. 8.

§ 44. MATT. 39. ραπίζει ἐπὶ G. σου σιαγ. G. σιαγ. σου L. T. 42. δίδου G. δανείσασθαι G. L. T. 44. ἐχθ. ὅμ., εὐλογεῖτε τοὺς καταρωμένους ὑμᾶς, καλῶς ποιεῖτε τοὺς μισοῦντας (G. τοῖς μισοῦσιν) ὑμᾶς G.^{oo} om. NB etc. ὑπὲρ τ. ἐπηρεαζόντων ὑμᾶς καὶ G.^o 47. τελῶναι οὕτω G. 48. ὥσπερ G. ἐν τοῖς οὐρανοῖς G.⁺⁺ Lk. 28. καταρ. ὁμῖν, καὶ ὑπὲρ G. L. T. 29. ἐπὶ G. L. T. 30. παν. δὲ τῷ αἰτ. G. [L.] T. ([δῆ] T.) 33. om. γὰρ G. L. T. καὶ γὰρ οἱ ἁμαρ. G. L. T. 34. δανείζετε G. δανείζετε G.⁺⁺ T. δανείσῃτε L. ἀπολαβεῖν G. L. καὶ γὰρ G. L. [T.] οἱ ἁμαρτ. G.^{oo}

ST. MATT. VI.

ST. LUKE VI.

ἁμαρτωλοῖς δανίζουσιν ἵνα ἀπολάβωσιν
 25 τὰ ἴσα. Πλὴν ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν
 καὶ ἀγαθοποιεῖτε καὶ δανίζετε μηδένα
 ἀπελπίζοντες· καὶ ἔσται ὁ μισθὸς ὑμῶν
 πολὺς, καὶ ἔσεσθε υἱοὶ ὑψίστου, ὅτι αὐτὸς
 χρηστός ἐστιν ἐπὶ τοὺς ἀχαρίστους καὶ
 26 πονηροὺς. γίνεσθε οἰκτίρμονες, καθὼς
 ὁ πατὴρ ὑμῶν οἰκτίρμων ἐστίν.

- 1 Προσέχετε δὲ τὴν δικαιοσύνην ὑμῶν
 μὴ ποιεῖν ἔμπροσθεν τῶν ἀνθρώπων πρὸς
 τὸ θεαθῆναι αὐτοῖς. εἰ δὲ μήγε, μισθὸν
 οὐκ ἔχετε παρὰ τῷ πατρὶ ὑμῶν τῷ ἐν
 2 οὐρανοῖς. ὅταν οὖν ποιῇς ἐλεημοσύνην,
 μὴ σαλπίσσης ἔμπροσθέν σου, ὥσπερ οἱ
 ὑποκριταὶ ποιοῦσιν ἐν ταῖς συναγωγαῖς
 καὶ ἐν ταῖς βύμαις, ὅπως δοξασθῶσιν
 ὑπὸ τῶν ἀνθρώπων· ἀμὴν λέγω ὑμῖν,
 3 ἀπέχουσιν τὸν μισθὸν αὐτῶν. σοῦ δὲ
 ποιούντος ἐλεημοσύνην μὴ γνῶτω ἡ
 4 ἀριστερά σου τί ποιεῖ ἡ δεξιὰ σου, ὅπως
 ἡ σου ἐλεημοσύνη ἢ ἐν τῷ κρυπτῷ, καὶ
 ὁ πατήρ σου ὁ βλέπων ἐν τῷ κρυπτῷ
 ἀποδώσει σοι.
 5 Καὶ ὅταν προσεύχησθε, οὐκ ἔσεσθε ὡς
 οἱ ὑποκριταί· ὅτι φιλοῦσιν ἐν ταῖς
 συναγωγαῖς καὶ ἐν ταῖς γωνίαις τῶν
 πλατειῶν ἑστῶτες προσεύχεσθαι, ὅπως
 φανῶσιν τοῖς ἀνθρώποις· ἀμὴν λέγω
 6 ὑμῖν, ἀπέχουσιν τὸν μισθὸν αὐτῶν. σὺ
 δὲ ὅταν προσεύχῃ, εἰσελθε εἰς τὸ ταμεῖον
 σου καὶ κλείσας τὴν θύραν σου πρόσευξαι
 τῷ πατρὶ σου τῷ ἐν τῷ κρυπτῷ, καὶ
 ὁ πατήρ σου ὁ βλέπων ἐν τῷ κρυπτῷ
 7 ἀποδώσει σοι. προσευχόμενοι δὲ μὴ
 βαττολογήσητε* ὥσπερ οἱ ἐθνικοί·
 δοκοῦσιν γὰρ ὅτι ἐν τῇ πολυλογίᾳ αὐτῶν
 8 εἰσακουσθήσονται. μὴ οὖν ὁμοιωθῆτε
 αὐτοῖς· οἶδεν γὰρ ὁ πατήρ ὑμῶν ὧν

* Cf. Eccl. v. 2.

§ 44. MATT. vi. 1. om. δέ G. L. T. ἐλεημοσύνην τῷ ἐν τοῖς οὐρ. G. L. T. 4. αὐτός
 (G.^o) ἀποδ. σοι ἐν τῷ φανερωῖ G.^o 5. προσεύχῃ, οὐκ ἔσθι G. ὥσπερ G. ὅπως ἂν G.
 6. add ἐν τῷ φανερωῖ G. LK. 34. δανείζουσιν G. L. T. 35. δανείζετε
 μηδέν G. L. T. vi. τοῦ ὑψ. 36. γίνεσθ. οὖν G.^o καθ. καὶ ὁ G. [L. T.]

ST. MATT. VI.

ST. LUKE VI.

- χρεῖαν ἔχετε πρὸ τοῦ ὑμᾶς αἰτῆσαι αὐτόν.
 9 οὕτως οὖν προσεύχεσθε ὑμεῖς.^a Πάτερ
 ἡμῶν ὁ ἐν τοῖς οὐρανοῖς, ἀγιασθήτω τὸ
 10 ὄνομά σου ἐλθέτω ἡ βασιλεία σου·
 γεννηθήτω τὸ θέλημά σου ὡς ἐν οὐρανῷ
 11 καὶ ἐπὶ γῆς· τὸν ἄρτον ἡμῶν τὸν ἐπιού-
 12 σιον δὸς ἡμῖν σήμερον· καὶ ἄφες ἡμῖν
 τὰ ὀφειλήματα ἡμῶν, ὡς καὶ ἡμεῖς
 13 ἀφήκαμεν τοῖς ὀφειλέταις ἡμῶν· καὶ μὴ
 εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν, ἀλλὰ
 14 ῥύσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ. ἔαν γὰρ
 ἀφήτε τοῖς ἀνθρώποις τὰ παραπτώματα
 αὐτῶν, ἀφήσει καὶ ὑμῖν ὁ πατὴρ ὑμῶν ὁ
 15 οὐράνιος· ἔαν δὲ μὴ ἀφήτε τοῖς ἀνθρώ-
 ποις, οὐδὲ ὁ πατὴρ ὑμῶν ἀφήσει τὰ
 παραπτώματα ὑμῶν.
 16 Ὅταν δὲ νηστεύητε, μὴ γίνεσθε ὡς
 οἱ ὑποκριταὶ σκυθρωποί· ἀφανίζουσιν
 γὰρ τὰ πρόσωπα αὐτῶν, ὅπως φανῶσιν
 τοῖς ἀνθρώποις νηστεύοντες· ἀμὴν λέγω
 17 ὑμῖν, ἀπέχουσιν τὸν μισθὸν αὐτῶν. σὺ
 δὲ νηστεύων ἀλειψαί σου τὴν κεφαλὴν
 18 καὶ τὸ πρόσωπόν σου νύμαι, ὅπως μὴ
 φανῇς τοῖς ἀνθρώποις νηστεύων, ἀλλὰ
 τῷ πατρὶ σου τῷ ἐν τῷ κρυφαίῳ, καὶ ὁ
 πατὴρ σου ὁ βλέπων ἐν τῷ κρυφαίῳ
 ἀποδώσει σοι.
 19 Μὴ θησαυρίζετε ὑμῖν θησαυροὺς ἐπὶ
 τῆς γῆς, ὅπου σὴς^b καὶ βρώσις ἀφανίζει
 καὶ ὅπου κλέπται διορύσσουσιν καὶ

^a Cf. Lk. xi. 2 ss.^b Cf. Lk. xii. 33, 34.

§ 44. MATT. 10. ἐλθέτω G. L. T. ἐπὶ τῆς γ. G. 12. ἀφίμεν G. 13. add ὅτι σοῦ
 ἐστιν ἡ βασιλεία, καὶ ἡ δύναμις, καὶ ἡ δόξα, εἰς τοὺς αἰῶνας. ἀμὴν. . . . om. NBDZ and others;
 Vulg. and other ver.; Orig. and other Gr. fathers; all Latin fathers. . . . contained in Syr. Pesh.
 and Phil., Æth., Arm. Chrysos., Theoph., Euthym. and others. 15. τ. ἀνθ. τὰ παραπτώματα
 αὐτῶν G.^{oo} L. T. 16. ὥσπερ G. 17. ἀπέχ G.^{oo} 18. κρυπτῷ bis G.⁺⁺ add ἐν
 τῷ φανερῷ.

§ 44. vi. 9. The Lord's prayer is given here, and also again where it occurs in Lk. xi. There seems no reason why it may not have been repeated, especially as it is given by St. Luke in a somewhat shorter form, and it is in each case so intimately connected with the context as not to be easily separated.

For illustrations of the Lord's prayer from the Rabbinical writings (where almost every clause of it may be found in detached passages) see Lightfoot, Hor. Hebr. in loco; Gough, New Test. Quotations, p. 287.

ST. MATT. VI.

- 20 κλέπτουσιν· θησαυρίζετε δὲ ὑμῖν θησαυροὺς ἐν οὐρανῷ, ὅπου οὔτε σὺς οὔτε βρῶσις ἀφανίζει καὶ ὅπου κλέπται οὐ
21 διορύσσουσιν οὐδὲ κλέπτουσιν. ὅπου γὰρ ἔστιν ὁ θησαυρός σου, ἐκεῖ ἔσται καὶ ἡ καρδία σου.

ST. MATT. VII.

- 1/2 Μὴ κρίνετε, ἵνα μὴ κριθήτε. ἐν ᾧ γὰρ κρίματι κρίνετε κριθήσεσθε,

καὶ ἐν ᾧ μέτρῳ μετρεῖτε μετρηθήσεται ὑμῖν.^a

- 3 τί δὲ βλέπεις τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου, τὴν δὲ ἐν τῷ σῷ ὀφθαλμῷ δοκὸν οὐ κατανοεῖς; ἢ πῶς ἐρεῖς τῷ ἀδελφῷ σου· Ἄφες ἐκβάλω τὸ κάρφος ἐκ τοῦ ὀφθαλμοῦ σου, καὶ ἰδοὺ
4 ἡ δοκὸς ἐν τῷ ὀφθαλμῷ σου. ὑποκριτά, ἐκβαλε πρῶτον ἐκ τοῦ ὀφθαλμοῦ σου τὴν δοκόν, καὶ τότε διαβλέψεις ἐκβαλεῖν τὸ κάρφος ἐκ τοῦ ὀφθαλμοῦ τοῦ ἀδελφοῦ σου.

- 6 Μὴ δῶτε τὸ ἅγιον τοῖς κυσίν, μηδὲ βάλλετε τοὺς μαργαρίτας ὑμῶν ἐμπροσθεν τῶν χοίρων, μήποτε καταπατήσουσιν αὐτοὺς ἐν τοῖς ποσὶν αὐτῶν καὶ στραφέντες ῥήξωσιν ὑμᾶς.

- 12 Πάντα οὖν ὅσα ἐὰν θέλητε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι, οὕτως καὶ ὑμεῖς ποιεῖτε αὐτοῖς· οὗτος γὰρ ἔστιν ὁ νόμος^b καὶ οἱ προφῆται.

^a Mar. iv. 24.

ST. LUKE VI.

- 37 Καὶ μὴ κρίνετε, καὶ οὐ μὴ κριθήτε· καὶ μὴ καταδικάζετε, καὶ οὐ μὴ καταδικασθῆτε. ἀπολύετε, καὶ ἀπολυθήσεσθε·
38 δίδετε, καὶ δοθήσεται ὑμῖν· μέτρον καλὸν πεπιεσμένον σεσαλευμένον ὑπερεκχυννόμενον δώσουσιν εἰς τὸν κόλπον ὑμῶν· ᾧ γὰρ μέτρῳ μετρεῖτε ἀντιμετρηθήσεται ὑμῖν.^a
39 Εἶπεν δὲ καὶ παραβολὴν αὐτοῖς. Μήτι δύναται τυφλὸς τυφλὸν ὁδηγεῖν; οὐχὶ
40 ἀμφότεροι εἰς βόθυνον ἐμπεσοῦνται; Οὐκ ἔστιν μαθητὴς ὑπὲρ τὸν διδάσκαλον· κατηρτισμένος δὲ πᾶς ἔσται ὡς ὁ διδάσκαλος αὐτοῦ. Τί δὲ βλέπεις τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου, τὴν δὲ δοκὸν τὴν ἐν τῷ ἰδίῳ ὀφθαλμῷ οὐ κατανοεῖς; πῶς δύνασαι λέγειν τῷ ἀδελφῷ σου· Ἀδελφέ, ἄφες ἐκβάλω τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ σου, αὐτὸς τὴν ἐν τῷ ὀφθαλμῷ σου δοκὸν οὐ βλέπων; ὑποκριτά, ἐκβαλε πρῶτον τὴν δοκὸν ἐκ τοῦ ὀφθαλμοῦ σου, καὶ τότε διαβλέψεις τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου ἐκβαλεῖν.

- 31 Καὶ καθὼς θέλετε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι, καὶ ὑμεῖς ποιεῖτε αὐτοῖς ὁμοίως.

^b Lev. xix. 18.

§ 44. MATT. 21. ὑμῶν δις G. + vii. 2. ἀντιμετρηθήσεται. 4. ἀπό G. 6. καταπατήσωσιν G. 12. ἂν G. L. T. LK. 37. om. 3rd. καὶ G. L. T. 38. πεπιεσ. καὶ σεσαλ. καὶ ὑπερεκ. G. τῷ γὰρ αὐτῷ μέτρῳ ᾧ μετρ. G. 39. om. καὶ G. πεσοῦνται G. 40. διδάσκ. αὐτοῦ· κατηρτ. G. 42. ἢ πῶς δύν. G. L. [T.]

ST. MATT. VII.

ST. LUKE VI.

- 13 Εἰσελθατε διὰ τῆς στενῆς πύλης·^a
 ὅτι πλατεία [ἡ πύλη] καὶ εὐρύχωρος ἡ
 ὁδὸς ἡ ἀπάγουσα εἰς τὴν ἀπώλειαν, καὶ
 πολλοὶ εἰσιν οἱ εἰσερχόμενοι δι' αὐτῆς·
 14 ὅτι στενὴ [ἡ πύλη] καὶ τεθλιμμένη ἡ
 ὁδὸς ἡ ἀπάγουσα εἰς τὴν ζωὴν, καὶ ὀλίγοι
 εἰσιν οἱ εὐρίσκοντες αὐτήν.
 15 Προσέχετε ἀπὸ τῶν ψευδοπροφητῶν,
 οἵτινες ἔρχονται πρὸς ὑμᾶς ἐν ἐνδύμασι
 προβάτων, ἔσωθεν δέ εἰσιν λύκοι ἄρπαγες.
 16 ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγνώσεσθε
 αὐτούς.^b μήτι συλλέγουσιν ἀπὸ ἀκανθῶν
 17 σταφυλὰς ἢ ἀπὸ τριβύλων σῦκα; οὕτως
 πᾶν δένδρον ἀγαθὸν καρποὺς καλοὺς ποιεῖ,
 τὸ δὲ σαπρὸν δένδρον καρποὺς πονηροὺς
 18 ποιεῖ. οὐ δύναται δένδρον ἀγαθὸν καρ-
 ποὺς πονηροὺς ἐνεγκεῖν, οὐδὲ δένδρον
 19 σαπρὸν καρποὺς καλοὺς ἐνεγκεῖν. πᾶν
 δένδρον μὴ ποιοῦν καρπὸν καλὸν ἐκκό-
 20 πτεται καὶ εἰς πῦρ βάλλεται. ἄραγε
 ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγνώσεσθε
 αὐτούς.^b
 21 Οὐ πᾶς ὁ λέγων μοι· Κύριε κύριε,
 εἰσελεύσεται εἰς τὴν βασιλείαν τῶν
 οὐρανῶν, ἀλλ' ὁ ποιῶν τὸ θέλημα τοῦ
 22 πατρὸς μου τοῦ ἐν τοῖς οὐρανοῖς. ὅποιοι
 ἐροῦσίν μοι ἐν ἐκείνῃ τῇ ἡμέρᾳ· Κύριε
 κύριε, οὐ τῷ σῷ ὀνόματι ἠποφειτέυσαμεν,
 καὶ τῷ σῷ ὀνόματι δαιμόνια ἐξεβάλομεν,
 καὶ τῷ σῷ ὀνόματι δυνάμεις πολλὰς
 23 ἐποιήσαμεν; καὶ τότε ὁμολογήσω αὐτοῖς
 ὅτι οὐδέποτε ἔγνων ὑμᾶς, ἀποχωρεῖτε ἀπ'
 24 ἐμοῦ οἱ ἐργαζόμενοι τὴν ἀνομίαν. πᾶς
 οὖν ὅστις ἀκούει μου τοὺς λόγους τούτους
 καὶ ποιεῖ αὐτοὺς ὁμοιωθήσεται ἀνδρὶ
 φρονίμῳ, ὅστις ᾠκοδόμησεν αὐτοῦ τὴν
 25 οἰκίαν ἐπὶ τὴν πέτραν. καὶ κατέβη ἡ
 βροχὴ καὶ ἦλθον οἱ ποταμοὶ καὶ ἔπνευσαν

- 43 Οὐ γὰρ ἐστὶν δένδρον καλὸν ποιῶν
 καρπὸν σαπρὸν, οὐδὲ πάλιν δένδρον
 44 σαπρὸν ποιῶν καρπὸν καλόν. ἕκαστον
 γὰρ δένδρον ἐκ τοῦ ἰδίου καρποῦ γινώ-
 σκεται.^b οὐ γὰρ ἐξ ἀκανθῶν συλλέγουσιν
 σῦκα, οὐδὲ ἐκ βάτου σταφυλὴν τρυγῶσιν.
 45 ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θη-
 σαυροῦ τῆς καρδίας προφέρει τὸ ἀγαθόν,
 καὶ ὁ πονηρὸς ἐκ τοῦ πονηροῦ προφέρει
 τὸ πονηρόν· ἐκ γὰρ περισσέματος
 καρδίας λαλεῖ τὸ στόμα αὐτοῦ.
 46 Τί δέ με καλεῖτε, Κύριε κύριε, καὶ
 οὐ ποιεῖτε ὅσα λέγω;

^a Lk. xiii. 24.^b Matt. xii. 33; cf. Jas. iii. 12.^c Cf. xxv. 11; Lk. xiii. 25-27.

§ 44. MATT. 13. εἰσελθατε G. ἡ πύλη G. T. om. L. T. 14. τί στεν. G.+ L. T.
 ἡ πύλη G. [L.] T. 15. προσέχ. δέ G. [T.] 16. σταφυλὴν G. 18. ποιεῖν bis G. L. T.
 21. om. τοῖς G. 22. προφειτέυσαμεν G. 24. ὁμοιάσω αὐτόν G. LK. 43. om. πάλιν
 G. [L. T.] 45. καρδ. αὐτοῦ προφ. G. L. T. πονηρ. ἄνθρωπος G.^{oo} [L.] πονηρ. θησαυροῦ
 τῆς καρδίας αὐτοῦ προφ. G.^{oo} [L.] τοῦ περισσ. τῆς καρδ. G.

ST. MATT. VII. VIII.

οἱ ἄνεμοι καὶ προσέπεσαν τῇ οἰκίᾳ ἐκείνῃ,
καὶ οὐκ ἔπεσαν· τεθεμελίωτο γὰρ ἐπὶ
28 τὴν πέτραν. καὶ πᾶς ὁ ἀκούων μου
τοὺς λόγους τούτους καὶ μὴ ποιῶν αὐ-
τοὺς ὁμοιωθήσεται ἀνδρὶ μωρῷ, ὅστις
27 ψκοδόμησεν αὐτοῦ τὴν οἰκίαν ἐπὶ τὴν
ἄμμον. καὶ κατέβη ἡ βροχὴ καὶ ἦλθον
οἱ ποταμοὶ καὶ ἔπνυσαν οἱ ἄνεμοι καὶ
προσέκοψαν τῇ οἰκίᾳ ἐκείνῃ, καὶ ἔπεσαν,
καὶ ἦν ἡ πτώσις αὐτῆς μεγάλη.
32 Καὶ ἐγένετο ὅτε ἐθίσειεν ὁ Ἰησοῦς
τοὺς λόγους τούτους, ἐξεπλήρυσοντο* οἱ
29 ὄχλοι ἐπὶ τῇ διδαχῇ αὐτοῦ· ἦν γὰρ
διδάσκων αὐτοὺς ὡς ἐξουσίαν ἔχων, καὶ
οὐχ ὡς οἱ γραμματεῖς αὐτῶν.
1 Καταβάντι δὲ αὐτῷ ἀπὸ τοῦ ὄρους,
ἠκολούθησαν αὐτῷ ὄχλοι πολλοί.

ST. LUKE VI.

γενομένης προσέρῃξεν ὁ ποταμὸς τῇ
οἰκίᾳ ἐκείνῃ, καὶ οὐκ ἴσχυσεν σαλευθῆναι
αὐτὴν διὰ τὸ καλῶς οἰκοδομηθῆαι αὐτήν.
49 ὁ δὲ ἀκούσας καὶ μὴ ποιήσας ὁμοίως
ἔστιν ἀνθρώπῳ οἰκοδομήσαντι οἰκίαν ἐπὶ
τὴν γῆν χωρὶς θεμελίου, ἣ προσέρῃξεν
ὁ ποταμός, καὶ εὐθὺς συνέπεσεν, καὶ ἐγέ-
νετο τὸ ῥῆγμα τῆς οἰκίας ἐκείνης μέγα.

§ 45. The Healing of the Centurion's Servant. — *Capernaum.*

ST. MATT. VIII. 5-13.

ST. LUKE VII. 1-10.

5 Ἐπισελθόντος δὲ αὐτοῦ εἰς Καφαρναούμ,
προσῆλθεν αὐτῷ ἑκατοντάρχης παρακα-
6 λῶν αὐτὸν καὶ λέγων· Κύριε, ὁ παῖς
μου βέβληται ἐν τῇ οἰκίᾳ παραλυτικός,
7 δεινῶς βασανιζόμενος. λέγει αὐτῷ·
Ἐγὼ ἔλθων θεραπεύσω αὐτόν.

1 Ἐπειδὴ ἐπλήρυσεν πάντα τὰ ῥήματα
αὐτοῦ εἰς τὰς ἀκοὰς τοῦ λαοῦ, εἰσῆλθεν
2 εἰς Καφαρναούμ. Ἐκατοντάρχου δέ
τινος δούλου κακῶς ἔχων ἤμελλεν τελευ-
3 τᾶν, ὃς ἦν αὐτῷ ἐντμος. ἀκούσας δὲ
περὶ τοῦ Ἰησοῦ ἀπέστειλεν πρὸς αὐτὸν
πρεσβυτέρους τῶν Ἰουδαίων, ἐρωτῶν
αὐτὸν ὅπως ἔλθων διασώσῃ τὸν δούλον
4 αὐτοῦ. οἱ δὲ παραγενόμενοι πρὸς τὸν

* xiii. 54; Mar. i. 22; vi. 2; Lk. iv. 32; cf. Jno. vii. 46.

§ 44. MATT. 25. προσέπεσον G. (-παισαν L.) 28. συνετέλεσεν G. 29. om. αὐτῶν G.
(add καὶ οἱ Φαρισαῖοι L.) LK. 48. τεθεμελίωτο γὰρ ἐπὶ τὴν πέτραν G. L. As txt. NBL² etc.
49. εὐθὺς G. L. ἔπεσαν G. +

§ 45. MATT. 5. εἰσελθόντι δὲ τῷ Ἰησοῦ (εἰσελ. δὲ αὐτῷ G.) ἑκατοντάρχος G. L. T.
7. καὶ λέγ. αὐτ. ὁ Ἰησοῦς G. [T.] 8. καὶ ἀποκρ. G. LK. 1. ἐπεὶ δέ G.

§ 45. The excellent note of Robinson may well be quoted here: "In Matthew the Centurion seems to come in person to Jesus, in Luke, he sends the elders of the Jews. This diversity is satisfactorily explained by the old law-maxim: *Qui facit per alium, facit per se*. Matthew narrates briefly; Luke gives the circumstances more fully. In like manner, in Jno. iv. 1, Jesus is said to baptize, when he did it by his disciples. In Jno. xix. 1, and elsewhere, Pilate is said to have scourged Jesus; certainly not with his own hands. In Mar. x. 35, James and John come to Jesus with a certain request; in Matt. xx. 20, it is their mother who prefers the request. In 2 Sam. xxix. 1, God moves David to number Israel; in 1 Chron. xxi. 1, it is Satan who provokes him."

ST. MATT. VIII.

ST. LUKE VII.

8 ἀποκριθεὶς δὲ ὁ ἑκατοντάρχης ἔφη·
Κύριε, οὐκ εἰμὶ ἱκανὸς ἵνα μου ὑπὸ τὴν

στέγην εἰσέλθῃς· ἀλλὰ μόνον εἰπὲ λόγῳ,
9 καὶ ἰαθήσεται ὁ παῖς μου. καὶ γὰρ ἐγὼ
ἄνθρωπός εἰμι ὑπὸ ἐξουσίαν, ἔχων ὑπ'
ἐμαυτὸν στρατιώτας, καὶ λέγω τούτῳ·
Πορεύθητι, καὶ πορεύεται, καὶ ἄλλῳ·
Ἔρχου, καὶ ἔρχεται, καὶ τῷ δούλῳ μου·
10 Ποίησον τοῦτο, καὶ ποιεῖ. ἀκούσας δὲ
ὁ Ἰησοῦς ἐθαύμασεν καὶ εἶπεν τοῖς ἀκο-

λουθοῦσιν· Ἀμὴν λέγω ὑμῖν, οὐδὲ ἐν τῷ
11 Ἰσραὴλ τοσαύτην πίστιν εὑρον. λέγω
δὲ ὑμῖν ὅτι πολλοὶ ἀπὸ ἀνατολῶν καὶ
δυσμῶν ἤξουσιν καὶ ἀνακλιθήσονται
μετὰ Ἀβραάμ καὶ Ἰσαὰκ καὶ Ἰακώβ ἐν
12 τῇ βασιλείᾳ τῶν οὐρανῶν· οἱ δὲ υἱοὶ
τῆς βασιλείας ἐξελεύσονται εἰς τὸ σκότος
τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ
13 ὁ βρυγμὸς τῶν ὀδόντων. καὶ εἶπεν ὁ
Ἰησοῦς τῷ ἑκατοντάρχει· Ὑπάγε, ὡς
ἐπίστευσας γενήθητι σοι. καὶ ἰάθη ὁ
παῖς ἐν τῇ ὥρᾳ ἐκείνῃ.

Ἰησοῦν ἡρώτων αὐτὸν σπουδαίως, λέγον-
τες ὅτι ἄξιός ἐστιν ᾧ παρέβῃ τοῦτο·
5 ἀγαπᾷ γὰρ τὸ ἔθνος ἡμῶν, καὶ τὴν
6 συναγωγὴν αὐτὸς ὑποδέχεται ἡμῖν. ὁ
δὲ Ἰησοῦς ἐπορεύετο σὺν αὐτοῖς.

Ἦδη δὲ αὐτοῦ οὐ μακρὰν ἀπέχοντος
τῆς οἰκίας, ἐπεμψεν φίλους ὁ ἑκατόνταρ-
χης λέγων· Κύριε, μὴ σκύλλου· οὐ γὰρ
ἱκανός εἰμι ἵνα ὑπὸ τὴν στέγην μου
7 εἰσέλθῃς· διὸ οὐδὲ ἐμαυτὸν ἤξιωσα
πρὸς σέ ἐλθεῖν· ἀλλὰ εἰπὲ λόγῳ, καὶ
8 ἰαθήτω ὁ παῖς μου. καὶ γὰρ ἐγὼ ἄνθρω-
πός εἰμι ὑπὸ ἐξουσίαν τασσόμενος, ἔχων
ὑπ' ἐμαυτὸν στρατιώτας, καὶ λέγω τούτῳ·
Πορεύθητι, καὶ πορεύεται, καὶ ἄλλῳ·
Ἔρχου, καὶ ἔρχεται, καὶ τῷ δούλῳ μου·
9 Ποίησον τοῦτο, καὶ ποιεῖ. ἀκούσας δὲ
ταῦτα ὁ Ἰησοῦς ἐθαύμασεν αὐτόν, καὶ
στραφεὶς τῷ ἀκολουθοῦντι αὐτῷ ὄχλῳ
εἶπεν· Δέγω ὑμῖν, οὐδὲ ἐν τῷ Ἰσραὴλ
τοσαύτην πίστιν εὑρον.

10 καὶ ὑποστρέψαντες εἰς τὸν οἶκον οἱ
πεμφθέντες εὑρον τὸν δούλον ὑγιαί-
νοντα.

§ 46. Our Lord raises the only Son of a Widow. — *Near Naïn.*

ST. LUKE VII. 11-17.

11 Καὶ ἐγένετο ἐν τῇ ἐξῆς ἐπορεύθη εἰς πόλιν καλουμένην Ναῖν, καὶ συνεπορεύοντο
12 αὐτῷ οἱ μαθηταὶ αὐτοῦ ἱκανοὶ καὶ ὄχλος πολὺς. ὡς δὲ ἤγγισεν τῇ πύλῃ τῆς πόλεως,
καὶ ἰδοὺ ἐξεκομίζετο τεθνηκὺς μονογενὴς υἱὸς τῇ μητρὶ αὐτοῦ, καὶ αὕτη ἦν χήρα, καὶ
13 ὄχλος τῆς πόλεως ἱκανὸς ἦν σὺν αὐτῇ. καὶ ἰδὼν αὐτὴν ὁ κύριος ἐσπλαγχνίσθη ἐπ'
14 αὐτὴν καὶ εἶπεν αὐτῇ· Μὴ κλαῖε. καὶ προσελθὼν ἤψατο τῆς σοροῦ, οἱ δὲ βαστὰ-

§ 45. ΜΑΤΤ. 8. ἑκατόνταρχος G. L. T. λόγον 12. ἐκβληθήσονται G. L. T.
13. ἑκατοντάρχῃ καὶ ὡς ἐπ. G. [T.] παῖς αὐτοῦ G. ΛΚ. 4. παρεκάλουν G. L. T.
παρέξει G. 6. ἀπὸ τῆς οἰκ. ἐπεμ. πρὸς αὐτὸν ὁ ἑκατόνταρχος φίλ. λέγ. αὐτῷ G. L. T.
7. ἰαθήσεται G. L. 10. ἀσθενεῖντα δούλ. G.
§ 46. 11. ἐπορεύετο G. L. T. 12. om. first ἦν G. (2nd ἦν [T.]) 13. αὐτῇ G. L. T. L.]

ST. LUKE VII.

15 ζοντες ἔστησαν, καὶ εἶπεν· Νεανίσκε, σοὶ λέγω, ἐγέρθητι. καὶ ἀνεκάθισεν ὁ νεκρὸς
 16 καὶ ἤρξατο λαλεῖν, καὶ ἔδωκεν αὐτὸν τῇ μητρὶ αὐτοῦ. ἔλαβεν δὲ φόβος ἀπαντας,
 καὶ ἐδόξαζον τὸν θεὸν λέγοντες ὅτι προφήτης μέγας ἠγέρθη ἐν ἡμῖν, καὶ ὅτι ἐπεσκέ-
 17 ψατο ὁ θεὸς τὸν λαὸν αὐτοῦ. καὶ ἐξῆλθεν ὁ λόγος οὗτος ἐν ὅλῃ τῇ Ἰουδαίᾳ περὶ
 αὐτοῦ καὶ πάσῃ τῇ περιχώρῳ.

§ 47. John the Baptist in Prison sends to Jesus ; His Testimony concerning John.

ST. MATT. XI. 2-19.

ST. LUKE VII. 18-35, XVI. 16.

2 Ὁ δὲ Ἰωάννης ἀκούσας ἐν τῷ δεσμω-
 τηρίῳ τὰ ἔργα τοῦ Χριστοῦ, πέμψας διὰ

3 τῶν μαθητῶν αὐτοῦ εἶπεν αὐτῷ· Σὺ εἶ
 ὁ ἐρχόμενος, ἢ ἕτερον προσδοκῶμεν ;

4 καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς·
 Πορευθέντες ἀπαγγείλατε Ἰωάννῃ ἃ
 5 ἀκούετε καὶ βλέπετε·* τυφλοὶ ἀναβλέ-
 πουσιν καὶ χωλοὶ περιπατοῦσιν, λεπροὶ
 καθαρίζονται καὶ κωφοὶ ἀκούουσιν, καὶ
 νεκροὶ ἐγείρονται καὶ πτωχοὶ εὐαγγελί-
 6 ζονται· καὶ μακάριός ἐστιν ὃς ἐὰν μὴ
 σκανδαλισθῇ ἐν ἐμοί.

7 Τούτων δὲ πορευομένων ἤρξατο ὁ
 Ἰησοῦς λέγειν τοῖς ὄχλοις περὶ Ἰωάννου·
 Τί ἐξήλθατε εἰς τὴν ἔρημον θεάσασθαι ;

18 Καὶ ἀπήγγειλαν Ἰωάννῃ οἱ μαθηταὶ
 19 αὐτοῦ περὶ πάντων τούτων. καὶ προσ-
 καλεσάμενός δύο τινὰς τῶν μαθητῶν
 αὐτοῦ ὁ Ἰωάννης ἔπεμψεν πρὸς τὸν κύριον
 λέγων· Σὺ εἶ ὁ ἐρχόμενος ἢ ἄλλον
 20 προσδοκῶμεν ; παραγενόμενοι δὲ πρὸς
 αὐτὸν οἱ ἄνδρες εἶπαν· Ἰωάννης ὁ
 βαπτιστὴς ἀπέσταλκεν ἡμᾶς πρὸς σέ
 λέγων· Σὺ εἶ ὁ ἐρχόμενος ἢ ἄλλον
 21 προσδοκῶμεν ; ἐν ἐκείνῃ τῇ ὥρᾳ ἐθερά-
 πυνσεν πολλοὺς ἀπὸ νόσων καὶ μαστίγων
 καὶ πνευμάτων πονηρῶν, καὶ τυφλοῖς
 22 πολλοῖς ἐχαρίσατο βλέπειν. καὶ ἀπο-
 κριθεὶς εἶπεν αὐτοῖς· Πορευθέντες ἀπαγ-
 γείλατε Ἰωάννῃ ἃ εἶδετε καὶ ἤκούσατε,*
 ὅτι τυφλοὶ ἀναβλέπουνσιν, χωλοὶ περι-
 πατοῦσιν, λεπροὶ καθαρίζονται, κωφοὶ
 ἀκούουσιν, νεκροὶ ἐγείρονται, πτωχοὶ
 23 εὐαγγελίζονται· καὶ μακάριός ἐστιν ὃς
 ἐὰν μὴ σκανδαλισθῇ ἐν ἐμοί.

24 Ἀπελθόντων δὲ τῶν ἀγγέλων Ἰωάννου
 ἤρξατο λέγειν πρὸς τοὺς ὄχλους περὶ
 Ἰωάννου· Τί ἐξελήλυθατε εἰς τὴν ἔρημον
 θεάσασθαι ; κάλαμον ὑπὸ ἀνέμου σαλευ-

* Isa. xxxv. 4-6 ; xlii. 7 ; lxi. 1.

§ 46. 16. ἐγγίγεται G. 17. καὶ ἐν πάσ. G. [L. T.]

§ 47. MATT. 2. δύο G.†

5. om. 3rd. καὶ G. [L.]

7. ἐξήλθετε G.

Lk. 18 and 22.

Ἰωάννῃ G. L.

19. Ἰησοῦν G. L.

20. εἶπον G.

21. αὐτῇ δέ G. L. (om. δέ L.)

τὸ βλέπ. G.^{oo}

22. ἀποκρ. ὁ Ἰησοῦς εἶπ. G. [L.]

§ 47. This narrative is plainly not in chronological order in St. Matthew. He places it after the mission of the twelve, x. 5 ss. ; whereas it appears by comparing Matt. xiv. 1 and 18, with Mar. vi. 14 ; vii. 30, 31, that John was beheaded during their absence. The continuous order of St. Luke is therefore followed.

ST. MATT. XI.

8 κάλαμον ὑπὸ ἀνέμου σαλευόμενον; ἀλλὰ
τί ἐξήλθατε; ἄνθρωπον ἰδεῖν ἐν μαλακοῖς
ἡμφιεσμένον; ἰδοὺ οἱ τὰ μαλακὰ φο-
ροῦντες ἐν τοῖς οἴκοις τῶν βασιλείων.
9 ἀλλὰ τί ἐξήλθατε; προφήτην ἰδεῖν; ναὶ
λέγω ὑμῖν, καὶ περισσότερον προφήτου.
10 οὗτός ἐστιν περὶ οὗ γέγραπται·^a Ἰδοὺ
ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου πρὸ
προσώπου σου, ὃς κατασκευάσει τὴν
11 ὁδόν σου ἔμπροσθέν σου. ἀμὴν λέγω
ὑμῖν, οὐκ ἐγίγερται ἐν γεννητοῖς γυναικῶν
μείζων Ἰωάννου τοῦ βαπτιστοῦ· ὁ δὲ
μικρότερος ἐν τῇ βασιλείᾳ τῶν οὐρανῶν
12 μείζων αὐτοῦ ἐστίν· ἀπὸ δὲ τῶν ἡμερῶν
Ἰωάννου τοῦ βαπτιστοῦ ἕως ἄρτι ἡ
βασιλεία τῶν οὐρανῶν βιάζεται, καὶ
13 βιασταὶ ἀρπάζουσιν αὐτήν. πάντες γὰρ
οἱ προφῆται καὶ ὁ νόμος ἕως Ἰωάννου
14 ἐπροφήτευσαν, καὶ εἰ θέλετε δέξασθαι,
αὐτός ἐστιν Ἡλείας ὁ μέλλων ἔρχεσθαι.^b
15 ὁ ἔχων ὦτα ἀκουέτω.

16 Τίνι δὲ ὁμοιώσω τὴν γενεὰν ταύτην;
ὁμοία ἐστὶν παιδίῳ καθήμενῳ ἐν ταῖς
ἀγοραῖς, ἃ προσφωνοῦντα τοῖς ἐτέροις
17 ἄλγουσιν· Ἠλόησαμεν ὑμῖν, καὶ οὐκ
ὠρχήσασθε· ἐθρηνήσαμεν, καὶ οὐκ ἐκό-
18 ψασθε. ἦλθεν γὰρ Ἰωάννης μήτε ἐσθίων
μήτε πίνων, καὶ λέγουσιν· Δαιμόνιον

ST. LUKE VII.

20 ὄμενον; ἀλλὰ τί ἐξεληλύθατε ἰδεῖν;
ἄνθρωπον ἐν μαλακοῖς ἱματίοις ἡμφιε-
σμένον; ἰδοὺ οἱ ἐν ἱματισμῷ ἐνδόξῳ καὶ
τρυφῇ ὑπάρχοντες ἐν τοῖς βασιλείοις
21 εἰσὶν. ἀλλὰ τί ἐξεληλύθατε ἰδεῖν; προ-
φήτην; ναὶ λέγω ὑμῖν, καὶ περισσότερον
22 προφήτου. οὗτός ἐστιν περὶ οὗ γέγρα-
πται·^a Ἰδοὺ ἀποστέλλω τὸν ἄγγελόν
μου πρὸ προσώπου σου, ὃς κατασκευάσει
23 τὴν ὁδόν σου ἔμπροσθέν σου. λέγω
ὑμῖν, μείζων ἐν γεννητοῖς γυναικῶν προ-
φήτης Ἰωάννου οὐδεὶς ἐστίν· ὁ δὲ μικρό-
τερος ἐν τῇ βασιλείᾳ τοῦ θεοῦ μείζων
αὐτοῦ ἐστίν.

ST. LUKE XVI.

18 Ὁ νόμος καὶ οἱ προφῆται μέχρι
Ἰωάννου· ἀπὸ τότε ἡ βασιλεία τοῦ θεοῦ
εὐαγγελίζεται καὶ πᾶς εἰς αὐτὴν βιάζεται.

ST. LUKE VII.

29 καὶ πᾶς ὁ λαὸς ἀκούσας καὶ οἱ τελῶναι
ἐδικαίωσαν τὸν θεόν, βαπτισθέντες τὸ
30 βάπτισμα Ἰωάννου· οἱ δὲ Φαρισαῖοι
καὶ οἱ νομικοὶ τὴν βουλὴν τοῦ θεοῦ
ἠθέτησαν εἰς ἑαυτούς, μὴ βαπτισθέντες
ὑπ' αὐτοῦ.
31 Τίνι οὖν ὁμοιώσω τοὺς ἀνθρώπους τῆς
γενεᾶς ταύτης, καὶ τίνι εἰσὶν ὅμοιοι;
32 ὅμοιοί εἰσιν παιδίῳ τοῖς ἐν ἀγορᾷ καθ-
ήμενῳ καὶ προσφωνοῦσιν ἀλλήλοις
λέγοντες· Ἠλόησαμεν ὑμῖν καὶ οὐκ
ὠρχήσασθε, ἐθρηνήσαμεν καὶ οὐκ ἐκλαύ-
33 σατε. ἐλήλυθεν γὰρ Ἰωάννης ὁ βαπ-
τιστὴς μὴ ἐσθίων ἄρτον μηδὲ πίνων οἶνον,
34 καὶ λέγετε· Δαιμόνιον ἔχει. ἐλήλυθεν

^a Mal. iii. 1. Ἰδοὺ ἐξαποστέλλω τὸν ἄγγελόν μου, καὶ ἐπιβλέψεται ὁδὸν πρὸ προσώπου μου. Cf. Mar. i. 2; Lk. i. 76. ^b Mal. iii. 23, 24 (iv. 5, 6); cf. Matt. xvii. 11-13; Mar. ix. 12, 13; Lk. i. 16, 17.

§ 47. MATT. 8. ἐξήλθ. ἰδεῖν; ἄνθρ. μαλακ. ἱματίοις G. [L.] βασιλ. εἰσὶν G. L. T. (βασιλείων εἰσὶν G.+). 8 and 9. ἐξήλθετε G. 10. οὗτ. γὰρ G. [L. T.] 13. προεφήτευσαν G. 15. ἀκούειν. ἀκον. G. L. [T.] 16. παιδαριοῖς ἐν ἀγορ. καθημ. καὶ προσφωνοῦσι τοῖς ἐταίροις αὐτῶν. καὶ Ḡ. (καθημ. ἐν ἀγορᾷ ἃ προσφωνοῦντα τοῖς ἐταίροις G.++ L.) 17. ἐθρην. ὁμῖν Ḡ. Lk. 27. 18. ἐγὼ G. 28. λέγ γὰρ ὁμ. G. L. Ἰωάν. τοῦ βαπτιστοῦ G.° L. om. NBLX etc. xvi. 16. ἕως G. L. 31. pref. εἶπε δὲ ὁ κύριος. 32. καὶ λέγουσιν G. L. ἐθρην. ὁμῖν G. L. 33. μήτε bis G. L. T.

ST. MATT. XI.

19 ἔχει. ἦλθεν ὁ υἱὸς τοῦ ἀνθρώπου ἐσθίων καὶ πίνων, καὶ λέγουσιν· Ἰδοὺ ἄνθρωπος φάγος καὶ οἰνοπότης, τελωνῶν φίλος καὶ ἁμαρτωλῶν. καὶ ἐδικαιώθη ἡ σοφία ἀπὸ τῶν ἔργων αὐτῆς.

ST. LUKE VII.

ὁ υἱὸς τοῦ ἀνθρώπου ἐσθίων καὶ πίνων, καὶ λέγετε· Ἰδοὺ ἄνθρωπος φάγος καὶ οἰνοπότης, φίλος τελωνῶν καὶ ἁμαρτωλῶν. 38 καὶ ἐδικαιώθη ἡ σοφία ἀπὸ τῶν τέκνων αὐτῆς πάντων.

§ 48. Our Lord, at meat with Simon a Pharisee, is anointed by a Woman that was a Sinner.

ST. LUKE VII. 36-50.

36 Ἡρώτα δέ τις αὐτὸν τῶν Φαρισαίων ἵνα φάγῃ μετ' αὐτοῦ· καὶ εἰσελθὼν εἰς τὸν οἶκον τοῦ Φαρισαίου κατεκλίθη. καὶ ἰδοὺ γυνή ἣτις ἦν ἐν τῇ πόλει ἁμαρτωλός, καὶ ἐπιγνοῦσα ὅτι κατὰκειται ἐν τῇ οἰκίᾳ τοῦ Φαρισαίου, κομίσασα ἀλάβαστρον μύρου καὶ στᾶσα ὀπίσω παρὰ τοὺς πόδας αὐτοῦ κλαίονσα τοῖς δάκρυσιν ἥρξατο βρέχειν τοὺς πόδας αὐτοῦ καὶ ταῖς θριξίν τῆς κεφαλῆς αὐτῆς ἔξμαξεν καὶ κατεφίλει τοὺς πόδας αὐτοῦ καὶ ἤλειφεν τῷ μύρῳ. ἰδὼν δὲ ὁ Φαρισαῖος ὁ καλέσας αὐτὸν εἶπεν ἐν ἑαυτῷ λέγων· Οὗτος εἰ ἦν προφήτης, ἐγίνωσκεν ἂν τίς καὶ ποταπὴ ἡ γυνὴ ἣτις ἅπτεται αὐτοῦ, ὅτι ἁμαρτωλὸς ἐστίν. 40 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν πρὸς αὐτόν· Σίμων, ἔχω σοί τι εἰπεῖν. ὁ δέ, 41 Διδάσκαλε εἰπέ, φησὶν. Δύο χρεοφειλέται ἦσαν δανωστῇ τινί· ὁ εἰς ὧφειλεν δηνάρια 42 πεντακόσια, ὁ δὲ ἕτερος πενήκοντα. μὴ ἐχόντων αὐτῶν ἀποδοῦναι, ἀμφοτέρους 43 ἐχαρίσατο. τίς οὖν αὐτῶν πλείον ἀγαπήσει αὐτόν; ἁποκριθεὶς Σίμων εἶπεν· 44 Ὑπολαμβάνω ὅτι ὧ τὸ πλείον ἐχαρίσατο. ὁ δὲ εἶπεν αὐτῷ· Ὅρθῶς ἔκρινας. καὶ στραφεὶς πρὸς τὴν γυναῖκα τῷ Σίμωνι ἔφη· Βλέπεις ταύτην τὴν γυναῖκα; εἰσῆλθόν σου εἰς τὴν οἰκίαν, ὕδωρ μου ἐπὶ τοὺς πόδας οὐκ ἔδωκας· αὕτη δὲ τοῖς δάκρυσιν 45 ἔβρεξέν μου τοὺς πόδας καὶ ταῖς θριξίν αὐτῆς ἐξέμαξεν. φίλημά μοι οὐκ ἔδωκας· αὕτη δὲ ἀφ' ἧς εἰσῆλθον οὐ διέλειπεν καταφιλοῦσά μου τοὺς πόδας. ἐλαίῳ τὴν 47 κεφαλὴν μου οὐκ ἠλειψας· αὕτη δὲ μύρῳ ἠλειψέν μου τοὺς πόδας. οὐ χάριν, λέγω σοι, ἀφένονται αὐτῆς αἱ ἁμαρτίαι αἱ πολλαί, ὅτι ἠγάπησεν πολὺ· ὧ δὲ ὀλίγον ἀφίεται, 48 ὀλίγον ἀγαπᾷ. εἶπεν δὲ αὐτῇ· Ἀφένονται σου αἱ ἁμαρτίαι. καὶ ἥρξαντο οἱ 50 συνανακείμενοι λέγειν ἐν ἑαυτοῖς· Τίς οὗτός ἐστιν ὃς καὶ ἁμαρτίας ἀφίησιν; εἶπεν δὲ πρὸς τὴν γυναῖκα· Ἡ πίστις σου σέσωκέν σε, πορεύου εἰς εἰρήνην.

§ 47. MATT. 19. τέκνων G. L.

§ 48. 36. τὴν οἰκίαν G. ἀνεκλίθη G. 37. γυν. ἦν ἐν τ. πόλ. ἣτις G. L. om. 2d καὶ G. ἀνάκειται G. 38. ἐξέμασσε G. L. T. 42. ἐχόντ. δὲ αὐτ. G.^{oo} [L.] αὐτ., εἶπε, πλεῖ. G.^o 43. ἀποκρ. δὲ ὁ Σ. G. [δέ] L. (ἀποκ. [δ] Σ T.) 44. θριξ. τῆς κεφαλῆς αὐτ. 45. διέλειπε G. L. T.

§ 48. The anointing here recorded is obviously a different one from that recorded of Mary, the sister of Lazarus, in Jno. xii. 1-11, and which was certainly the same with that mentioned in Matt. xxvi. 6-13; Mar. xiv. 3-9. In both cases, indeed, there was an anointing while Jesus was at meat, and in both cases the name of his host was Simon; but in that case he is distinguished as Simon ὁ λεπρός (Matt. xxvi. 6; Mar. xiv. 3), in this as ὁ Φαρισαῖος. Again, in that case the woman was the sister of Lazarus, and seems to have been held in much esteem among the Jews; in this case she was ἁμαρτωλός, and it is on that ground that Simon bases his objection, while in the other instance it is the disciples who are offended, and that simply because of the waste.

The passage Matt. xi. 20-30, inserted by several harmonists before this section, is here transferred to the parallel passages in St. Luke.

§ 49. Our Lord makes another circuit of Galilee with the Twelve.

ST. LUKE VIII. 1-3.

- 1 Καὶ ἐγένετο ἐν τῷ καθεξῆς καὶ αὐτὸς δώδεκεν κατὰ πόλιν καὶ κώμην κηρύσσω-
 2 καὶ εὐαγγελιζόμενος τὴν βασιλείαν τοῦ θεοῦ, καὶ οἱ δώδεκα σὺν αὐτῷ, 'καὶ γυναῖκές
 3 τινες αἱ ἦσαν τεθεραπευμέναι ἀπὸ πνευμάτων πονηρῶν καὶ ἀσθενειῶν, Μαρία ἡ
 καλουμένη Μαγδαληνῇ, ἀφ' ἧς δαιμόνια ἐπτὰ ἐξεληλύθει, 'καὶ Ἰωάννα γυνὴ Χουζᾶ
 ἐπιτρόπου Ἡρώδου καὶ Σουσάννα καὶ ἑτεραι πολλαί, αἵτινες διηκόνουν αὐτοῖς ἐκ τῶν
 ὑπαρχόντων αὐταῖς.

§ 50. A Demoniac being healed, the Scribes and Pharisees blaspheme, and
 seek a Sign. Our Lord's Replies. — *Galilee.*

ΜΑΤΤ. XII. 22-45. VI. 22, 23. ΜΑΡΚ. III. 19^b-30. LUKE XI. 14-36. XII. 10.

- 19 Καὶ ἔρχεται εἰς οἶκον·
 20 καὶ συνέρχεται πάλιν
 ὄχλος, ὥστε μὴ δύνασθαι
 αὐτοὺς μήτε ἄρτον φα-
 21 γεῖν. καὶ ἀκούσαντες οἱ
 παρ' αὐτοῦ ἐξῆλθον κρα-
 τῆσαι αὐτόν· ἔλεγον γὰρ
 ὅτι ἐξέστη.
 22 Τότε προσηνέχθη αὐτῷ
 δαιμονιζόμενος τυφλὸς καὶ
 κωφός· καὶ ἐθεράπευσεν
 αὐτόν, ὥστε τὸν κωφὸν
 23 λαλεῖν καὶ βλέπειν. καὶ
 ἐξίσταντο πάντες οἱ ὄχλοι
 καὶ ἔλεγον· Μήτι οὗτός
 24 ἐστὶν ὁ υἱὸς Δαυεὶδ; Οἱ
 δὲ Φαρισαῖοι ἀκούσαντες
 εἶπον· Οὗτος οὐκ ἐκβάλλει
 τὰ δαιμόνια εἰ μὴ ἐν τῷ
 Βεελζεβούλ^a ἄρχοντι τῶν
 25 Καὶ οἱ γραμματεῖς
 οἱ ἀπὸ Ἱεροσολύμων
 καταβάντες ἔλεγον ὅτι
 Βεελζεβούλ^a ἔχει, καὶ
 26 τινὲς δὲ ἐξ αὐτῶν
 εἶπον· Ἐν Βεελζεβούλ^a
 τῷ ἄρχοντι τῶν δαιμονίων

^a Cf. Matt. ix. 32-34.

§ 49. 3. αὐτῷ G.+ ἀπὸ G.++

§ 50. ΜΑΤΤ. 22. τὸν τυφλὸν καὶ κωφ. G. καὶ λαλ. G. ΜΑΡ. 19. ἔρχονται G. L. T.
 Lk. 15. om. τῷ G.+

§ 50. The parallelism of the three Evangelists is obvious, and as neither St. Matthew nor St. Luke furnish any definite note of time, the order of St. Mark is observed. St. Mark passes over in silence all the matters which occurred between the appointment of the twelve and this miracle. What is commonly divided into two sections is here thrown into one as really forming one continuous narrative, although only the former part of it is given by St. Mark.

Two verses from the Sermon on the Mount are added at the close of this section, as being parallel to St. Luke, and not closely attached to the context in St. Matthew.

ST. MATT. XII.

25 δαμονίων. εἰδὼς δὲ τὰς ἐνθυμήσεις αὐτῶν εἶπεν αὐτοῖς·

Πᾶσα βασιλεία μερισθεῖσα καθ' ἑαυτῆς ἐρημιούται, καὶ πᾶσα πόλις ἢ οἰκία μερισθεῖσα καθ' ἑαυτῆς οὐ
26 σταθῆσεται. καὶ εἰ ὁ σατανᾶς τὸν σατανᾶν ἐκβάλλει, ἐφ' ἑαυτὸν ἐμερίσθη· πῶς οὖν σταθῆσεται ἡ
27 βασιλεία αὐτοῦ; καὶ εἰ ἐγὼ ἐν Βεελζεβούλ ἐκβάλλω τὰ δαμόνια, οἱ υἱοὶ ὑμῶν ἐν τίνι ἐκβάλλουσιν; διὰ τοῦτο αὐτοὶ κριταὶ ἔσονται
28 ὑμῶν. εἰ δὲ ἐν πνεύματι θεοῦ ἐγὼ ἐκβάλλω τὰ δαμόνια, ἄρα ἔφθασεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ θεοῦ.
29 ἢ πῶς δύναται τις εἰσελθεῖν εἰς τὴν οἰκίαν τοῦ ἰσχυροῦ καὶ τὰ σκεύη αὐτοῦ ἄρπάσαι.
ἐὰν μὴ πρῶτον δῇσῃ τὸν ἰσχυρόν, καὶ τότε τὴν οἰκίαν αὐτοῦ διαρπάσῃ;

30 ὁ μὴ ὦν μετ' ἐμοῦ κατ', ἐμοῦ ἐστίν, καὶ ὁ μὴ συνάγων μετ', ἐμοῦ σκορπίζει.

31 διὰ τοῦτο λέγω ὑμῖν, Πᾶσα ἁμαρτία καὶ

ST. MARK III.

ὅτι ἐν τῷ ἄρχοντι τῶν δαμονίων ἐκβάλλει
28 τὰ δαμόνια. καὶ προσκαλεσάμενος αὐτοὺς ἐν παραβολαῖς ἔλεγεν αὐτοῖς· Πῶς δύναται σατανᾶς σατ-
29 ανᾶν ἐκβάλλειν; καὶ ἐὰν βασιλεία ἐφ' ἑαυτὴν μερισθῇ, οὐ δύναται σταθῆναι ἢ
30 βασιλεία ἐκείνη. καὶ ἐὰν οἰκία ἐφ' ἑαυτὴν μερισθῇ, οὐ δυνήσεται ἡ οἰκία ἐκείνη σταθῆ-
31 ναι. καὶ εἰ ὁ σατανᾶς ἀνέστη ἐφ' ἑαυτόν, ἡμερίσθη, καὶ οὐ δύναται στήναι, ἀλλὰ
32 τέλος ἔχει. ἀλλ' οὐ

δύναται οὐδεὶς εἰς τὴν οἰκίαν τοῦ ἰσχυροῦ εἰσελθὼν τὰ σκεύη αὐτοῦ διαρπάσαι, ἐὰν μὴ πρῶτον τὸν ἰσχυρόν δῇσῃ, καὶ τότε τὴν οἰκίαν αὐτοῦ διαρπάσει.

32 ἅμην λέγω ὑμῖν ὅτι πάντα ἀφεθή-

ST. LUKE XI.

ἐκβάλλει τὰ δαμόνια· Ἐπεροὶ δὲ περάζοντες ση-
16 μείον* ἐξ οὐρανοῦ ἐξήττον
17 παρ' αὐτοῦ. Αὐτὸς δὲ εἰδὼς αὐτῶν τὰ διανοήματα εἶπεν αὐτοῖς·

Πᾶσα βασιλεία διαμερισθεῖσα ἐφ' ἑαυτὴν ἐρημιούται, καὶ οἶκος ἐπὶ οἶκον πίπτει.
18 εἰ δὲ καὶ ὁ σατανᾶς ἐφ' ἑαυτὸν διμερίσθη, πῶς σταθῆσεται ἡ βασιλεία αὐτοῦ; ὅτι λέγετε ἐν Βεελζεβούλ ἐκβάλλειν με τὰ
19 δαμόνια. εἰ δὲ ἐγὼ ἐν Βεελζεβούλ ἐκβάλλω τὰ δαμόνια, οἱ υἱοὶ ὑμῶν ἐν τίνι ἐκβάλλουσιν; διὰ τοῦτο αὐτοὶ κριταὶ ἔσονται ὑμῶν.
20 εἰ δὲ ἐν δακτύλῳ θεοῦ ἐκβάλλω τὰ δαμόνια, ἄρα ἔφθασεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ θεοῦ.

21 Ὅταν ὁ ἰσχυρὸς καθωπλισμένος φυλάσῃ τὴν ἑαυτοῦ αὐλήν, ἐν εἰρήνῃ ἐστὶν τὰ ὑπάρχοντα αὐτοῦ·
22 ἐπὰν δὲ ἰσχυρότερος αὐτοῦ ἐπελθὼν νικήσῃ αὐτόν, τὴν πανοπλίαν αὐτοῦ αἶρει ἐφ' ἣ ἐπεποιθεῖ, καὶ τὰ σκεύη αὐτοῦ διαδίδωσιν. ὁ μὴ ὦν μετ' ἐμοῦ κατ' ἐμοῦ ἐστίν, καὶ ὁ μὴ συνάγων μετ' ἐμοῦ σκορπίζει.

* Cf. Matt. xvi. 1; Mar. viii. 11; Jno. ii. 18.

§ 50. MATT. 25. εἰδ. δὲ ὁ Ἰησοῦς G. 29. διαρπάσαι G. διαρπάσει G. T. (ἀρπάσει L.)
MAR. 25. δύναται G. L. 26. καὶ μεμέρισται G. L. T. σταθῆναι G. L. 27. om. ἀλλ' G. L. οὐ δύν. οὐδ. τὰ σκ. τοῦ ἰσχ. εἰσελθ. εἰς τ. οἶκ. αὐτ. διαρπ. G. L. (οὐδ. δύν. om. οὐ G. T.)
LK. 22. ὁ ἰσχυρ. G.

ST. MATT. XII.

βλασφημία ἀφεθήσεται
τοῖς ἀνθρώποις ἢ δὲ τοῦ
πνεύματος βλασφημία οὐκ
32 ἀφεθήσεται. καὶ ὃς ἂν
εἴπῃ λόγον κατὰ τοῦ υἱοῦ
τοῦ ἀνθρώπου, ἀφεθήσεται
αὐτῷ· ὃς δ' ἂν εἴπῃ κατὰ
τοῦ πνεύματος τοῦ ἁγίου,
οὐκ ἀφεθήσεται αὐτῷ οὔτε
ἐν τούτῳ τῷ αἰῶνι οὔτε ἐν
τῷ μέλλοντι.

33 *Ἡ ποιήσατε τὸ δένδρον
καλὸν καὶ τὸν καρπὸν *
αὐτοῦ καλόν, ἢ ποιήσατε τὸ
δένδρον σαπρὸν καὶ τὸν
καρπὸν αὐτοῦ σαπρόν· ἐκ
γὰρ τοῦ καρποῦ τὸ δένδρον
34 γινώσκεται. γεννήματα ἐχ-
ιδνῶν,¹ πῶς δύνασθε ἀγαθὰ
λαλεῖν πονηροὶ ὄντες; ἐκ
γὰρ τοῦ περισσεύματος τῆς
καρδίας τὸ στόμα λαλεῖ.²
35 ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ
ἀγαθοῦ θησαυροῦ ἐκβάλλει
τὰ ἀγαθὰ, καὶ ὁ πονηρὸς
ἄνθρωπος ἐκ τοῦ πονηροῦ
θησαυροῦ ἐκβάλλει πονηρά.
36 λέγω δὲ ὑμῖν ὅτι πᾶν ῥῆμα
ἔργον ὃ λαλήσουσιν οἱ ἄν-
θρωποι, ἀποδώσουσιν περὶ
αὐτοῦ λόγον ἐν ἡμέρᾳ κρί-
37 σεως. ἐκ γὰρ τῶν λόγων
σου δικαιοσύνη, καὶ ἐκ τῶν
λόγων σου καταδικασθήσῃ.
38 Τότε ἀπεκρίθησαν αὐτῷ
τινὲς τῶν γραμματέων καὶ

ST. MARK III.

σεται τοῖς υἱοῖς τῶν
ἀνθρώπων τὰ ἁμαρ-
τήματα καὶ αἱ βλασ-
φημίαι, ὅσα ἂν βλασ-
39 φημήσωσιν· ὃς δ' ἂν
βλασφημήσῃ εἰς τὸ
πνεῦμα τὸ ἅγιον, οὐκ
ἔχει ἄφεσιν εἰς τὸν
αἰῶνα, ἀλλὰ ἔνοχος
ἔσται αἰωνίου ἁμαρτή-
40 ματος· ὅτι ἔλεγον·
Πνεῦμα ἀκάθαρτον
ἔχει.

ST. LUKE XII.

10 καὶ πᾶς ὃς ἔρει λόγον εἰς
τὸν υἱὸν τοῦ ἀνθρώπου,
ἀφεθήσεται αὐτῷ· τῷ δὲ
εἰς τὸ ἅγιον πνεῦμα βλα-
σφημήσαντι οὐκ ἀφεθή-
σεται.

* Cf. Matt. vii. 17-20; Lk. vi. 43, 44.

1 Cf. Matt. iii. 7; xxiii. 33.

2 Cf. Lk. vi. 45.

§ 50. MATT. 31. add τοῖς ἀνθρώποις G.
36. ὃ ἂν λαλ. G. λαλήσωσιν G. L.
29. ἔστιν G. L. T. κρίσεως G. ++

32. ἂν G.
38. om. αὐτῷ G.

35. ἀγαθ. θησαυρ. τῆς καρδίας.
MAR. 28. om. αἱ ὅσας G.

ST. MATT. XII.

ST. MARK III.

ST. LUKE XI.

Φαρισαίων λέγοντες· Διδάσκαλε, θέλομεν ἀπὸ σοῦ
 30 σημεῖον ἰδεῖν.^a ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· Γενεὰ πονηρὰ καὶ μοιχαλὶς σημεῖον ἐπιζητεῖ, καὶ σημεῖον οὐ δοθήσεται αὐτῇ εἰ μὴ τὸ σημεῖον Ἰωνᾶ^b τοῦ προφήτου. ὥσπερ γὰρ ἦν Ἰωνᾶς ἐν τῇ κοιλίᾳ τοῦ κήτους τρεῖς ἡμέρας καὶ τρεῖς νύκτας,^c οὕτως ἔσται ὁ υἱὸς τοῦ ἀνθρώπου ἐκ τῆς καρδίας τῆς γῆς τρεῖς ἡμέρας
 41 καὶ τρεῖς νύκτας. ἄνδρες Νινευεῖται ἀναστήσονται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης καὶ κατακρινοῦσιν αὐτήν, ὅτι μετενόησαν εἰς τὸ κήρυγμα Ἰωνᾶ,^d καὶ ἰδοὺ
 42 πλείον Ἰωνᾶ ὧδε. βασιλίσσα νότου ἐγερθήσεται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης καὶ κατακρινεῖ αὐτήν, ὅτι ἦλθεν ἐκ τῶν περάτων τῆς γῆς ἀκοῦσαι τὴν σοφίαν Σολομῶνος,^e καὶ ἰδοὺ πλείον Σολομῶνος ὧδε.
 43 Ὅταν δὲ τὸ ἀκάθαρτον πνεῦμα ἐξέλθῃ ἀπὸ τοῦ ἀνθρώπου, διέρχεται δι' ἀνδρῶν τόπων ζητοῦν ἀνάπαυσιν, καὶ οὐχ εὐρίσκει.
 44 τότε λέγει· Εἰς τὸν οἶκόν μου ἐπιστρέψω ὅθεν ἐξῆλθον. καὶ ἐλθὼν εὐρίσκει σχολάζοντα, καὶ σεσαρω-

29 Τῶν δὲ ὄχλων ἐπαθροισομένων ἤρξατο λέγειν· Ἡ γενεὰ αὕτη γενεὰ πονηρὰ ἐστίν· σημεῖον ζητεῖ, καὶ σημεῖον οὐ δοθήσεται αὐτῇ εἰ μὴ τὸ σημεῖον Ἰωνᾶ.^b
 30 καθὼς γὰρ ἐγένετο Ἰωνᾶς τοῖς Νινευεῖταις σημεῖον, οὕτως ἔσται καὶ ὁ υἱὸς τοῦ ἀνθρώπου τῇ γενεᾷ ταύτῃ.

33 ἄνδρες Νινευεῖται ἀναστήσονται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης καὶ κατακρινοῦσιν αὐτήν· ὅτι μετενόησαν εἰς τὸ κήρυγμα Ἰωνᾶ,^d καὶ ἰδοὺ πλείον
 34 Ἰωνᾶ ὧδε. βασιλίσσα νότου ἐγερθήσεται ἐν τῇ κρίσει μετὰ τῶν ἀνδρῶν τῆς γενεᾶς ταύτης καὶ κατακρινεῖ αὐτούς· ὅτι ἦλθεν ἐκ τῶν περάτων τῆς γῆς ἀκοῦσαι τὴν σοφίαν Σολομῶνος,^e καὶ ἰδοὺ πλείον Σολομῶνος ὧδε.

34 Ὅταν τὸ ἀκάθαρτον πνεῦμα ἐξέλθῃ ἀπὸ τοῦ ἀνθρώπου, διέρχεται δι' ἀνδρῶν τόπων ζητοῦν ἀνάπαυσιν, καὶ μὴ εὐρίσκον λέγει·

Ὑποστρέψω εἰς τὸν οἶκόν μου ὅθεν ἐξῆλθον· καὶ ἐλθὼν εὐρίσκει σεσαρωμέ-

^a Cf. Matt. xvi. 1; Mar. viii. 11; Jno. ii. 18.^b Cf. Matt. xvi. 4.^c Jonah ii. 1 καὶ ἦν Ἰωνᾶς ἐν τῇ κοιλίᾳ τοῦ κήτους τρεῖς ἡμέρας καὶ τρεῖς νύκτας. (i. 17.)^d Jonah iii. 5-10.^e 1 Kings x. 1; 2 Chron. ix. 1.

ST. MATT. XI.

μένον καὶ κεκοσμημένον.
 45 τότε πορεύεται καὶ παρα-
 λαμβάνει μεθ' ἑαυτοῦ ἑπτὰ
 ἕτερα πνεύματα πονηρότερα
 ἑαυτοῦ, καὶ εἰσελθόντα κα-
 τοικεῖ ἐκεῖ, καὶ γίνεται τὰ
 ἔσχατα τοῦ ἀνθρώπου ἐκεί-
 νου χεῖρονα τῶν πρώτων.
 οὕτως ἔσται καὶ τῇ γενεᾷ
 ταύτῃ τῇ πονηρᾷ.

ST. MATT. VI.

22 Ὁ λύχνος τοῦ σώματός
 ἐστὶν ὁ ὀφθαλμός. ἂν
 ᾖ ὁ ὀφθαλμός σου ἁπλοῦς,
 ὅλον τὸ σῶμά σου φωτεινὸν
 23 ἔσται· ἂν δὲ ὁ ὀφθαλμός
 σου πονηρὸς ᾖ, ὅλον τὸ
 σῶμά σου σκοτεινὸν ἔσται.
 εἰ οὖν τὸ φῶς τὸ ἐν σοὶ
 σκότος ἐστίν, τὸ σκότος
 πόσον.

ST. MARK III.

ST. LUKE XI.

νον καὶ κεκοσμημένον.
 26 τότε πορεύεται καὶ παρα-
 λαμβάνει ἕτερα πνεύματα
 πονηρότερα ἑαυτοῦ ἑπτὰ,
 καὶ εἰσελθόντα κατοικεῖ
 ἐκεῖ, καὶ γίνεται τὰ ἔσχατα
 τοῦ ἀνθρώπου ἐκείνου χεί-
 ρονα τῶν πρώτων.

27 Ἐγένετο δὲ ἐν τῷ λέγειν
 αὐτὸν ταῦτα ἐπάρασά τις
 φωνὴν γυνὴ ἐκ τοῦ ὄχλου
 εἶπεν αὐτῷ· Μακαρία ἡ
 κοιλία ἡ βαστάσασά σε
 καὶ μαστοὶ οὓς ἐθήλασας.
 28 αὐτὸς δὲ εἶπεν· Μεινοῦν
 μακάριοι οἱ ἀκούοντες τὸν
 λόγον τοῦ θεοῦ καὶ φυλάσ-
 σοντες.

29 Οὐδεὶς λύχνον ἄψας
 εἰς κρυπτὴν τίθησιν οὐδὲ
 ὑπὸ τὸν μόδιον, ἀλλ' ἐπὶ τὴν
 λυχνίαν,* ἵνα οἱ εἰσπορευό-
 μνοι τὸ φέγγος βλέπωσιν.

24 ὁ λύχνος τοῦ σώματός ἐστιν
 ὁ ὀφθαλμός σου. ὅταν ὁ
 ὀφθαλμός σου ἁπλοῦς ᾖ,
 καὶ ὅλον τὸ σῶμά σου
 φωτεινὸν ἐστὶν· ἐπὰν δὲ
 πονηρὸς ᾖ, καὶ τὸ σῶμά
 25 σου σκοτεινόν. σκόπει οὖν
 μὴ τὸ φῶς τὸ ἐν σοὶ σκότος
 26 ἐστίν. εἰ οὖν τὸ σῶμά
 σου ὅλον φωτεινόν, μὴ ἔχον
 τι μέρος σκοτεινόν, ἔσται
 φωτεινὸν ὅλον, ὥς ὅταν ὁ
 λύχνος τῇ ἀστραπῇ φωτίξῃ
 σε.

* Cf. Matt. v. 15; Mar. iv. 21; Lk. viii. 16.

§ 50. ΜΑΤΤ. vi. 22. ἂν οὖν G. L. T.

33. οὐ. δε λχ. G. L.

34. om. σου G. ++

ΛΚ. 28. μενούργε G. L.

ἔταν οὖν G. °

add αὐτόν

§ 51. Our Lord describes His Disciples as His true Kinsmen.

ST. MATT. XII. 46-50.

ST. MARK III. 31-35.

ST. LUKE VIII. 19-21.

46 Ἐτι αὐτοῦ λαλοῦντος τοῖς ὄχλοις, ἰδοὺ ἡ μήτηρ καὶ οἱ ἀδελφοὶ αὐτοῦ ἐστήκεισαν ἔξω ζητοῦντες αὐτῷ λαλῆσαι. [εἶπεν δέ τις αὐτῷ· Ἰδοὺ ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου ἔξω ἐστήκασιν ζητοῦντές σοι λαλῆσαι.]
 48 ὁ δὲ ἀποκριθεὶς εἶπεν τῷ λέγοντι αὐτῷ· Τίς ἐστιν ἡ μήτηρ μου, καὶ τίνες εἰσὶν οἱ ἀδελφοί μου;
 49 καὶ ἐκτείνας τὴν χεῖρα ἐπὶ τοὺς μαθητὰς αὐτοῦ εἶπεν· Ἰδοὺ ἡ μήτηρ μου καὶ οἱ ἀδελφοί μου.
 50 ὅστις γὰρ ἂν ποιήσῃ τὸ θέλημα τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς, αὐτὸς μου ἀδελφὸς καὶ ἀδελφὴ καὶ μήτηρ ἐστίν.

31 Καὶ ἔρχεται ἡ μήτηρ αὐτοῦ καὶ οἱ ἀδελφοὶ αὐτοῦ, καὶ ἔξω στήκοντες ἀπέσταναν πρὸς αὐτὸν καλοῦντες αὐτόν. καὶ ἐκάθητο περὶ αὐτὸν ὄχλος, καὶ λέγουσιν αὐτῷ· Ἰδοὺ ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου καὶ αἱ ἀδελφαί σου ἔξω ζητοῦσίν σε. καὶ ἀποκριθεὶς αὐτοῖς λέγει· Τίς ἐστιν ἡ μήτηρ μου καὶ οἱ ἀδελφοί μου;
 34 καὶ περιβλεψάμενος τοὺς περὶ αὐτὸν κύκλῳ καθημένους λέγει· Ἴδε ἡ μήτηρ μου καὶ οἱ ἀδελφοί μου.
 35 ὃς ἂν ποιήσῃ τὸ θέλημα τοῦ θεοῦ, οὗτος ἀδελφός μου καὶ ἀδελφὴ καὶ μήτηρ ἐστίν.

19 Παρεγένετο δὲ πρὸς αὐτόν ἡ μήτηρ αὐτοῦ καὶ οἱ ἀδελφοὶ αὐτοῦ, καὶ οὐκ ἠδύναντο συντυχεῖν αὐτῷ διὰ τὸν ὄχλον.
 20 ἀπηγγέλη δὲ αὐτῷ ὅτι ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου ἐστήκασιν ἔξω ἰδεῖν σε θέλοντες. ὁ δὲ ἀποκριθεὶς εἶπεν πρὸς αὐτούς·

Μήτηρ μου καὶ ἀδελφοί μου οὗτοί εἰσιν οἱ τὸν λόγον τοῦ θεοῦ ἀκούοντες καὶ ποιούντες.

§ 51. MATT. 46. ἔτι δέ G. 47. N^oBLΓ etc. om. this ver. 48. εἰπόντι G. 49. χεῖρ. αὐτοῦ G. L. T. MAR. 31. ἔρχονται οὖν (om. καί) G. om. αὐτοῦ ἐστῶτες G. L. φωνοῦντες G.^o 32. εἶπον δέ G. om. καὶ αἱ ἀδελφαί σου G.+ T. om. N^oBCGKLΔΠ etc. . . . insert ADEFHMSUVΓ etc. 33. ἀπεκρίθη αὐτ. λέγων G. L. μου, ἢ οἱ G. 35. ὃς γὰρ ἂν G. [T.] ἀδελφὴ μου G. LK. 19. παρεγένοντο G. L. om. αὐτοῦ G. L. T. 20. καὶ ἀπηγγ. G. αὐτῷ λεγόντων G. om. ὅτι G. L. T. 21. add αὐτόν.

§§ 51. 52. The beginning of Matt. xii. 46 connects § 51 intimately with what precedes, and this is also in accordance with the order of St. Mark. So also the first words of Matt. xiii. give a definite note of time connecting § 52 with the previous section; and this also is the order of St. Mark. On the other hand, the observance of this order makes it necessary to defer the narrative beginning with Lk. xi. 37. That passage, however, begins with the words ἐν δὲ τῷ λαλῆσαι; and we are therefore brought to the conclusion that such expressions may be used by the Evangelist simply to designate the circumstances under which Jesus was invited by the Pharisee — that is, while he was in the midst of discoursing — without special reference to the particular discourse recorded in the preceding verses. The difficulty, though of less importance, is similar to the one already noticed in regard to the time of the healing of Jairus' daughter, and the solution is in either case substantially the same. Compare the remarks on § 38.

§ 52. The Parable of the Sower, and its Interpretation. — *The Sea of Galilee.*

MATT. XIII. 1-15, 18-23.

MARK IV. 1-25.

LUKE VIII. 4-18.

1 Ἐν τῇ ἡμέρᾳ ἐκείνῃ
ἐξελθὼν ὁ Ἰησοῦς ἐκ τῆς
οικίας ἐκάθητο παρὰ τὴν
2 θάλασσαν. καὶ συνή-
χθησαν πρὸς αὐτὸν ὄχλοι
πολλοί, ὥστε αὐτὸν εἰς
πλοῖον ἐμβάντα καθή-
σθαι, καὶ πᾶς ὁ ὄχλος
ἐπὶ τὸν αἰγιαλὸν εἰστή-
3 κει. καὶ ἐλάλησεν αὐ-
τοῖς πολλὰ ἐν παρα-
βολαῖς, λέγων·

Ἴδου ἐξῆλθεν ὁ σπεί-
4 ρων τοῦ σπείρειν. καὶ
ἐν τῷ σπείρειν αὐτὸν ἃ
μὲν ἔπεσεν παρὰ τὴν
ὁδόν, καὶ ἤλθεν τὰ πε-
τεινὰ καὶ κατέφαγεν αὐτά·
5 ἄλλα δὲ ἔπεσεν ἐπὶ τὰ
πετρῶδη ὅπου οὐκ εἶχεν
γῆν πολλήν, καὶ εὐθέως
ἐξανέτειλεν διὰ τὸ μὴ
6 ἔχειν βάθος γῆς, ἥλιον
δὲ ἀνατείλαντος· ἐκαυμα-
τίσθη, καὶ διὰ τὸ μὴ
ἔχειν ῥίζαν ἐξηράνθη·
7 ἄλλα δὲ ἔπεσεν ἐπὶ τὰς
ἀκάνθας, καὶ ἀνέβησαν
αἱ ἄκανθαι καὶ ἐπνίξαν
8 αὐτά· ἄλλα δὲ ἔπεσεν
ἐπὶ τὴν γῆν τὴν καλήν
καὶ ἐδίδου καρπὸν, ὃ μὲν
ἐκατόν,^a ὃ δὲ ἐξήκοντα,

1 Καὶ πάλιν ἤρξατο διδά-
σκειν παρὰ τὴν θάλασσαν.

καὶ συνάγεται πρὸς αὐτὸν
ὄχλος πλείστος, ὥστε αὐτὸν
εἰς πλοῖον ἐμβάντα καθή-
σθαι ἐν τῇ θαλάσῃ, καὶ
πᾶς ὁ ὄχλος πρὸς τὴν
θάλασσαν ἐπὶ τῆς γῆς ἦσαν.

2 καὶ ἐδίδασκεν αὐτοὺς ἐν πα-
ραβολαῖς πολλὰ, καὶ ἔλεγεν
αὐτοῖς ἐν τῇ διδαχῇ αὐτοῦ·

3 Ἀκούετε· Ἴδου ἐξῆλθεν
4 ὁ σπείρων σπείραι. καὶ
ἐγένετο ἐν τῷ σπείρειν ὃ
μὲν ἔπεσεν παρὰ τὴν ὁδόν,

καὶ ἤλθεν τὰ πετεινὰ καὶ

5 κατέφαγεν αὐτό· καὶ ἄλλο
ἔπεσεν ἐπὶ τὸ πετρῶδες,
ὅπου οὐκ εἶχεν γῆν πολλήν,
καὶ εὐθέως ἐξανέτειλεν διὰ
τὸ μὴ ἔχειν βάθος γῆς,

6 καὶ ὅτε ἀνέτειλεν ὁ ἥλιος,
ἐκαυματίσθη, καὶ διὰ τὸ μὴ

7 ἔχειν ῥίζαν ἐξηράνθη· καὶ

ἄλλο ἔπεσεν εἰς τὰς ἀκάνθας,
καὶ ἀνέβησαν αἱ ἄκανθαι
καὶ συνέπνιξαν αὐτό, καὶ

8 καρπὸν οὐκ ἔδωκεν· καὶ
ἄλλα ἔπεσεν εἰς τὴν γῆν τὴν
καλήν, καὶ ἐδίδου καρπὸν
ἀναβαίνοντα καὶ αὐξανόμε-

4 Συνιόντος δὲ ὄχλου
πολλοῦ καὶ τῶν κατὰ
πόλιν ἐπιπορευομένων

πρὸς αὐτὸν εἶπεν διὰ
παραβολῆς·

5 Ἐξῆλθεν ὁ σπείρων
τοῦ σπείραι τὸν σπόρον
αὐτοῦ. καὶ ἐν τῷ σπεί-
ρειν αὐτὸν ὃ μὲν ἔπεσεν
παρὰ τὴν ὁδόν, καὶ κατε-
πατίθη καὶ τὰ πετεινὰ
τοῦ οὐρανοῦ κατέφαγεν
6 αὐτό· καὶ ἕτερον κατέ-
πεσεν ἐπὶ τὴν πέτραν,
καὶ φυνὲν ἐξηράνθη διὰ
τὸ μὴ ἔχειν ἱκμάδα·

7 καὶ ἕτερον ἔπεσεν ἐν μέ-
σῳ τῶν ἀκανθῶν, καὶ
συνφνεῖσαι αἱ ἄκανθαι
8 ἀπέπνιξαν αὐτό· καὶ
ἕτερον ἔπεσεν εἰς τὴν γῆν
τὴν ἀγαθήν, καὶ φυνὲν
ἐποίησεν καρπὸν ἑκατον-

^a Cf. Gen. xxvi. 12.

§ 52. MATT. 1. ἐν δέ G. ἀπὸ G. (om. T.) 2. τὸ πλοῖ. G. 7. ἀπέπνιξαν G. L. T.
MAR. 1. συνήχθη G. ὄχ. πολὺς G. L. τὸ πλοῖ. G. L. ἦν G. L. 3. τοῦ σπείρ.
G. [T.] 4. τὰ πετ. τοῦ οὐρανοῦ. 5. ἄλλ. δὲ ἔπ. G. εὐθέως G. 6. ἥλιον δὲ
ἀνατείλαντος G. 8. ἄλλο G. L. T. αὐξανόμενα G. ++ LK. 6. ἔπεσεν G. L. 8. ἐπὶ

ST. MATT. XIII.

18 Ὑμεῖς οὖν ἀκούσατε
τὴν παραβολὴν τοῦ σπεί-
19 ραντος. παντὸς ἀκούον-
τος τὸν λόγον τῆς βα-
σιλείας καὶ μὴ συνιέντος,
ἔρχεται ὁ πονηρὸς καὶ
ἀρπάζει τὸ ἐσπαρμένον ἐν
τῇ καρδίᾳ αὐτοῦ· οὗτός
ἐστὶν ὁ παρὰ τὴν ὁδὸν
20 σπαρεῖς. ὁ δὲ ἐπὶ τὰ
πετρώδη σπαρεῖς, οὗτός
ἐστὶν ὁ τὸν λόγον ἀκούων
καὶ εὐθὺς μετὰ χαρᾶς
21 λαμβάνων αὐτόν· οὐκ
ἔχει δὲ ῥίζαν ἐν ἑαυτῷ,
ἀλλὰ πρόσκαιρός ἐστιν,
γενομένης δὲ θλίψεως ἢ
διωγμοῦ διὰ τὸν λόγον
22 εὐθὺς σκανδαλίζεται. ὁ
δὲ εἰς τὰς ἀκάνθας σπα-
ρεῖς, οὗτός ἐστιν ὁ τὸν
λόγον ἀκούων, καὶ ἡ
μέριμνα τοῦ αἰῶνος καὶ
ἡ ἀπάτη τοῦ πλοῦτου
συνπνίγει τὸν λόγον, καὶ
23 ἄκαρπος γίνεται. ὁ δὲ
ἐπὶ τὴν καλὴν γῆν σπα-
ρεῖς, οὗτός ἐστιν ὁ τὸν
λόγον ἀκούων καὶ συνιείς,
ὃς δὴ καρποφορεῖ καὶ
ποιεῖ ὁ μὲν ἑκατόν, ὁ δὲ
ἐξήκοντα, ὁ δὲ τριάκοντα.

ST. MARK IV.

18 Καὶ λέγει αὐτοῖς· Οὐκ
οἴδατε τὴν παραβολὴν ταύ-
την, καὶ πῶς πάσας τὰς πα-
14 ραβολὰς γνῶσεσθε; ὁ σπεί-
ρων τὸν λόγον σπείρει. οὗτοι
15 δὲ εἰσιν οἱ παρὰ τὴν ὁδόν,
ὅπου σπείρεται ὁ λόγος,
καὶ ὅταν ἀκούσωσιν, εὐθὺς
ἔρχεται ὁ σατανᾶς καὶ αἶρει
τὸν λόγον τὸν ἐσπαρμένον
16 ἐν αὐτοῖς. καὶ οὗτοι ὁμοί-
ως εἰσιν οἱ ἐπὶ τὰ πετρώδη
σπειρόμενοι, οἱ ὅταν ἀκού-
σωσιν τὸν λόγον εὐθὺς μετὰ
χαρᾶς λαμβάνουσιν αὐτόν,
17 καὶ οὐκ ἔχουσιν ῥίζαν ἐν
ἑαυτοῖς, ἀλλὰ πρόσκαιροί
εἰσιν, εἴτα γενομένης θλίψε-
ως ἢ διωγμοῦ διὰ τὸν λό-
γον εὐθὺς σκανδαλίζονται.
18 καὶ ἄλλοι εἰσιν οἱ ἐπὶ τὰς
ἀκάνθας σπειρόμενοι· οὗτοί
εἰσιν οἱ τὸν λόγον ἀκούσαν-
19 τες, καὶ αἱ μέριμναι τοῦ
αἰῶνος καὶ ἡ ἀπάτη τοῦ
πλοῦτου καὶ αἱ περὶ τὰ
λοιπὰ ἐπιθυμίαι εἰσπορευ-
όμεναι συνπνίγουσιν τὸν
λόγον, καὶ ἄκαρπος γίνεται.
20 καὶ ἐκεῖνοί εἰσιν οἱ ἐπὶ τὴν
γῆν τὴν καλὴν σπαρέντες,
οἵτινες ἀκούουσιν τὸν λόγον
καὶ παραδέχονται, καὶ καρ-
ποφοροῦσιν ἐν τριάκοντα καὶ
ἐν ἐξήκοντα καὶ ἐν ἑκατόν.

ST. LUKE VIII.

11 Ἔστιν δὲ αὕτη ἡ πα-
ραβολή. ὁ σπόρος ἐστὶν
ὁ λόγος τοῦ θεοῦ.
12 οἱ δὲ παρὰ τὴν ὁδὸν εἰσιν
οἱ ἀκούσαντες, εἴτα ἔρ-
χεται ὁ διάβολος καὶ
αἶρει τὸν λόγον ἀπὸ τῆς
καρδίας αὐτῶν, ἵνα μὴ
πιστεύσαντες σωθῶσιν.
13 οἱ δὲ ἐπὶ τὴν πέτραν οἱ
ὅταν ἀκούσωσιν μετὰ
χαρᾶς δέχονται τὸν λό-
γον, καὶ οὗτοι ῥίζαν οὐκ
ἔχουσιν, οἱ πρὸς καιρὸν
πιστεύουσιν καὶ ἐν καιρῷ
πειρασμοῦ ἀφίστανται.
14 τὸ δὲ εἰς τὰς ἀκάνθας
πεσόν, οὗτοί εἰσιν οἱ
ἀκούσαντες, καὶ ὑπὸ με-
ριμνῶν καὶ πλοῦτου καὶ
ἡδονῶν τοῦ βίου πορευό-
μενοι συνπνίγονται καὶ
15 οὐ τελεσφοροῦσιν. τὸ
δὲ ἐν τῇ καλῇ γῇ, οὗτοί
εἰσιν οἵτινες ἐν καρδίᾳ
καλῇ καὶ ἀγαθῇ ἀκού-
σαντες τὸν λόγον κατέ-
χουσιν καὶ καρποφοροῦ-
σιν ἐν ὑπομονῇ.

§ 52. MATT. 18. σπείροντος G.

22. αἰῶν. τούτου G.

23. τὴν γῆν τὴν καλὴν. G.

συνιάν G. MAR. 15. and 17. εὐθέως G. L.

ταῖς καρδίαις αὐτῶν G.++ L. (eis αὐτοὺς T.)

16. εὐθέως G.

18. οὗτοι eis G. L. T.

ἀκούοντες G.+ L.

19. αἰῶν. τούτου

20. οὗτοι G. L. ἐν (thrice) G.+ L.

LK. 12. ἀκούοντες G. L.

13. τῆς πέτρας G. L. T.

§ 52. The sixteenth and seventeenth verses of St. Matthew are indeed appropriate in this connection; but yet not more so than to the connection in which the same language is given by St. Luke (x. 23, 24). Since therefore there is nothing here to absolutely fasten them to the context, and the language of Lk x. 23 does not allow of their being removed thence, it has seemed better to place them in parallelism with that passage.

ST. MATT. XIII.

ST. MARK IV.

ST. LUKE VIII.

- 21 Καὶ ἔλεγεν αὐτοῖς ὅτι μῆτι ἔρχεται ὁ λύχνος^a ἵνα ὑπὸ τὸν μύδιον τεθῇ ἢ ὑπὸ τὴν κλίνην; οὐχ ἵνα ἐπὶ τὴν λυχνίαν τεθῇ; οὐ γὰρ ἔστιν τι κρυπτόν,^b ἐὰν μὴ ἵνα φανερωθῇ· οὐδὲ ἐγένετο ἀπόκρυφον, ἀλλ' ἵνα ἔλθῃ εἰς φανερόν. εἴ τις ἔχει ὧτα ἀκούειν, ἀκουέτω. καὶ ἔλεγεν αὐτοῖς· Βλέπετε τί ἀκούετε. ἐν ᾧ μέτρω^c μετρεῖτε μετρηθήσεται ὑμῖν, καὶ προστεθήσεται ὑμῖν.
- 25 ὅς γὰρ ἔχει,^d δοθήσεται αὐτῷ· καὶ ὅς οὐκ ἔχει, καὶ ὃ ἔχει ἀρθήσεται ἀπ' αὐτοῦ.
- 16 Οὐδεὶς δὲ λύχνον^a ἄψας καλύπτει αὐτὸν σκεύει ἢ ὑποκάτω κλίνης τίθησιν, ἀλλ' ἐπὶ λυχνίας τίθησιν, ἵνα οἱ εἰσπορευόμενοι βλέπωσιν τὸ φῶς.
- 17 οὐ γὰρ ἔστιν κρυπτόν^b ὃ οὐ φανερόν γενήσεται, οὐδὲ ἀπόκρυφον ὃ οὐ μὴ γνωσθῇ καὶ εἰς φανερόν ἔλθῃ. βλέπετε οὖν πῶς ἀκούετε.
- 18 ὅς ἂν γὰρ ἔχῃ,^d δοθήσεται αὐτῷ, καὶ ὅς ἂν μὴ ἔχῃ, καὶ ὃ δοκεῖ ἔχειν ἀρθήσεται ἀπ' αὐτοῦ.

§ 53. Parable of the Tares, and other Parables.

ST. MATT. XIII. 24-53.

ST. MARK IV. 26-34.

ST. LUKE XIII. 18-21.

- 24 Ἄλλην παραβολὴν παρέθηκεν αὐτοῖς λέγων· Ὁμοιωθή ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ σπείραντι καλὸν σπέρμα ἐν τῷ ἀγρῷ αὐτοῦ.
- 25 ἐν δὲ τῷ καθευδεῖν τοὺς ἀνθρώπους ἦλθεν αὐτοῦ ὁ ἐχθρὸς καὶ ἐπέσπειρεν ζιζάνια ἀνὰ μέσον τοῦ σίτου καὶ ἀπῆλθεν. ὅτε δὲ ἐβλάστησεν ὁ χόρτος καὶ καρπὸν ἐποίησεν, τότε ἐφάνη καὶ τὰ ζιζάνια. προσελθόντες δὲ οἱ δούλοι τοῦ οἰκοδεσπότου εἶπον αὐτῷ· Κύριε, οὐχὶ καλὸν σπέρμα ἔσπειρας ἐν τῷ σῷ ἀγρῷ; πῶθεν οὖν

^a Matt. v. 15; Lk. xi. 33.^b Matt. x. 26; Lk. xii. 2.^c Matt. vii. 2; Lk. vi. 38.^d Matt. xxv. 29; Lk. xix. 26.

§ 52. MATT. 21. om. ὅτι G. L. T. ἐπιτεθῇ G. 22. ὃ ἐὰν μὴ G. ἐὰν μὴ or εἰ μὴ ἵνα G.⁺ om. ἵνα G. T. 24. add τοῖς ἀκούουσιν 25. ὅς γ. ἂν ἔχῃ G. LK. 16. ἐπιτίθησιν G. 17. γνωσθήσεται G.

§ 53. MATT. 24. σπείρουντι. G.

25. ἔσπειρε. G.

ST. MATT. XIII.

ST. MARK IV.

ST. LUKE XIII.

28 ἔχει ζιζάνια; ὁ δὲ ἔφη
αὐτοῖς· Ἐχθρὸς ἄνθρωπος
τοῦτο ἐποίησεν. οἱ δὲ δού-
λοι λέγουσιν αὐτῷ· Θέλεις
οὐν ἀπελθόντες συλλέξωμεν
29 αὐτά; ὁ δὲ φησὶν· Οὐ, μή-
ποτε συλλέγοντες τὰ ζιζά-
νια ἐκριζώσῃτε ἅμα αὐτοῖς
30 τὸν σῖτον. ἄφετε συναυξά-
νεσθαι ἀμφοτέρωθεν μέχρι τοῦ
θερισμοῦ, καὶ ἐν καιρῷ τοῦ
θερισμοῦ ἐρῶ τοῖς θερισ-
ταῖς· Συλλέξατε πρῶτον τὰ
ζιζάνια καὶ δήσατε αὐτὰ εἰς
δεσμὰς πρὸς τὸ κατακαῦσαι
αὐτά, τὸν δὲ σῖτον συναγά-
γετε εἰς τὴν ἀποθήκην μου.

28 Καὶ ἔλεγεν· Οὕτως
ἐστὶν ἡ βασιλεία τοῦ
θεοῦ, ὡς ἄνθρωπος βάλην
τὸν σπóρον ἐπὶ τῆς γῆς,
29 καὶ καθεύδῃ καὶ ἐγείρη-
ται νύκτα καὶ ἡμέραν,
καὶ ὁ σπόρος βλαστᾷ καὶ
μηκύνηται, ὡς οὐκ οἶδεν
30 αὐτός. αὐτομάτῃ ἡ γῆ
καρποφορεῖ, πρῶτον χόρ-
τον, εἶτεν στάχυν, εἶτεν
πλήρη σίτος ἐν τῷ στά-
31 χυϊ. ὅταν δὲ παραδοί ὁ
καρπός, εὐθὺς ἀποστέλλει
τὸ δρέπανον, ὅτι παρέ-
στηκεν ὁ θερισμός.

31 Ἄλλην παραβολὴν παρέ-
θηκεν αὐτοῖς λέγων· Ὁμοία
ἐστὶν ἡ βασιλεία τῶν οὐρα-
νῶν κόκκῳ σινάπεως, ὃν
λαβὼν ἄνθρωπος ἔσπειρεν
32 ἐν τῷ ἀγρῷ αὐτοῦ· ὁ μι-

30 Καὶ ἔλεγεν· Πῶς
ὁμοιώσωμεν τὴν βασι-
λείαν τοῦ θεοῦ, ἢ ἐν τίνι
αὐτὴν παραβολῇ θώμεν;
31 ὡς κόκκῳ σινάπεως, ὃς
ὅταν σπαρῇ ἐπὶ τῆς γῆς,

18 Ἐλεγεν οὖν· Τίνι
ὁμοία ἐστὶν ἡ βασιλεία
τοῦ θεοῦ, καὶ τίνι ὁμοι-
19 ὡσω αὐτήν; ὁμοία ἐστὶν
κόκκῳ σινάπεως, ὃν λα-
βὼν ἄνθρωπος ἔβαλεν

§ 53. MATT. 27. ἔχ. τὰ ζιζ.

28. εἶπον. G.

29. ὁ δὲ ἔφη. G.

30. ἐν τῷ καιρ.

MAR. 26. ὡς ἐὰν ἄνθρ. G. L.

27. βλαστάνη. G.

28. αὐτομ. γάρ. G.^o

εἶτα bis. G. L. T.

πλήρη σῖτον G.

29. παραδφ. G.

εὐθὺς G. + L.

30. τίνι. G. + + L.

ποία παραβολή

παραβάλλωμεν αὐτήν; G.

LK. 18. ἔλεγ. δὲ G. L.

ST. MATT. XIII.

κρότερον μὲν ἔστιν πάντων
τῶν σπερμάτων, ὅταν δὲ

αὔξηθῇ, μείζον τῶν λαχάνων
ἐστὶν καὶ γίνεται δένδρον,
ὥστε ἐλθεῖν τὰ πετεινὰ τοῦ
οὐρανοῦ καὶ κατασκηνοῦν ἐν
τοῖς κλάδοις αὐτοῦ.

88 Ἄλλην παραβολὴν ἐλά-
λησεν αὐτοῖς· Ὁμοία ἐστὶν
ἡ βασιλεία τῶν οὐρανῶν
ζύμῃ, ἣν λαβοῦσα γυνὴ
ἐνέκρυψεν εἰς ἀλεύρου σάτα
τρία, ἕως οὗ ἐξυμώθη ὅλον.

34 Ταῦτα πάντα ἐλάλησεν
ὁ Ἰησοῦς ἐν παραβολαῖς
τοῖς ὄχλοις, καὶ χωρὶς παρα-
βολῆς οὐδὲν ἐλάλει αὐτοῖς,

35 ὅπως πληρωθῇ τὸ ῥηθὲν
διὰ Ἡσαίου τοῦ προφήτου
λέγοντος· Ἄνοιξω ἐν πα-
ραβολαῖς τὸ στόμα μου,
ἐρεῦξομαι κεκρυμμένα ἀπὸ
καταβολῆς.

36 Τότε ἀφείς τοὺς ὄχλους
ἦλθεν εἰς τὴν οἰκίαν. καὶ
προσῆλθον αὐτῷ οἱ μαθηταὶ
αὐτοῦ λέγοντες· Φράσον
ἡμῖν τὴν παραβολὴν τῶν

ST. MARK IV.

μικρότερον δὲν πάντων τῶν
σπερμάτων τῶν ἐπὶ τῆς
32 γῆς, καὶ ὅταν σπαρῇ,
ἀναβαίνει καὶ γίνεται
μείζον πάντων τῶν λαχά-
νων, καὶ ποιεῖ κλάδους
μεγάλους, ὥστε δύνασθαι
ὑπὸ τὴν σκιὰν αὐτοῦ
τὰ πετεινὰ τοῦ οὐρανοῦ
κατασκηνοῦν.

35 Καὶ τοιαύταις παρα-
βολαῖς πολλαῖς ἐλάλει
αὐτοῖς τὸν λόγον, καθὼς
34 ἠδύναντο ἀκούειν· χωρὶς
δὲ παραβολῆς οὐκ ἐλάλει
αὐτοῖς, κατ' ἰδίαν δὲ τοῖς
ἰδίοις μαθηταῖς ἐπέλυνεν
πάντα.

ST. LUKE XIII.

εἰς κῆπον ἑαυτοῦ, καὶ

ἠὔξησεν καὶ ἐγένετο εἰς
δένδρον, καὶ τὰ πετεινὰ
τοῦ οὐρανοῦ κατεσκή-
νωσεν ἐν τοῖς κλάδοις
αὐτοῦ.

30 Καὶ πάλιν εἶπεν· Τίνι
ὁμοιώσω τὴν βασιλείαν
31 τοῦ θεοῦ; ὁμοία ἐστὶν
ζύμῃ, ἣν λαβοῦσα γυνὴ
ἐκρυψεν εἰς ἀλεύρου σάτα
τρία, ἕως οὗ ἐξυμώθη
ὅλον.

* Ps. lxxvii. 2. ἀνοιξω ἐν παραβολαῖς (ἢ παραβολῇ) τὸ στόμα μου, φθέγξομαι προβλήματα ἀπ' ἀρχῆς. מְבַרְרִים מִדִּבְרֵי מִצְוָתָא וְכִּי לְפָנֶיךָ מִתְבַּרְרִים (lxxviii.)

§ 53. MATT. 32. κατασκηνοῦν G. 34. οὐκ G. 35. om. Ἡσαίου G. L. T. N^bBCD etc. It. Vulg. Syr. Cop. etc. . . . contained in N^a1, 13, 33 etc. add κόσμου G. 36. οἱκ. δ' Ἰησοῦς G.^{oo} MARK. 31. μικρότερος (om. δὲ) G.⁺ σπερμ. ἐστὶ G. 32. μείζων G.+L. T. 34. μαθηταῖς αὐτοῦ G. L. T. LK. 19. δένδρ. μέγα G.^o [L. T.] 21. ἐνέκρυψεν G. L.

ST. MATT. XIII.

ST. MARK IV.

ST. LUKE XIII.

- 37 ζιζανίων τοῦ ἀγροῦ. ὁ δὲ ἀποκριθεὶς εἶπεν· Ὁ σπείρων τὸ καλὸν σπέρμα ἐστὶν
- 38 ὁ υἱὸς τοῦ ἀνθρώπου, ὁ δὲ ἀγρός ἐστιν ὁ κόσμος· τὸ δὲ καλὸν σπέρμα, οὗτοί ἐσιν οἱ υἱοὶ τῆς βασιλείας· τὰ δὲ ζιζάνια ἐσιν οἱ υἱοὶ τοῦ πονηροῦ, ὁ δὲ ἐχθρός ὁ σπείρας αὐτά ἐστιν ὁ διάβολος· ὁ δὲ θερισμός συντέλεια αἰῶνός ἐστιν, οἱ δὲ θερισταὶ ἄγγελοί ἐσιν.
- 39 ὥσπερ οὖν συλλέγεται τὰ ζιζάνια καὶ πυρὶ κατακαίεται, οὕτως ἔσται ἐν τῇ συντελείᾳ τοῦ αἰῶνος. ἀποστελεῖ ὁ υἱὸς τοῦ ἀνθρώπου τοὺς ἄγγελους αὐτοῦ, καὶ συλλέξουσιν ἐκ τῆς βασιλείας αὐτοῦ πάντα τὰ σκάνδαλα καὶ τοὺς ποιοῦντας
- 42 τὴν ἀνομίαν, καὶ βαλοῦσιν αὐτοὺς εἰς τὴν κάμινον τοῦ πυρός· ἐκεῖ ἔσται ὁ κλαυθμός καὶ ὁ βρυγμός τῶν ὀδόντων. τότε οἱ δίκαιοι ἐκλάμψουσιν ὡς ὁ ἥλιος ἐν τῇ βασιλείᾳ τοῦ πατρὸς αὐτῶν. ὁ ἔχων ὦτα ἀκουέτω.
- 44 Ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν θησαυρῷ κρυμμένῳ ἐν τῷ ἀγρῷ, ὃν εὖρων ἄνθρωπος ἐκρυψεν, καὶ ἀπὸ τῆς χαρᾶς αὐτοῦ ὑπάγει καὶ πωλεῖ πάντα ὅσα ἔχει καὶ ἀγοράζει τὸν ἀγρὸν ἐκεῖνον.
- 45 Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ ἐμπόρῳ ζητοῦντι

§ 53. ΜΑΤΤ. 37. εἴπ. αὐτοῖς G. ἀκούειν, ἀκου. G. [L. T.]

39. συντ. τοῦ αἰῶν. G. 44. πάλιν ὁμοί. G. [L.]

40. add τοῦτον G.^o

43. ἄτ.

ST. MATT. XIII.

ST. MARK IV.

ST. LUKE XIII.

46 καλοὺς μαργαρίτας· εὐρὼν
δὲ ἓνα πολύτιμον μαργα-
ρίτην ἀπελθὼν πέπρακεν
πάντα ὅσα εἶχεν καὶ ἡγό-
ρασεν αὐτόν.

47 Πάλιν ὁμοία ἐστὶν ἡ
βασιλεία τῶν οὐρανῶν σα-
γῆνῃ βληθείσῃ εἰς τὴν
θάλασσαν καὶ ἐκ παντὸς

48 γένους συναγαγούσῃ· ἦν
ὅτε ἐπληρώθη ἀναβιβά-
σαντες ἐπὶ τὸν αἰγιαλὸν
καὶ καθίσαντες συνέλεξαν
τὰ καλὰ εἰς ἄγην, τὰ δὲ

49 σαπρὰ ἔξω ἔβαλον. οὕτως
ἔσται ἐν τῇ συντελείᾳ τοῦ
αἰῶνος· ἐξελεύσονται οἱ
ἄγγελοι καὶ ἀφοριοῦσιν
τοὺς πονηροὺς ἐκ μέσου
50 τῶν δικαίων, καὶ βαλοῦσιν
αὐτοὺς εἰς τὴν κάμνον τοῦ
πυρός· ἐκεῖ ἐσται ὁ κλαυθ-
μὸς καὶ ὁ βρυγμὸς τῶν
ὀδόντων.

51 Συνήκατε ταῦτα πάντα;
52 λέγουσιν αὐτῷ· Ναί. ὁ δὲ
εἶπεν αὐτοῖς· Διὰ τοῦτο πᾶς
γραμματεὺς μαθητευθεὶς
τῇ βασιλείᾳ τῶν οὐρανῶν
ὁμοίως ἐστὶν ἀνθρώπῳ οἰ-
κοδεσπότῃ, ὅστις ἐκβάλλει
ἐκ τοῦ θησαυροῦ αὐτοῦ
καινὰ καὶ παλαιά.

53 Καὶ ἐγένετο ὅτε ἐτέλεσεν
ὁ Ἰησοῦς τὰς παραβολὰς
ταύτας, μετήρην ἐκεῖθεν.

§ 53. MATT. 46. δς εὐρ. (om. δέ)
G.⁵⁰ add κύοις G.^o

48. ἀγγεῖα G. L.

51. pref. λέγει αὐτοῖς ὁ Ἰησοῦς

52. εἰς τὴν βασιλείαν (ἐν τ.β. L.)

§ 54. Our Lord stills the Tempest on the Lake of Galilee.

ST. MATT. VIII. 18, 23-27.

ST. MARK IV. 35-41.

ST. LUKE VIII. 22-25.

18 Ἰδὼν δὲ ὁ Ἰησοῦς πολλοὺς ὄχλους περὶ αὐτὸν ἐκέλευσεν ἀπελθεῖν εἰς τὸ πέραν.

23 Καὶ ἐμβάντι αὐτῷ εἰς τὸ πλοῖον, ἠκολούθησαν αὐτῷ οἱ μαθηταὶ αὐτοῦ.

24 καὶ ἰδοὺ σεισμός μέγας ἐγένετο ἐν τῇ θαλάσῃ, ὥστε τὸ πλοῖον καλύπτεσθαι ὑπὸ τῶν κυμάτων· αὐτὸς δὲ 25 ἐκάθευδεν. καὶ προσελθόντες ἤγειραν αὐτὸν

λέγοντες· Κύριε σῶσον, 26 ἀπολλύμεθα. καὶ λέγει αὐτοῖς· Τί δειλοί ἐστε, ὀλιγόπιστοι; τότε ἐγερθεὶς ἐπετίμησεν τοῖς ἀνέμοις καὶ τῇ θαλάσῃ, καὶ ἐγένετο γαλήνη μεγάλη.

27 οἱ δὲ ἄνθρωποι ἐθαύμασαν λέγοντες· Ποταπὸς ἐστὶν οὗτός, ὅτι καὶ οἱ ἄνεμοι καὶ ἡ θάλασσα αὐτῷ ὑπακούουσιν;

28 Καὶ λέγει αὐτοῖς ἐν ἐκείνῃ τῇ ἡμέρᾳ ὀψίας γενομένης·

Διέλθωμεν εἰς τὸ πέραν. 28 καὶ ἀφέντες τὸν ὄχλον παραλαμβάνουσιν αὐτὸν ὡς ἦν ἐν τῷ πλοίῳ, καὶ ἄλλα δὲ πλοῖα ἦσαν μετ' αὐτοῦ.

27 καὶ γίνεται λαῖλαψ μεγάλη ἀνέμου, καὶ τὰ κύματα ἐπέβαλλεν εἰς τὸ πλοῖον, ὥστε ἤδη γεμίζεσθαι τὸ πλοῖον. 28 καὶ ἦν αὐτὸς ἐν τῇ πρύμνῃ ἐπὶ τὸ προσκεφάλαιον καθεύδων· καὶ ἐγείρουσιν αὐτὸν καὶ λέγουσιν αὐτῷ·

Διδάσκαλε, οὐ μέλει σοι 29 ὅτι ἀπολλύμεθα; καὶ διε-

γερθεὶς ἐπετίμησεν τῷ ἀνέμῳ καὶ εἶπεν τῇ θαλάσῃ· Σιώπα, πεφίμωσο. καὶ ἐκόπασεν ὁ ἄνεμος, καὶ ἐγένετο 40 γαλήνη μεγάλη. καὶ εἶπεν αὐτοῖς· Τί δειλοί ἐστε οὕτως; πῶς οὐκ ἔχετε πίστιν;

41 καὶ ἐφοβήθησαν φόβον μέγαν, καὶ ἔλεγον πρὸς ἀλλήλους· Τίς ἄρα οὗτός ἐστιν, ὅτι καὶ ὁ ἄνεμος καὶ ἡ θάλασσα αὐτῷ ὑπακούει;

28 Ἐγένετο δὲ ἐν μιᾷ τῶν ἡμερῶν καὶ αὐτὸς ἐνέβη εἰς πλοῖον καὶ οἱ μαθηταὶ αὐτοῦ, καὶ εἶπεν πρὸς αὐτούς· Διέλθωμεν εἰς τὸ πέραν τῆς λίμνης· 28 καὶ ἀνήχθησαν. πλεόντων δὲ αὐτῶν ἀφύ-

πνωσεν· καὶ κατέβη λαῖλαψ ἀνέμου εἰς τὴν λίμνην, καὶ συνεπληροῦντο καὶ ἐκινδύνευον. 24 προσελθόντες δὲ διήγειραν αὐτὸν λέγοντες·

Ἐπιστάτα, ἐπιστάτα, ἀπολλύμεθα. ὁ δὲ διε-

γερθεὶς ἐπετίμησεν τῷ ἀνέμῳ καὶ τῷ κλύδωνι τοῦ ὕδατος· καὶ ἐπαύσαντο, καὶ ἐγένετο γαλήνη. εἶπεν δὲ αὐτοῖς· Ποῦ ἡ πίστις ὑμῶν;

φοβηθέντες δὲ ἐθαύμασαν, λέγοντες πρὸς ἀλλήλους· Τίς ἄρα οὗτός ἐστιν, ὅτι καὶ τοῖς ἀνέμοις ἐπιτάσσει καὶ τῷ ὕδατι, καὶ ὑπακούουσιν αὐτῷ;

§ 54. MATT. 25. προσελθ. οἱ μαθηταὶ G. [L.] αὐτοῦ ἤγειρ. σῶσ. ἡμᾶς G. MARK. 36. πλοῖα ἢν G. L. T. 37. τὰ δὲ κύμ. G. αὐτὸ ἡδ. γεμίζ. (om. τ. πλοῖ.) G. ++ 38. ἐπὶ τ. πρύμ. διεγείρουσιν G. L. 41. ὑπακούουσιν αὐτ. G. L. LK. 22. καὶ ἐγέν. G. 24. ἐγερθεὶς G. L. 25. ποῦ ἐστὶν G. °

§ 54. The story of the Scribe and of another disciple is here given by St. Matthew (19-22), but without any special note of time. It is given by St. Luke, ix. 57-62, in quite another connection, and as his account is the more full, it seems better to retain his order. See § 77.

§ 55. The Demoniacs of Gadara.

ST. MATT. VIII. 28—IX. 1.

ST. MARK V. 1—21.

ST. LUKE VIII. 26—40.

28 Καὶ ἐλθόντος αὐτοῦ εἰς
τὸ πέραν εἰς τὴν χώραν
τῶν Γαδαρηνῶν,

ὑπήντη-
σαν αὐτῷ δύο δαμονιζό-
μενοι ἐκ τῶν μνημείων
ἐξερχόμενοι, χαλεποὶ
λίαν, ὥστε μὴ ἰσχύειν
τινὰ παρελθεῖν διὰ τῆς
ὁδοῦ ἐκείνης.

1 Καὶ ἦλθον εἰς τὸ πέραν
τῆς θαλάσσης εἰς τὴν χώ-

2 ραν τῶν Γερασσηνῶν· καὶ
ἐξελθόντος αὐτοῦ ἐκ τοῦ
πλοίου, εὐθὺς ὑπήντησεν
αὐτῷ ἐκ τῶν μνημείων
ἄνθρωπος ἐν πνεύματι

3 ἀκαθάρτη, ὃς τὴν κατοί-
κησιν εἶχεν ἐν τοῖς μνήμα-
σιν, καὶ οὐδὲ ἀλύσει οὐκέτι
οὐδεὶς ἰδύνατο αὐτὸν δη-

4 σαι, ὅτι διὰ τὸ αὐτὸν πολλὰ-
κις πέδαις καὶ ἀλύσεσιν
δεδεσθαι καὶ διεσπᾶσθαι
ὑπ' αὐτοῦ τὰς ἀλύσεις καὶ
τὰς πέδας συντετριῖσθαι,

5 καὶ οὐδεὶς ἰσχυεῖν αὐτὸν
δαμάσαι, καὶ διαπαντὸς
νυκτὸς καὶ ἡμέρας ἐν τοῖς
μνήμασιν καὶ ἐν τοῖς ὕρε-

6 σιν ἦν κράζων καὶ κατα-
κόπτων ἑαυτὸν λίθοις. καὶ
ἰδὼν τὸν Ἰησοῦν ἀπὸ μα-

7 κρόθεν ἔδραμεν καὶ προσ-
εκύνησεν αὐτῷ, καὶ κρά-
ξας φωνῇ μεγάλῃ λέγει·
Τί ἐμοὶ καὶ σοί, Ἰησοῦ
υἱὲ τοῦ θεοῦ τοῦ ὑψίστου;

8 ὁρκίζω σε τὸν θεόν, μή
με βασανίσῃς. ἔλεγεν
γὰρ αὐτῷ· Ἐξέλθε τὸ
πνεῦμα τὸ ἀκαθάρτον ἐκ

9 τοῦ ἀνθρώπου. καὶ ἐπη-

28 Καὶ κατέπλευσαν εἰς τὴν
χώραν τῶν Γεργεσηνῶν,
ἧτις ἐστὶν ἀντιπέρα τῆς

29 Γαλιλαίας. ἐξελθόντι δὲ
αὐτῷ ἐπὶ τὴν γῆν ὑπήντη-
σεν ἀνὴρ τις ἐκ τῆς πό-
λεως ἔχων δαιμόνια, καὶ
χρόνῳ ἱκανῶ οὐκ ἐνεδύσατο
ἱμάτιον, καὶ ἐν οἰκίᾳ οὐκ
ἔμενεν, ἀλλ' ἐν τοῖς μνή-
μασιν.

28 ἰδὼν δὲ τὸν Ἰησοῦν,
ἀνακράξας προσέπεσεν

αὐτῷ καὶ φωνῇ μεγάλῃ
εἶπεν· Τί ἐμοὶ καὶ σοί,
Ἰησοῦ υἱὲ τοῦ θεοῦ τοῦ
ὑψίστου; δέομαί σου, μή

29 με βασανίσῃς. παρήγγε-
λεν γὰρ τῷ πνεύματι
τῷ ἀκαθάρτῳ ἐξελεῖν ἀπὸ
τοῦ ἀνθρώπου· πολλοὺς
γὰρ χρόνους συνηρπάκει
αὐτόν, καὶ ἐδεσμεύετο
ἀλύσεσιν καὶ πέδαις

§ 55. MATT. 28. ἐλθόντι αὐτῷ. G. Γεργεσηνῶν G. (Γερασσηνῶν L.) 29. σοί, Ἰησοῦ, υἱ.
MAR. 1. Γαδαρηνῶν. G.++ (Γερασσηνῶν L. T.) 2. ἐξελθόντι αὐτῷ G. εὐθέως G. om. L.
[εὐθέως T.] ἀπήντησεν G. 3. μνημείοις. οὕτε G. ἀλύσεσιν om. οὐκέτι G. ἡδύνατο G.
6. ἰδ. δέ G. L. 7. εἶπε G.++ LK. 26. Γαδαρηνῶν G. (Γερασσηνῶν G.++ L. T.)
ἀντιπέραν G.++ 27. ὑπήντησεν αὐτῷ G. L. [T.] 28. εἶχε G. L. T. ἐκ χρόνον ἱκανῶν, καὶ
ἱμάτιον οὐκ ἐνεδιδύσκετο G. L. 28. καὶ ἀνακρ. G. 29. παρήγγειλε G. ἐδεσμεῖτο G. L.

ST. MATT. VIII.

ST. MARK V.

ST. LUKE VIII.

30 ἦν δὲ μακρὰν ἀπ' αὐτῶν
ἀγέλη χοίρων πολλῶν
31 βοσκομένη. οἱ δὲ δαί-
μονες παρεκάλουν αὐτὸν
λέγοντες· Εἰ ἐκβάλλεις
ἡμᾶς, ἀποστείλον ἡμᾶς
εἰς τὴν ἀγέλην τῶν χοί-
32 ρων. καὶ εἶπεν αὐτοῖς·
Ὑπάγετε. οἱ δὲ ἐξε-
λθόντες ἀπῆλθον εἰς τοὺς
χοίρους· καὶ ἰδοὺ ὥρμη-
σεν πᾶσα ἡ ἀγέλη κατὰ
τοῦ κρημνοῦ εἰς τὴν θά-
λασσαν, καὶ ἀπέθανον
33 ἐν τοῖς ὕδασι. Οἱ δὲ
βόσκοντες ἔφυγον, καὶ
ἀπελθόντες εἰς τὴν πόλιν
ἀπήγγειλαν πάντα καὶ
τὰ τῶν δαιμονιζομένων.
34 καὶ ἰδοὺ πᾶσα ἡ πόλις
ἐξῆλθεν εἰς ὑπάντησιν
τοῦ Ἰησοῦ, καὶ ἰδόντες

ρώτα αὐτόν· Τί ὄνομά
σοι; καὶ λέγει αὐτῷ· Λε-
γὼν ὄνομά μοι, ὅτι πολ-
10 λοὶ ἐσμεν. καὶ παρεκάλει
αὐτὸν πολλὰ ἵνα μὴ αὐτὰ
ἀποστείλῃ ἔξω τῆς χώρας.
11 ἦν δὲ ἐκεῖ πρὸς τῷ ὄρει
ἀγέλη χοίρων μεγάλη
12 βοσκομένη· καὶ παρεκά-
λεσαν αὐτὸν λέγοντες·
Πέμψον ἡμᾶς εἰς τοὺς
χοίρους, ἵνα εἰς αὐτοὺς
13 εἰσέλθωμεν. καὶ ἐπέτρε-
ψεν αὐτοῖς. καὶ ἐξελθόντα
τὰ πνεύματα τὰ ἀκάθαρτα
εἰσῆλθον εἰς τοὺς χοίρους,
καὶ ὥρμησεν ἡ ἀγέλη
κατὰ τοῦ κρημνοῦ εἰς τὴν
θάλασσαν, ὡς δισχιλίοι,
καὶ ἐπνίγοντο ἐν τῇ θα-
14 λάσσῃ. Καὶ οἱ βόσκον-
τες αὐτοὺς ἔφυγον καὶ
ἀπήγγειλαν εἰς τὴν πόλιν
καὶ εἰς τοὺς ἀγρούς· καὶ
ἦλθον ἰδεῖν τί ἐστὶν τὸ γε-
15 γονός. καὶ ἔρχονται πρὸς
τὸν Ἰησοῦν, καὶ θεωροῦσιν
τὸν δαιμονιζόμενον καθή-
μενον ἱματισμένον καὶ
σωφρονούντα, τὸν ἐσχη-
κότα τὸν λεγῶνα, καὶ
16 ἐφοβήθησαν. καὶ διηγή-
σαντο αὐτοῖς οἱ ἰδόντες

φυλασσόμενος, καὶ δια-
ρήσων τὰ δεσμὰ ἡλαύ-
νετο ὑπὸ τοῦ δαιμονίου εἰς
30 τὰς ἐρήμους. ἐπηρώτησεν
δὲ αὐτὸν ὁ Ἰησοῦς λέγων·
Τί σοι ὄνομά ἐστιν; ὁ δὲ
εἶπεν· Λεγεών· ὅτι εἰσῆλ-
θεν δαιμόνια πολλὰ εἰς
31 αὐτόν. καὶ παρεκάλουν
αὐτόν ἵνα μὴ ἐπιτάξῃ
αὐτοῖς εἰς τὴν ἀβυσσον
32 ἀπελθεῖν. ἦν δὲ ἐκεῖ
ἀγέλη χοίρων ἱκανῶν βο-
σκομένων ἐν τῷ ὄρει, καὶ
παρεκάλεσαν αὐτόν ἵνα
ἐπιτρέψῃ αὐτοῖς εἰς ἐκεί-
νους εἰσελθεῖν. καὶ ἐπέ-
33 τρεψεν αὐτοῖς. ἐξελθόντα
δὲ τὰ δαιμόνια ἀπὸ τοῦ
ἀνθρώπου εἰσῆλθον εἰς
τοὺς χοίρους, καὶ ὥρμησεν
ἡ ἀγέλη κατὰ τοῦ κρημνοῦ
εἰς τὴν λίμνην καὶ ἀπε-
34 πνίγη. Ἰδόντες δὲ οἱ βό-
σκοντες τὸ γεγονός ἔφυγον
καὶ ἀπήγγειλαν εἰς τὴν
πόλιν καὶ εἰς τοὺς ἀγρούς.
35 ἐξῆλθον δὲ ἰδεῖν τὸ γεγο-
νός, καὶ ἦλθον πρὸς τὸν
Ἰησοῦν, καὶ εὗρον καθή-
μενον τὸν ἄνθρωπον, ἀφ'
οὗ τὰ δαιμόνια ἐξῆλθεν,
ἱματισμένον καὶ σωφρο-
νοῦντα παρὰ τοὺς πόδας
τοῦ Ἰησοῦ, καὶ ἐφοβή-
36 θησαν. ἀπήγγειλαν δὲ

§ 55. MATT. 31. ἐπιστρέφον ἡμῖν ἀπελθεῖν 32. εἰς τὴν ἀγέλην τῶν χοίρων πᾶς ἡ ἀγ. τῶν
χοίρων 34. συνάντησιν G. τῷ Ἰησ. G. L. T. MAR. 9. ἀπεκρίθη, λέγων, Λεγεών
10. αὐτοὺς G. L. 11. τὰ ὄρη 12. αὐτ. πάντες οἱ δαίμονες λέγ. G. L. (om. πάντ. G. [L.]
οἱ δαίμ. G.^{oo}) 13. ἐπέτρ. αὐτ. εὐθέως ὁ Ἰησοῦς G.^{oo} [L.] ἦσαν δὲ ὡς G.^{oo} [L.] 14. οἱ δὲ G.
τοὺς χοίρους ἀνήγγειλαν ἐξῆλθον G.++ 15. καθήμ. καὶ ἱμ. G.^o LK. 29. δαίμονος G.
31. παρεκάλει G.++ 32. παρεκάλουν G. 33. εἰσῆλθεν G.++ 34. γεγεννημένον
ἀπελθόντες ἀπήγγ.

ST. MATT. VIII.

αὐτὸν παρεκάλεσαν ὅπως
μεταβῇ ἀπὸ τῶν ὁρίων
αὐτῶν.

ST. MARK V.

πῶς ἐγένετο τῷ δαμονιζο-
μένῳ καὶ περὶ τῶν χοίρων.
καὶ ἤρξαντο παρακαλεῖν
αὐτὸν ἀπελθεῖν ἀπὸ τῶν
ὁρίων αὐτῶν.

καὶ ἐμβαλ-
νοντος αὐτοῦ εἰς τὸ πλοῖον,
παρακάλει αὐτὸν ὁ δαμο-
νισθεὶς ἵνα μετ' αὐτοῦ ᾖ.
καὶ οὐκ ἀφῆκεν αὐτόν,
ἀλλὰ λέγει αὐτῷ· Ὑπα-
γε εἰς τὸν οἶκόν σου πρὸς
τοὺς σοὺς, καὶ ἀπάγγειλον
αὐτοῖς ὅσα ὁ κύριός σοι
πεποίηκεν καὶ ἡλέησέν σε.
καὶ ἀπῆλθεν καὶ ἤρξατο
κηρύσσειν ἐν τῇ Δεκα-
πόλει ὅσα ἐποίησεν αὐτῷ
ὁ Ἰησοῦς, καὶ πάντες
ἐθαύμαζον.

ST. MATT. IX.

Καὶ ἐμβὰς εἰς πλοῖον
διεπέρασεν,—

Καὶ διαπεράσας τοῦ
Ἰησοῦ ἐν τῷ πλοίῳ εἰς
τὸ πέραν πάλιν,—

ST. LUKE VIII.

αὐτοῖς οἱ ἰδόντες πῶς
ἐσώθη ὁ δαμονισθεὶς. καὶ
ἠρώτησαν αὐτὸν ἅπαν τὸ
πλῆθος τῆς περιχώρου
τῶν Γεργεσηνῶν ἀπελθεῖν
ἀπ' αὐτῶν, ὅτι φόβῳ με-
γάλῳ συνείχοντο· αὐτὸς
δὲ ἐμβὰς εἰς πλοῖον ὑπέ-
στρεψεν. ἐδέετο δὲ αὐτοῦ
ὁ ἀνὴρ ἀφ' οὗ ἐξεληλύθει
τὰ δαμόνια, εἶναι σὺν
αὐτῷ· ἀπέλυσεν δὲ αὐτόν
λέγων· Ὑπόστρεφε εἰς
τὸν οἶκόν σου, καὶ διηγοῦ
ὅσα σοι ἐποίησεν ὁ θεός.

καὶ ἀπῆλθεν, καθ' ὅλην
τὴν πόλιν κηρύσσων ὅσα
ἐποίησεν αὐτῷ ὁ Ἰησοῦς.

Ἐγένετο δὲ ἐν τῷ ἐπο-
στρέφειν τὸν Ἰησοῦν—

§ 56. The Woman with a bloody Flux is healed, and Jairus's Daughter is raised.
Capernaum.

ST. MATT. IX. 18-26.

ST. MARK V. 21^b-43.ST. LUKE VIII. 40^b-56.

18 Ταῦτα αὐτοῦ λαλοῦν-

—Συνήχθη ὄχλος πολὺς
ἐπ' αὐτόν, καὶ ἦν παρὰ
τὴν θάλασσαν. καὶ ἔρ-
χεται εἰς τῶν ἀρχισυνα-
γῶγων, ὀνόματι Ἰάειρος,
καὶ ἰδὼν αὐτὸν πίπτει πρὸς

—Ἀπεδέξατο αὐτὸν ὁ
ὄχλος· ἦσαν γὰρ πάντες
προσδοκῶντες αὐτόν. καὶ
ἰδοὺ ἦλθεν ἀνὴρ ᾧ ὄνομα
Ἰάειρος, καὶ αὐτὸς ἀρχων
τῆς συναγωγῆς ἐπῆρχεν·

§ 55. MATT. ix. 1. τὸ πλοῖ. G. ° MAR. 18. ἐμβάντος G. ++ 19. ὁ δὲ Ἰησοῦς οὐκ ἀφ.
(καὶ [Ἰησοῦς] L.) ἀνάγγειλον G. ἐποίησεν LK. 36. αὐτ. καὶ οἱ ἱδ. G. °
37. Γαδαρηνῶν G. Γερασηνῶν L. T. εἰς τὸ πλοῖ. G. 38. αὐτ. ὁ Ἰησοῦς, λέγ. G. ° [L.]
40. ὑποστρέψαι G. L. T.

§ 56. MATT. 18. ἐλθὼν (εἰς ἐλθὼν G. + T. εἰς προσελθὼν L.) αὐτ. λέγ. ὅτι G. L. T.
MAR. 22 καὶ ἰδοὺ ἔρχ. G. ° [L.]

§ 56. On the chronological position of this narrative see note on § 38, and on the ταῦτα
αὐτοῦ λαλοῦντος of Matt. ix. 18 see note on §§ 51, 52.

ST. MATT. IX.

εἰσελθὼν προσεκύνει αὐ-
τῷ, λέγων· Ἡ θυγάτηρ
μου ἄρτι ἐτελεύτησεν,
ἀλλὰ ἐλθὼν ἐπίθες τὴν
χειρά σου ἐπ' αὐτήν, καὶ
19 ζήσεται. καὶ ἐγερθεὶς ὁ
Ἰησοῦς ἠκολούθη αὐτῷ
καὶ οἱ μαθηταὶ αὐτοῦ.

20 Καὶ ἰδοὺ γυνὴ αἰμορρο-
οῦσα δώδεκα ἔτη

προσ-
ελθοῦσα ὅπισθεν ἤψατο
τοῦ κρασπέδου τοῦ ἱμα-
21 τίου αὐτοῦ· ἔλεγεν γὰρ
ἐν αὐτῇ· Ἐὰν μόνον
ἄψωμαι τοῦ ἱματίου αὐ-
τοῦ, σωθήσομαι.

ST. MARK V.

22 τοὺς πόδας αὐτοῦ, καὶ
παρακαλεῖ αὐτὸν πολλὰ,
λέγων ὅτι τὸ θυγάτριόν
μου ἐσχάτως ἔχει, ἵνα
ἐλθὼν ἐπιθῇς τὰς χεῖρας
αὐτῇ, ἵνα σωθῇ καὶ ζήσῃ.
24 καὶ ἀπῆλθεν μετ' αὐτοῦ,
καὶ ἠκολούθει αὐτῷ ὄχλος
πολύς, καὶ συνέθλιβον
αὐτόν.

25 Καὶ γυνὴ οὖσα ἐν ῥύσει
26 αἵματος δώδεκα ἔτη, καὶ
πολλὰ παθοῦσα ὑπὸ πολ-
λῶν ἰατρῶν καὶ δαπανή-
σασα τὰ παρ' ἐαυτῆς πάν-
τα, καὶ μηδὲν ὠφεληθεῖσα,
ἀλλὰ μᾶλλον εἰς τὸ χεῖ-

27 ρον ἐλθοῦσα, ἀκούσασα
τὰ περὶ τοῦ Ἰησοῦ, ἐλ-
θοῦσα ἐν τῷ ὄχλῳ ὅπισθεν
ἤψατο τοῦ ἱματίου αὐτοῦ·
28 ἔλεγεν γὰρ ὅτι ἐὰν ἄψωμαι
κἂν τῶν ἱματίων αὐτοῦ,
29 σωθήσομαι. καὶ εὐθὺς

ἐξηνάνθη ἡ πηγὴ τοῦ
αἵματος αὐτῆς, καὶ ἔγνω
τῷ σώματι ὅτι ἵαται ἀπὸ
30 τῆς μάστιγος. καὶ εὐθὺς ὁ
Ἰησοῦς ἐπιγινούς ἐν αὐτῷ
τὴν ἐξ αὐτοῦ δύναμιν
ἐξελθοῦσαν, ἐπιστραφεὶς
ἐν τῷ ὄχλῳ ἔλεγεν· Τίς
μου ἤψατο τῶν ἱματίων;

31 καὶ ἔλεγον αὐτῷ οἱ μαθη-
ταὶ αὐτοῦ· Βλέπεις τὸν
ὄχλον συνθλίβοντά σε,
καὶ λέγεις· Τίς μου
32 ἤψατο; καὶ περιεβλέπετο
ιδεῖν τὴν τοῦτο ποιήσα-

ST. LUKE VIII.

καὶ πεσὼν παρὰ τοὺς
πόδας Ἰησοῦ παρακάλει
αὐτὸν εἰσελθεῖν εἰς τὸν
43 οἶκον αὐτοῦ, ὅτι θυγάτηρ
μονογενὴς ἦν αὐτῷ ὡς
ἐτῶν δώδεκα καὶ αὕτη
ἀπέθνησκεν. ἐν δὲ τῷ
ὑπάγειν αὐτὸν οἱ ὄχλοι
συνέπνιγον αὐτόν.

43 Καὶ γυνὴ οὖσα ἐν ῥύσει
αἵματος ἀπὸ ἐτῶν δώδεκα,
ἥτις ἰατροῖς προσαναλώ-
σασα ὅλον τὸν βίον οὐκ
ἴσχυσεν ἀπ' οὐδενὸς θερα-

44 πειθῆναι, προσελθοῦσα
ὅπισθεν ἤψατο τοῦ κρα-
σπέδου τοῦ ἱματίου αὐτοῦ,

καὶ παραχρῆμα ἔστη ἡ
ῥύσις τοῦ αἵματος αὐτῆς.

45 καὶ εἶπεν ὁ Ἰησοῦς· Τίς
ὁ ἀψάμενός μου; ἄρνου-
μένων δὲ πάντων εἶπεν ὁ
Πέτρος καὶ οἱ σὺν αὐτῷ·
Ἐπιστάτα, οἱ ὄχλοι συνέ-
χουσίν σε καὶ ἀποθλί-
46 βουσιν. ὁ δὲ Ἰησοῦς
εἶπεν· Ἡψατό μου τις·
ἐγὼ γὰρ ἔγνω δύναμιν

§ 56. MATT. 19. ἠκολούθησεν G. MAR. 23. παρακαλεῖ G. L. ὅπως G.++ ζήσεται G.
γυν. τις οὖσα. G. 27. om. τὰ G. L. T. 28. κἂν τ. ἱμ. αὐτ. ἄψ. G. L. T. 29. and 30. εὐθέως
G. L. LK. 41. πόδ. τοῦ Ἰησ. G. L. [T.] 43. eis iatrouς δπ' G. 45. μετ' αὐτοῦ
add καὶ λέγεις, τίς ὁ ἀψάμενός μου; G. L. [T.]

ST. MATT. IX.

ST. MARK V.

ST. LUKE VIII.

- 22 ὁ δὲ στραφεὶς καὶ ἰδὼν αὐτὴν εἶπεν· Θάρσει θυγάτερ, ἡ πίστις σου σέσωκέν σε. καὶ ἐσώθη ἡ γυνὴ ἀπὸ τῆς ὥρας ἐκείνης.
- 23 σαν. ἡ δὲ γυνὴ φοβήθει· σα καὶ τρέμουσα, εἰδυῖα ὁ γέγονεν αὐτῇ, ἦλθεν καὶ προσέπεσεν αὐτῷ καὶ εἶπεν αὐτῷ πᾶσαν τὴν ἐξηληλυθυῖαν ἀπ' ἐμοῦ. ἰδοῦσα δὲ ἡ γυνὴ ὅτι οὐκ ἔλαθεν, τρέμουσα ἦλθεν καὶ προσπεσοῦσα αὐτῷ δι' ἣν αἰτίαν ἤψατο αὐτοῦ ἀπήγγειλεν ἐνώπιον παντὸς τοῦ λαοῦ, καὶ ὡς ἰάθη παραχρῆμα. ὁ δὲ εἶπεν αὐτῇ· Θυγάτερ, ἡ πίστις σου σέσωκέν σε· πορεύου εἰς εἰρήνην.
- 24 ἀλήθειαν. ὁ δὲ εἶπεν αὐτῇ· Θυγάτερ, ἡ πίστις σου σέσωκέν σε· ὑπαγε εἰς εἰρήνην, καὶ ἴσθι ὑγιὴς ἀπὸ τῆς μᾶστιγός σου.
- 25 Ἐτι αὐτοῦ λαλοῦντος ἔρχονται ἀπὸ τοῦ ἀρχισυναγώγου λέγοντες ὅτι ἡ θυγάτηρ σου ἀπέθανεν· τί ἔτι σκύλλεις τὸν διδάσκαλον; ὁ δὲ Ἰησοῦς παρακούσας τὸν λόγον λαλούμενον λέγει τῷ ἀρχισυναγώγῳ· Μὴ φοβοῦ, μόνον πίστευε. καὶ οὐκ ἀφήκεν οὐδένα μετ' αὐτοῦ συνακολουθῆσαι εἰ μὴ τὸν Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην τὸν ἀδελφόν.
- 26 Καὶ ἐλθὼν ὁ Ἰησοῦς εἰς τὴν οἰκίαν τοῦ ἀρχοντος καὶ ἰδὼν τοὺς αὐλητὰς καὶ τὸν ὄχλον θορυβούμενον ἔλεγε· Ἄναχωρεῖτε· οὐ γὰρ ἀπέθανεν τὸ κοράσιον, ἀλλὰ καθεύδει. καὶ κατεγέλων αὐτοῦ. ὅτε δὲ εἰσέλθων λέγει αὐτοῖς· Τί θορυβεῖσθε καὶ κλαίετε; τὸ παιδίον οὐκ ἀπέθανεν, ἀλλὰ καθεύδει. καὶ κατεγέλων αὐτοῦ. αὐτῷ εἰ μὴ Πέτρον καὶ Ἰωάννην καὶ Ἰάκωβον καὶ τὸν πατέρα τῆς παιδὸς καὶ τὴν μητέρα. ἔκλαιον δὲ πάντες καὶ ἐκόπτοντο αὐτήν. ὁ δὲ εἶπεν· Μὴ κλαίετε· οὐκ ἀπέθανεν, ἀλλὰ καθεύδει. καὶ κατεγέλων αὐτοῦ, εἰδότες

§ 56. MATT. 22. ὁ δὲ Ἰησοῦς G. L. T. ἐπιστραφεὶς G. 23. λέγει αὐτοῖς G. + MAR. 33. ἐπ' αὐτ. G. [L.] 36. Ἰησ. ἐνθέως G.° [L.] ἀκούσας G. L. T. 37. αὐτῷ G. L. om. 1st τόν G. L. 38. ἔρχεται G. om. 3rd καὶ LK. 46. ἐξηλυθούσαν G. L. 47. ἀπήγγ. αὐτῷ G.° 48. θάρσει θυγ. G.° 49. λέγ. αὐτῷ 8τι G. L. [T.] μὴ σκύλ. G. 50. ἀπεκρ. αὐτ. λέγων G. πίστευε G. L. 51. εἰσελθὼν οὐδένα (om. σὺν αὐτῷ) G.

ST. MATT. IX.

ἐξεβλήθη ὁ ὄχλος, εἰς-

ελθὼν ἐκράτησεν τῆς

χειρὸς αὐτῆς, καὶ ἤγέρθη
28 τὸ κοράσιον. καὶ ἐξῆλ-θεν ἡ φήμη αὐτῇ εἰς
ὅλην τὴν γῆν ἐκείνην.^a

ST. MARK V.

τὸς δὲ ἐκβαλὼν πάντας
παραλαμβάνει τὸν πατέρα
τοῦ παιδίου καὶ τὴν μη-
τέρα καὶ τοὺς μετ' αὐτοῦ,
καὶ εἰσπορεύεται ὅπου ἦν41 τὸ παιδίον. καὶ κρατήσας
τῆς χειρὸς τοῦ παιδίου
λέγει αὐτῇ· Ταλιθὰ κουμ,
ὃ ἔστιν μεθερμηνευόμε-
νον· Τὸ κοράσιον, σοὶ
42 λέγω, ἔγειρε. καὶ εὐθὺς
ἀνέστη τὸ κοράσιον καὶ
περιεπάτει· ἦν γὰρ ἑτῶν
δώδεκα· καὶ ἐξέστησαν
εὐθὺς ἐκστάσει μεγάλη.
43 καὶ διεστέλατο αὐτοῖς
πολλὰ ἵνα μηδεὶς γνοί
τοῦτο, καὶ εἶπεν δοθῆναι
αὐτῇ φαγεῖν.

ST. LUKE VIII.

44 ὅτι ἀπέθανεν. αὐτὸς δὲ
κρατήσας τῆς χειρὸς αὐ-
τῆς ἐφώνησεν λέγων· Ἡ
55 παῖς, ἔγειρου. καὶ ἐπέ-
στρεψεν τὸ πνεῦμα αὐτῆς,
καὶ ἀνέστη παραχρῆμα,
καὶ διέταξεν αὐτῇ δοθῆναι
56 φαγεῖν. καὶ ἐξέστησαν
οἱ γονεῖς αὐτῆς· ὁ δὲ
παρήγγελεν αὐτοῖς μη-
δεν εἰπεῖν τὸ γεγονός.

§ 57. Two Blind Men healed, and a Spirit cast out of one Dumb.

ST. MATT. IX. 27-34.

27 Καὶ παράγοντι ἐκεῖθεν τῷ Ἰησοῦ, ἠκολούθησαν αὐτῷ δύο τυφλοὶ κράζοντες καὶ
28 λέγοντες· Ἐλέησον ἡμᾶς, υἱὸς Δαυεὶδ. ἔλθοντι δὲ εἰς τὴν οἰκίαν προσήλθον αὐτῷ
οἱ τυφλοί, καὶ λέγει αὐτοῖς ὁ Ἰησοῦς· Πιστεῦετε ὅτι δύναμαι τοῦτο ποιῆσαι;
29 λέγουσιν αὐτῷ· Ναί, Κύριε. τότε ἤψατο τῶν ὀφθαλμῶν αὐτῶν λέγων· Κατὰ τὴν
30 πίστιν ὑμῶν γενηθήτω ὑμῖν. καὶ ἀνέψαχθησαν αὐτῶν οἱ ὀφθαλμοί. καὶ ἐνεβριμήθη
31 αὐτοῖς ὁ Ἰησοῦς λέγων· Ὁράτε μηδεὶς γινωσκέτω. ἰοὶ δὲ ἐξεληθόντες διεφήμισαν
αὐτὸν ἐν ὅλῃ τῇ γῇ ἐκείνῃ.
32 Αὐτῶν δὲ ἐξερχομένων, ἰδοὺ προσήνεγκαν αὐτῷ ἄνθρωπον κωφὸν δαιμονιζόμενον.^b
33 καὶ ἐκβληθέντος τοῦ δαιμονίου ἐλάλησεν ὁ κωφός. καὶ ἐθαύμασαν οἱ ὄχλοι λέγοντες·
34 Οὐδέποτε ἐφάνη οὕτως ἐν τῷ Ἰσραὴλ. ἰοὶ δὲ Φαρισαῖοι ἔλεγον· Ἐν τῷ ἄρχοντι τῶν
δαιμονίων ἐκβάλλει τὰ δαιμόνια.

^a Cf. Lk. vii. 17.^b Matt. xii. 22-25; Lk. xi. 14-17.

§ 56. MAR. 40. ὁ δὲ ἐκβ. G. πάντας add ἀνακείμενον[L.] 41. κουμ G. L. ἔγειραι
42. εὐθέως G. L. om. 2d εὐθὺς G. L. [T.] 43. γνῶ G. LK. 54. αὐτ. δὲ ἐκβαλὼν ἔξω
πάντας. καὶ κρατ. G.^o

§ 57. MATT. 27. υἱὲ G.+ 30. ἐνεβριμήσατο G. 33. λέγ. ὅτι οὐδέπ.

§ 57. There seems no good reason for disturbing the order of St. Matthew, and the account of these miracles is therefore placed, as he has given it, immediately after the raising of Jairus'

§ 58. Our Lord, teaching at Nazareth, is again rejected.

ST. MATT. XIII. 54-58.

ST. MARK VI. 1-6.

54 Καὶ ἔλθων εἰς τὴν πατρίδα αὐτοῦ
ἐδίδασκεν αὐτοὺς ἐν τῇ συναγωγῇ αὐτῶν,
ὥστε ἐκπλήσσεσθαι αὐτοὺς καὶ λέγειν·

Πόθεν τούτῳ ἡ σοφία αὕτη καὶ αἱ δυνά-
55 μεις; οὐχ οὗτός ἐστιν ὁ τοῦ τέκτονος
υἱός; οὐχ ἡ μήτηρ αὐτοῦ λέγεται Μα-
ριάμ καὶ οἱ ἀδελφοὶ αὐτοῦ Ἰάκωβος καὶ

56 Ἰωσήφ καὶ Σίμων καὶ Ἰούδας; καὶ αἱ
ἀδελφαὶ αὐτοῦ οὐχὶ πᾶσαι πρὸς ἡμᾶς
εἰσὶν; πόθεν οὖν τούτῳ ταῦτα πάντα;

57 καὶ ἐσκανδαλίζοντο ἐν αὐτῷ. ὁ δὲ Ἰη-
σοῦς εἶπεν αὐτοῖς· Οὐκ ἔστιν προφήτης
ἄτιμος εἰ μὴ ἐν τῇ ἰδίᾳ πατρίδι καὶ ἐν

58 τῇ οἰκίᾳ αὐτοῦ. καὶ οὐκ ἐποίησεν ἐκεῖ
δυνάμεις πολλὰς διὰ τὴν ἀπιστίαν αὐ-
τῶν.

1 Καὶ ἐξῆλθεν ἐκεῖθεν, καὶ ἔρχεται εἰς
τὴν πατρίδα αὐτοῦ, καὶ ἀκολουθοῦσιν

2 αὐτῷ οἱ μαθηταὶ αὐτοῦ. καὶ γενομένου
σαββάτου ἤρξατο διδάσκειν ἐν τῇ συνα-
γωγῇ· καὶ οἱ πολλοὶ ἀκούοντες ἐξε-
πλήσσοντο λέγοντες· Πόθεν τούτῳ ταῦ-
τα, καὶ τίς ἡ σοφία ἡ δοθεῖσα τούτῳ;

3 καὶ δυνάμεις τοιαῦται διὰ τῶν χειρῶν
αὐτοῦ γίνονται; οὐχ οὗτός ἐστιν ὁ
τέκτων, ὁ υἱὸς τῆς Μαρίας καὶ ἀδελφὸς
Ἰακώβου καὶ Ἰωσήφ καὶ Ἰούδα καὶ
Σίμωνος; καὶ οὐκ εἰσὶν αἱ ἀδελφαὶ αὐτοῦ
ὧδε πρὸς ἡμᾶς; καὶ ἐσκανδαλίζοντο ἐν

4 αὐτῷ. καὶ ἔλεγεν αὐτοῖς ὁ Ἰησοῦς ὅτι
οὐκ ἔστιν προφήτης ἄτιμος εἰ μὴ ἐν τῇ
πατρίδι αὐτοῦ καὶ ἐν τοῖς συγγενεῷσιν

5 αὐτοῦ καὶ ἐν τῇ οἰκίᾳ αὐτοῦ. καὶ οὐκ
ἐδύνατο ἐκεῖ ποιῆσαι οὐδεμίαν δύναμιν,
εἰ μὴ ὀλίγοις ἀρρώστοις ἐπιθεῖς τὰς

6 χεῖρας ἐθεράπευσεν. καὶ ἐθαύμασεν διὰ
τὴν ἀπιστίαν αὐτῶν.

§ 59. A third Circuit in Galilee. The Twelve instructed and sent forth.

MATT. IX. 35-X. 1, 5-16, XI. 1. MAR. VI. 6^b-13.

Lk. IX. 1-6.

35 Καὶ περιῆγεν ὁ Ἰησοῦς
τὰς πόλεις πάσας καὶ τὰς
κώμας, διδάσκων ἐν ταῖς
συναγωγαῖς αὐτῶν καὶ κη-
ρύσσων τὸ εὐαγγέλιον τῆς
βασιλείας καὶ θεραπεύων
πᾶσαν νόσον καὶ πᾶσαν

6 Καὶ περιῆγεν τὰς κώ-
μας κύκλῳ διδάσκων.

§ 58. MATT. 55. οὐχί G. Ἰωσῆς. G. 57. πατρίδ. αὐτοῦ G. om. αὐτοῦ L. T.
MAR. 1. ἦλθεν G. L. 2. om. οἱ G. + L. T. αὐτῷ G. L. ὅτι καὶ δυνάμ. 3. om. τῆς
G. L. ἀδελφ. δέ G. + Ἰωσῆ G. 4. ἔλεγ. δέ G. πατρ. αὐτοῦ G. L. T.
συγγενέσι G. L. om. αὐτοῦ G. [L.] 5. ἡδύνατο G. L. 6. ἐθαύμαζε G. L. T.

daughter. Verses 32-34 are sometimes arranged in parallelism with Lk. xi. 14-17, the incidents recorded in both being much alike; but these have been already (§ 50) given in connection with Matt. xii. 22-25, with which they still more closely correspond.

ST. MATT. IX.

26 μαλακίαν. ἰδὼν δὲ τοὺς
ὄχλους ἐσπλαγχνίσθη περὶ
αὐτῶν, ὅτι ἦσαν ἐσकुλμένοι
καὶ ἐριμμένοι ὡσεὶ πρόβατα
27 μὴ ἔχοντα ποιμένα.* τότε
λέγει τοῖς μαθηταῖς αὐτοῦ·
'Ὁ μὲν θερисμὸς πολὺς, οἱ
28 δὲ ἐργάται ὀλίγοι· δεήθητε
οὖν τοῦ κυρίου τοῦ θερισμοῦ
ὅπως ἐκβάλῃ ἐργάτας εἰς
τὸν θερισμὸν αὐτοῦ.

ST. MATT. X.

1 Καὶ προσκαλεσάμενος
τοὺς δώδεκα μαθητὰς αὐ-
τοῦ ἔδωκεν αὐτοῖς ἐξουσί-
αν πνευμάτων ἀκαθάρτων,
ὥστε ἐκβάλλειν αὐτὰ καὶ
θεραπεύειν πᾶσαν νόσον
καὶ πᾶσαν μαλακίαν.

5 Τούτους τοὺς δώδεκα
ἀπέστειλεν ὁ Ἰησοῦς πα-
ραγγείλας αὐτοῖς λέγων·
Εἰς ὁδὸν ἐθνῶν μὴ ἀπέλ-
θῃτε, καὶ εἰς πόλιν Σα-

ST. MARK VI.

7 Καὶ προσκαλεῖται τοὺς
δώδεκα, καὶ ἤρξατο αὐ-
τοὺς ἀποστέλλειν δύο
δύο, καὶ ἐδίδου αὐτοῖς
ἐξουσίαν τῶν πνευμάτων
τῶν ἀκαθάρτων,

ST. LUKE IX.

1 Συγκαλεσάμενος δὲ
τοὺς δώδεκα ἔδωκεν αὐ-
τοῖς δύναμιν καὶ ἐξουσίαν
ἐπὶ πάντα τὰ δαιμόνια
καὶ νόσους θεραπεύειν.

2 Καὶ ἀπέστειλεν αὐτοὺς

* Cf. Mar. vi. 34; 1 Pet. ii. 25.

§ 59. MATT. 35. add ἐν τῷ λαῷ.

36. ἐκκελυμένοι

LK. I. δώδεκ. μαθητὰς αὐτοῦ L.

§ 59. The charge to the Twelve, as they were sent forth two and two, is in some points much like the corresponding charge to the Seventy (Lk. x. 1-16), as they also were sent forth in like manner. Of the latter St. Luke gives the only account, and some of his language there is quite parallel to that of the Evangelists in the present passage. From a comparison, however, of Lk. ix. 4 with x. 5, it is plain that something of the same instruction, as might indeed have been expected, was given on both occasions.

On the other hand, much of the latter part of the charge, as given by St. Matthew (vs. 17-42), seems to have more distinctly in view the Apostolic work at a later period, after Christ's own ascension, inasmuch as it refers to trials and persecutions which could not have occurred at this time. St. Matthew appears therefore, to have here followed his custom of grouping like things together, without especial regard to their chronological connection, and has thus collected together in one, instructions given at different times to the Apostles. The portion of the charge indicated is therefore detached from the former part, and inserted at a later period, in accordance with the order of both St. Mark and St. Luke (§§ 90, 92, 97, and 126).

In regard to the superficial discrepancy between the language of Matt. x. 10, *μηδὲ ὑποδήματα, μηδὲ ῥάβδον* and that of Mar. vi. 8, 9; Lk. ix. 3, it is enough to say that the *thought* in all is identical — they should make no preparation for the journey. They were to go as they were, in the clothes and with the staff and the sandals they had with them, providing nothing further.

ST. MATT. X.

- μαριτών μὴ εἰσέλθῃτε.
 6 πορεύεσθε δὲ μᾶλλον πρὸς
 τὰ πρόβατα τὰ ἀπολωλότα
 7 οἴκου Ἰσραὴλ. πορευόμε-
 νοι δὲ κηρύσσετε λέγοντες
 ὅτι ἤγγικεν ἡ βασιλεία τῶν
 8 οὐρανῶν. ἀσθενούντας θε-
 ραπεύετε, νεκροὺς ἐγείρετε,
 λεπροὺς καθαρίζετε, δαι-
 μόνια ἐκβάλλετε· δωρεὰν
 ἐλάβετε, δωρεὰν δότε.
 9 Μὴ κτήσῃσθε χρυσὸν μη-
 δὲ ἀργυρὸν μηδὲ χαλκὸν εἰς
 10 τὰς ζώνας ὑμῶν, μὴ πήραν
 εἰς ὁδὸν μηδὲ δύο χιτῶνας
 μηδὲ ὑποδήματα μηδὲ ῥάβ-
 δον· ἄξιός γάρ ὁ ἐργάτης
 11 τῆς τροφῆς αὐτοῦ. εἰς ἣν
 δ' ἂν πόλιν ἢ κώμην εἰσ-
 ἐλθῃτε, ἐξετάσατε τίς ἐν
 αὐτῇ ἄξιός ἐστιν, κακεῖ
 μέναιτε ἕως ἂν ἐξέλθῃτε.
 12 εἰσερχόμενοι δὲ εἰς τὴν
 οἰκίαν^a ἀσπάσασθε αὐτήν·
 13 καὶ ἐὰν μὲν ᾖ ἡ οἰκία ἁγία,
 ἐλθάτω ἡ εἰρήνη ὑμῶν ἐπ'
 αὐτήν· ἐὰν δὲ μὴ ᾖ ἁγία,
 ἡ εἰρήνη ὑμῶν πρὸς ὑμᾶς
 14 ἐπιστραφήτω. καὶ ὅς ἂν
 μὴ δέξῃται ὑμᾶς μηδὲ
 ἀκούσῃ τοὺς λόγους ὑμῶν,
 ἐξερχόμενοι ἔξω τῆς οἰκίας
 ἢ τῆς πόλεως ἐκεῖνης ἐκτι-
 νάξατε τὸν κοινορτὸν ἐκ
 15 τῶν ποδῶν ὑμῶν. ἀμὴν
 λέγω ὑμῖν,^b ἀνεκτότερον
 ἔσται γῇ Σοδόμων καὶ Γο-

ST. MARK VI.

- 8 καὶ παρήγγειλεν αὐ-
 τοῖς ἵνα μηδὲν αἴρωσιν
 εἰς ὁδὸν εἰ μὴ ῥάβδον
 μόνον, μὴ ἄρτον, μὴ
 πήραν, μὴ εἰς τὴν ζώνην
 9 χαλκόν, ἀλλὰ ὑποδεδε-
 μένους στανδάλια, καὶ μὴ
 ἐνδύσῃσθε δύο χιτῶνας.
 10 καὶ ἔλεγεν αὐτοῖς· Ὅπου
 ἐὰν εἰσέλθῃτε εἰς οἰκίαν,^a
 ἐκεῖ μένετε ἕως ἂν ἐξ-
 ἐλθῃτε ἐκεῖθεν.
 11 καὶ ὅς ἂν τόπος μὴ δέξῃ-
 ται ὑμᾶς μηδὲ ἀκούσω-
 σιν ὑμῶν, ἐκπορευόμενοι
 ἐκεῖθεν ἐκτινάξατε τὸν
 χοῦν τὸν ὑποκάτω τῶν
 ποδῶν ὑμῶν εἰς μαρτύ-
 ριον αὐτοῖς.

ST. LUKE IX.

κηρύσσειν τὴν βασιλείαν
 τοῦ θεοῦ καὶ ἰᾶσθαι,

- 8 καὶ εἶπεν πρὸς αὐτοὺς·
 Μηδὲν αἴρετε εἰς τὴν
 ὁδόν, μήτε ῥάβδον μήτε
 πήραν μήτε ἄρτον μήτε
 ἀργύριον, μήτε ἀνὰ δύο
 χιτῶνας ἔχειν.
 4 καὶ εἰς ἣν ἂν οἰκίαν
 εἰσέλθῃτε,^a ἐκεῖ μένετε
 καὶ ἐκεῖθεν ἐξέρχεσθε.

- 5 καὶ ὅσοι ἂν μὴ δέχωνται
 ὑμᾶς, ἐξερχόμενοι ἀπὸ
 τῆς πόλεως ἐκεῖνης τὸν
 κοινορτὸν ἀπὸ τῶν ποδῶν
 ὑμῶν ἀποτινάσσετε εἰς
 μαρτύριον ἐπ' αὐτοὺς.

^a Cf. Lk. x. 5, 6.^b Cf. Lk. x. 12.

§ 59. MATT. 10. add ἔστιν G. 13. ἐλθέτω G. L. 14. ἐὰν G. om. ἔξω G. om. ἐκ
 G. T. MAR. 9. ἀλλ' G. ἐνδύσασθαι 11. ὅσοι ἂν μὴ δέξωνται G. L. (ἐὰν L.) add ἀμὴν
 λέγω ὑμῖν, ἀνεκτότερον ἔσται Σοδόμοις ἢ Γομόρροις ἐν ἡμέρᾳ κρίσεως, ἢ τῇ πόλει ἐκεῇ [L.] AΠ
 etc. om. NBCDLA etc. LK. 2. add τοὺς ἀσθενούντας G. (τοὺς ἀσθενεῖς G.++ L. [T.])
 3. ῥάβδους 5. δέχονται G.++ ἐκεῖν. καὶ τ. κοιν. G. [L.] ἀποτινάξατε G. L. T.

ST. MATT. XI.

μόρρων ἐν ἡμέρᾳ κρίσεως
ἢ τῇ πόλει ἐκείνῃ.

- 16 Ἴδού ἐγὼ ἀποστέλλω^a
ὑμᾶς ὡς πρόβατα ἐν μέσῳ
λύκων· γίνεσθε οὖν φρό-
νιμοι ὡς οἱ ὄφεις καὶ ἀκέ-
ραιοι ὡς αἱ περιστέραί.^b

ST. MARK VI.

- 13 Καὶ ἐξελθόντες ἐκ-
ρυξαν ἵνα μετανοῶσιν,
13 καὶ δαιμόνια πολλὰ ἐξέ-
βαλλον, καὶ ἤλειφον
ἐλαίῳ πολλοὺς ἀρρώ-
στους καὶ ἐθεράπευον.

ST. LUKE IX.

- 6 Ἐξερχόμενοι δὲ διήρ-
χοντο κατὰ τὰς κώμας
εὐαγγελιζόμενοι καὶ θε-
ραπεύοντες πανταχοῦ.

ST. MATT. XI.

- 1 Καὶ ἐγένετο ὅτε ἐτέλεσεν
ὁ Ἰησοῦς διατάσσειν τοῖς
δώδεκα μαθηταῖς αὐτοῦ,
μετέβη ἐκεῖθεν τοῦ διδά-
σκεν καὶ κηρύσσειν ἐν ταῖς
πόλεσιν αὐτῶν.

§ 60. Herod believes Jesus to be John the Baptist, whom he had beheaded.

ST. MATT. XIV. 1, 2, 6-12.

ST. MARK VI. 14-16, 21-29.

ST. LUKE IX. 7-9.

- 1 Ἐν ἐκείνῳ τῷ καιρῷ 14 Καὶ ἤκουσεν ὁ βασι-
ἤκουσεν Ἡρώδης ὁ τε-
τράρχης τὴν ἀκοὴν Ἰη-
2 σοῦ, καὶ εἶπεν τοῖς παι-
σιν αὐτοῦ· Οὗτός ἐστιν
Ἰωάννης ὁ βαπτιστής·
αὐτὸς ἠγέρθη ἀπὸ τῶν
νεκρῶν, καὶ διὰ τοῦτο αἱ
δυνάμεις ἐνεργοῦσιν ἐν
αὐτῷ.

- 14 Καὶ ἤκουσεν ὁ βασι-
λεὺς Ἡρώδης, φανερόν
γὰρ ἐγένετο τὸ ὄνομα
αὐτοῦ, καὶ ἔλεγεν ὅτι
Ἰωάννης ὁ βαπτίζων
ἐγήγερται ἐκ νεκρῶν, καὶ
διὰ τοῦτο ἐνεργοῦσιν αἱ
15 δυνάμεις ἐν αὐτῷ. ἄλλοι
δὲ ἔλεγον ὅτι Ἡλείας
ἐστίν· ἄλλοι δὲ ἔλεγον
ὅτι προφήτης ὡς εἰς τῶν
16 προφητῶν. ἀκούσας δὲ
ὁ Ἡρώδης ἔλεγεν· Ὁν
ἐγὼ ἀπεκεφάλισα Ἰωάν-
νην, οὗτος ἠγέρθη.

- 7 Ἦκουσεν δὲ Ἡρώδης
ὁ τετράρχης τὰ γνωόμενα
πάντα, καὶ διηπόρει διὰ τὸ
λέγεσθαι ὑπὸ τινων ὅτι
Ἰωάννης ἠγέρθη ἐκ νεκρῶν,
8 ὑπὸ τινων δὲ ὅτι Ἡλείας
ἐφάνη, ἄλλων δὲ ὅτι προφ-
ήτης τις τῶν ἀρχαίων ἀν-
9 ἔστη. εἶπεν δὲ Ἡρώδης·
Ἰωάννην ἐγὼ ἀπεκεφάλισα·
τίς δὲ ἐστὶν οὗτος περὶ οὗ
ἀκούω τοιαῦτα; καὶ ἐζήτηι
ιδεῖν αὐτόν.

^a Cf. Lk. x. 3.

^b Cf. Rom. xvi. 19

§ 59. MAR. 12. ἐκήρυσσον G. L.

μετανοήσωσι G.

§ 60. MAR. 14. ἠγέρθη. G.

15. om. 1st δέ G. +

προφῆτ. ἐστὶν G. [L.]

ἢ ὡς.

16. εἶπεν G. L. ὅτι δὲ ἐγ. G. °

οὗτ. ἐστὶν· αὐτὸς ἠγέρθη. [L.]

add ἐκ νεκρῶν G. L. [T.]

LK. 7. γινόμε. ὑπ' αὐτοῦ πάντ. G. °°

[L.] ἐγήγερται G.

8. εἰς G. L. (τίς T.)

9. καὶ εἶπ. G.

ὁ Ἡρώδ. ἐγὼ ἀκού. G. L. [T.]

ST. MATT. XIV.

6 Γενεσίους δὲ γενομένοις
τοῦ Ἡρώδου ὠρχήσατο

ἡ θυγάτηρ τῆς Ἡρωδιά-
δος ἐν τῷ μέσῳ καὶ ἤρε-
1 σεν τῷ Ἡρώδῃ, ὅθεν μεθ

ὄρκου ὠμολόγησεν αὐτῇ
δοῦναι ὃ ἐὰν αἰτήσῃται.

8 ἡ δὲ προβιβασθεῖσα ὑπὸ

τῆς μητρὸς αὐτῆς· Δός
μοι, φησὶν, ὧδε ἐπὶ πί-
νακι τὴν κεφαλὴν Ἰω-
άννου τοῦ βαπτιστοῦ.

9 καὶ λυπηθεὶς ὁ βασιλεὺς
διὰ τοὺς ὄρκους καὶ τοὺς
συνανακειμένους ἐκέλευ-

ST. MARK VI.

21 Καὶ γενομένης ἡμέρας
εὐκαίρου, ὅτε Ἡρώδης
τοῖς γενεσίους αὐτοῦ δεῖ-
πνον ἐποίησεν τοῖς μεγα-
στᾶσιν αὐτοῦ καὶ τοῖς
χιλιάρχοις καὶ τοῖς πρῶ-

22 τοις τῆς Γαλιλαίας. καὶ
εἰσελθούσης τῆς θυγα-
τρὸς αὐτῆς τῆς Ἡρωδιά-
δος καὶ ὀρχησαμένης,
ἤρρεσεν τῷ Ἡρώδῃ καὶ
τοῖς συνανακειμένοις. ὁ
δὲ βασιλεὺς εἶπεν τῷ
κορασίῳ· Αἰτήσόν με ὃ
ἐὰν θέλῃς, καὶ δώσω σοι·

23 καὶ ὤμωσεν αὐτῇ ὅτι ὃ
ἐὰν με αἰτήσῃς δώσω
σοι ἕως ἡμίους τῆς

24 βασιλείας μου. καὶ ἐξ-
ελθούσα εἶπεν τῇ μητρὶ
αὐτῆς· Τί αἰτήσωμαι; ἡ
δὲ εἶπεν· Τὴν κεφαλὴν
Ἰωάννου τοῦ βαπτίζον-

25 τος. καὶ εἰσελθούσα
εὐθὺς μετὰ σπουδῆς πρὸς
τὸν βασιλέα ᾗτήσατο
λέγουσα· Θέλω ἵνα ἐξ-
αντῆς δῶς μοι ἐπὶ πίνακι
τὴν κεφαλὴν Ἰωάννου
τοῦ βαπτιστοῦ.

26 καὶ
περὶ λυπητοῦ γενόμενος ὁ
βασιλεὺς διὰ τοὺς ὄρκους
καὶ τοὺς ἀνακαιμένους

ST. LUKE IX.

§ 60. MATT. 6. γενεσίων δὲ ἀγομένων G. (γενομένων G.+)
δρκ. G. MAR. 21. ἐποίει G. 22. καὶ ἀρεσάσης G. om. δέ G.
αἰτήσωμαι G. βαπτιστοῦ G. L. 25. εὐθέως G.°

9. ἐλυπήθη G. διὰ δὲ τοὺς
24. ἡ δὲ ἐξελθ. G. L.
26. συνανακειμένους G. L.

§ 60. John the Baptist was beheaded by Herod in the castle of Machærus (Joseph. Ant. 18. 5. 2.) at the southern extremity of Perea, near the Dead Sea. It appears to have occurred during the absence of the Twelve, and from the mention by St. John in the next section (vi. 4) of the approach of the Passover, must have been near eighteen months from the time of his imprisonment. The account of his imprisonment, which is mentioned by St. Matthew and St. Mark only in connection with his execution, has been transferred to its chronological position (§ 26). Both evangelists narrate the execution in explanation of Herod's remark.

ST. MATT. XIV.	ST. MARK VI.	ST. LUKE IX.
10 σεν δοθῆναι, καὶ πέμψας ἀπεκεφάλισεν Ἰωάννην	οὐκ ἠθέλησεν ἀθετῆσαι αὐτήν. καὶ εὐθὺς ἀποστείλας ὁ βασιλεὺς σπεκουλάτορα ἐπέταξεν ἐνέγκαι τὴν κεφαλὴν αὐτοῦ.	
11 ἐν τῇ φυλακῇ. καὶ ἠνέχθη ἡ κεφαλὴ αὐτοῦ ἐπὶ πύνακι καὶ ἐδόθη τῷ κορασίῳ, καὶ ἤνεγκεν τῇ	28 καὶ ἀπελθὼν ἀπεκεφάλισεν αὐτὸν ἐν τῇ φυλακῇ, καὶ ἤνεγκεν τὴν κεφαλὴν αὐτοῦ ἐπὶ πύνακι καὶ ἔδωκεν αὐτὴν τῷ κορασίῳ, καὶ τὸ κοράσιον ἔδωκεν αὐτὴν τῇ	
12 μητρὶ αὐτῆς. καὶ προσελθόντες οἱ μαθηταὶ αὐτοῦ ἦσαν τὸ πτῶμα καὶ ἔθαιψαν αὐτόν, καὶ ἐλθόντες ἀπήγγειλαν τῷ Ἰησοῦ.	29 μητρὶ αὐτῆς. καὶ ἀκούσαντες οἱ μαθηταὶ αὐτοῦ ἦλθαν καὶ ἦσαν τὸ πτῶμα αὐτοῦ, καὶ ἔθηκαν αὐτὸν ἐν μνημείῳ.	

§ 61. The Twelve having returned, Jesus crosses the Lake with them, and there feeds the Five Thousand. — *N. W. and N. E. Coasts of Sea of Galilee.*

MATT. XIV. 13-21. MAR. VI. 30-44. LK. IX. 10-17. JNO. VI. 1-14.

30 Καὶ συνάγονται οἱ ἀπόστολοι πρὸς τὸν Ἰησοῦν, καὶ ἀπήγγειλαν αὐτῷ πάντα ὅσα ἐποίησαν καὶ ἐδίδαν.	10 Καὶ ὑποστρέψαντες οἱ ἀπόστολοι διηγήσαντο αὐτῷ ὅσα ἐποίησαν καὶ ἐδίδαν.
31 δαξαν. καὶ λέγει αὐτοῖς· Δεῦτε ὑμεῖς αὐτοὶ κατ' ἰδίαν εἰς ἔρημον τόπον καὶ ἀναπαύσασθε ὀλίγον.	

§ 60. MATT. 10. τὸν Ἰωάν. G. 12. σῶμα G.+ αὐτό G. L. MAR. 27. εὐθὺς G. L. σπεκουλάτορα G. ἐνεχθῆναι G. L. 28. ὁ δὲ ἀπελθ. G. 29. ἦλθον G. L. αὐτό G. L.

§ 61. MAR. 30. πάντ. καὶ δσ. G. 30 καὶ δσα ἐδίδ. G. L. T. 31. εἶπεν G. L. ἀναπαύεσθε G. L.

§ 61. The feeding of the five thousand evidently took place on the N. E. side of the Sea of Galilee, in Perea, Tischendorf makes the time to have been just that at which the Passover was celebrated at Jerusalem, considering the remark in Jno. vi. 4 as referring to the assembling of the multitudes. The coincidence would be a most interesting one, if it could be distinctly established. Certainly the two events were in close proximity, and the relation between them ought not to pass unnoticed.

ST. MATT. XIV.	ST. MARK VI.	ST. LUKE IX.	ST. JOHN VI.
	ἦσαν γὰρ οἱ ἐρχόμενοι καὶ οἱ ὑπάγοντες πολλοί, καὶ οὐδὲ φαγεῖν		
13 Ἀκούσας δὲ ὁ Ἰησοῦς ἀνεχώρησεν ἐκείθεν ἐν πλοῷ εἰς ἔρημον τόπον κατ' ἰδίαν· καὶ ἀκούσαντες οἱ ὄχλοι ἠκολούθησαν αὐτῷ περὶ ἀπὸ τῶν πόλεων.	32 εὐκαίρουν. καὶ ἀπῆλθον εἰς ἔρημον τόπον τῷ πλοῷ κατ' ἰδίαν. 33 Καὶ εἶδον αὐτοὺς ὑπάγοντας καὶ ἐπέγνωσαν αὐτοὺς πολλοί, καὶ περὶ ἀπὸ πασῶν τῶν πόλεων συνέδραμον ἐκεῖ καὶ προσῆλθον αὐτούς.	σαν. καὶ παραλαβὼν αὐτοὺς ὑπεχώρησεν κατ' ἰδίαν εἰς πόλιν καλουμένην Βηθσαϊδά. οἱ δὲ ὄχλοι γινόντες ἠκολούθησαν αὐτῷ,	1 Μετὰ ταῦτα ἀπῆλθεν ὁ Ἰησοῦς πέραν τῆς θαλάσσης τῆς Γαλιλαίας τῆς Τιβεριάδος· ἠκολούθει δὲ αὐτῷ ὄχλος πολὺς, ὅτι ἑώρων τὰ σημεῖα ἃ ἐποίει ἐπὶ τῶν ἀσθενούντων. ἀπῆλθεν δὲ εἰς τὸ ὄρος Ἰησοῦς, καὶ ἐκεῖ ἐκαθέζετο μετὰ τῶν μαθητῶν αὐτοῦ. ἦν δὲ ἐγγὺς τὸ πάσχα ἡ ἑορτὴ τῶν Ἰουδαίων.
14 Καὶ ἐξελθὼν εἶδεν πολλὸν ὄχλον, καὶ ἐσπλαγχνίσθη ἐπ' αὐτοῖς καὶ ἰατροῦσεν τοὺς ἀρρώστους αὐτῶν.	34 Καὶ ἐξελθὼν εἶδεν πολλὸν ὄχλον, καὶ ἐσπλαγχνίσθη ἐπ' αὐτούς, ὅτι ἦσαν ὡς πρόβατα μὴ ἔχοντα ποιμένα, ^a καὶ ἤρξατο διδάσκειν αὐτοὺς πολλά.	καὶ ἀποδεξάμενος αὐτοὺς ἐλάλει αὐτοῖς περὶ τῆς βασιλείας τοῦ θεοῦ, καὶ τοὺς χρειαίαν ἔχοντας θεραπείας ἰᾶτο.	5 Ἐπάρας οὖν τοὺς ὀφθαλμοὺς ὁ Ἰησοῦς καὶ θεασάμενος ὅτι πολλὸς ὄχλος ἔρχεται πρὸς αὐτόν,
15 Ὁψίας δὲ γενομένης προσῆλθον αὐτῷ οἱ μαθηταὶ λέγοντες· Ἐρημός ἐστιν ὁ τόπος	35 Καὶ ἤδη ὥρας πολλῆς γενομένης προσελθόντες οἱ μαθηταὶ αὐτοῦ εἶπον ὅτι ἔρημός	12 Ἡ δὲ ἡμέρα ἤρξατο κλίνειν· προσελθόντες δὲ οἱ δώδεκα εἶπον αὐτῷ· Ἀπόλυσον	

^a Cf. Matt. ix. 36; 1 Pet. ii. 25.

§ 61. MATT. 13. καὶ ἀκούσας. G.	περὶ G. L. T.	14. ἐξελθ. ὁ Ἰησοῦς G. ^{oo}	αὐτούς
15. μαθητ. αὐτοῦ G.	MAR. 31. ἡνέκαίρουν G. ⁺	33. ὑπάγ. οἱ ὄχλοι	αὐτόν (om. G. L. T.)
add καὶ συνῆλθον πρὸς αὐτόν	34. εἶδ. ὁ Ἰησοῦς [L.]	αὐτοῖς G.	35. προσελθ.
αὐτῷ G. L. T.	λέγουσιν G. L.	LK. 10. εἰς τόπον ἔρημον πόλεως καλουμένης G. ⁺ L.	
(εἰς τόπον. ἐρ. Βηθ. G. ⁺⁺)	11. δεξάμενος G.	JNO. 2. καὶ ἠκολούθ. G.	αὐτοῦ τ. σημ.
2. ὁ Ἰησ. G.	ἐκδήτο G. L. T.		

ST. MATT. XIV.	ST. MARK VI.	ST. LUKE IX.	ST. JOHN VI.
καὶ ἡ ὥρα παρήλ- θεν ἤδη· ἀπόλυ- σον οὖν τοὺς ὄχ- λους, ἵνα ἀπελ- θόντες εἰς τὰς κώμας ἀγοράσω- σιν ἑαυτοῖς βρώ- ματα. ὁ δὲ εἶπεν αὐτοῖς· Οὐ χρεῖαν ἔχουσιν ἀπελθεῖν· δότε αὐτοῖς ὑμεῖς 17 φαγεῖν. οἱ δὲ λέγουσιν αὐτῷ· Οὐκ ἔχομεν ὧδε εἰ	ἐστὶν ὁ τόπος, καὶ ἤδη ὥρα πολλή· 36 ἀπόλυσον αὐτούς, ἵνα ἀπελθόντες εἰς τοὺς κύκλῳ ἀγροὺς καὶ κώμας ἀγοράσωσιν ἑαυ- τοῖς τί φάγωσιν. 37 ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· Δό- τε αὐτοῖς ὑμεῖς φαγεῖν. καὶ λέ- γουσιν αὐτῷ· Ἀπελθόντες ἀγο- ράσωμεν δηνα- ρίων διακοσίων ἄρτους καὶ δώσω- μεν αὐτοῖς φαγεῖν· 38 ὁ δὲ λέγει αὐτοῖς· Πόσους ἄρτους ἔχετε ; ὑπάγετε ἴδετε. καὶ γνόν- τες λέγουσιν· Πέντε, καὶ δύο 39 ἰχθύας. καὶ ἐπέ- ταξεν αὐτοῖς ἀνα- κλίνειν πάντας συμπόσια συμ- πόσια ἐπὶ τῷ χλωρῷ χόρτῳ. 40 καὶ ἀνέπεσαν πρα- σιαὶ πρᾶσιαι, κα- τὰ ἑκατὸν καὶ κατὰ πενήκοντα. 41 καὶ λαβὼν τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας,	τὸν ὄχλον, ἵνα πορευθέντες εἰς τὰς κύκλῳ κώμας καὶ ἀγροὺς κα- ταλύσωσιν καὶ εὐρωσιν ἐπισιτι- σμόν, ὅτι ὧδε ἐν ἐρήμῳ τόπῳ ἐσ- 13 μὲν. εἶπεν δὲ πρὸς αὐτούς· Δό- τε αὐτοῖς φαγεῖν ὑμεῖς. οἱ δὲ εἶπαν· Οὐκ εἰσὶν ἡμῖν πλεῖον ἢ ἄρτοι πέντε καὶ ἰχθύες δύο, εἰ μήτι πο- ρευθέντες ἡμεῖς ἀγοράσωμεν εἰς πάντα τὸν λαὸν τοῦτον βρώματα. 14 ἦσαν δὲ ὥσεί ἄνδρες πέντακι- σχίλιοι. εἶπεν δὲ πρὸς τοὺς μαθη- τὰς αὐτοῦ· Κα- τακλίνετε αὐτούς κλισίας ἀνὰ πεν- 15 τήκοντα. καὶ ἐποίησαν οὕτως καὶ κατέκλιναν ἅπαντας. λαβὼν 16 δὲ τοὺς πέντε ἄρτους καὶ τοὺς	λέγει πρὸς Φίλιπ- πον· Πόθεν ἀγο- ράσωμεν ἄρτους ἵνα φάγωσιν οὗτοι ; 6 τοῦτο δὲ ἔλεγεν πειράζων αὐτόν· αὐτὸς γὰρ ᾔδει τί ἐμελλεν ποιεῖν. 7 ἀποκρίνεται αὐτῷ ὁ Φίλιππος· Δια- κοσίων δηναρίων ἄρτοι οὐκ ἀρκοῦσιν αὐτοῖς, ἵνα ἕκαστος βραχύ τι λάβῃ. 8 λέγει αὐτῷ εἰς ἐκ τῶν μαθητῶν αὐ- τοῦ, Ἀνδρέας ὁ ἀδελφὸς Σίμωνος 9 Πέτρου· Ἔστιν παιδάριον ὧδε ἐς ἔχει πέντε ἄρτους κριθίνους καὶ δύο ὀψάρια· ἀλλὰ ταῦ- τα τί ἐστὶν εἰς 10 τοσοῦτους ; εἶπεν ὁ Ἰησοῦς· Ποιήσατε τοὺς ἀνθρώπους ἀναπεσεῖν. ἦν δὲ χόρτος πολλὸς ἐν τῷ τόπῳ. ἀνέπεσαν οὖν οἱ ἄνδρες τὸν ἀριθμὸν ὡς πεντα- 11 κισχίλιοι. ἔλαβεν

§ 61. ΜΑΤΤ. 15. om. οὖν G. L. T.

καὶ λαβ.

ΜΑΡ. 36. ἑαυτ. ἄρτους.

τί γὰρ φάγ. οὐκ ἔχουσιν. G.++ [L.]

δύοσιν L. T.

38. ὑπάγ. καὶ ἴδ. G.° [L.]

40. ἀνέπεσαν G. L.

JHO. 5. τὸν Φίλιπ. G.

ἀγοράσωμεν G.

7. ἀπεκρίθη G.

om. δ G. L. T.

ἐκαστ. αὐτῶν G.

ἀνέπεσαν G.

ὥσεί G. L.

16. ὁ δὲ Ἰησοῦς G. L. T.

40. ἀνέπεσαν G. L.

14. γὰρ G. L. T.

13. εἶπον G.

6. ἀπεκρίθη G.

8 G.++

10. εἶπ. δὲ ὁ Ἰησ. G.° [L.]

om. δ G. L. T.

om. δ G. L. T.

om. δ G. L. T.

om. δ G. L. T.

om. δ G. L. T.

ST. MATT. XIV.	ST. MARK VI.	ST. LUKE IX.	ST. JOHN VI.
ἀναβλέψας εἰς τὸν οὐρανὸν εὐ- λόγησεν, καὶ κλά- σας ἔδωκεν τοῖς μαθηταῖς τοὺς ἄρτους, οἱ δὲ μα- θηταὶ τοῖς ὄχλοις.	ἀναβλέψας εἰς τὸν οὐρανὸν εὐ- λόγησεν, καὶ κα- τέκλασεν τοὺς ἄρτους καὶ ἐδίδου τοῖς μαθηταῖς ἵνα παρατιθῶσιν αὐ- τοῖς, καὶ τοὺς δύο ἰχθύνas ἐμέρισεν	δύο ἰχθύνas, ἀνα- βλέψας εἰς τὸν οὐρανὸν εὐλόγη- σεν αὐτοὺς καὶ κατέκλασεν, καὶ ἐδίδου τοῖς μαθη- ταῖς παραθεῖναι 17 τῷ ὄχλῳ. καὶ ἔφαγον καὶ ἔχορ- τάσθησαν πάν- τες, καὶ ἦρθη τὸ περισσεύσαν αὐ- τοῖς κλασμάτων, κόφινος δώδεκα.	οὖν τοὺς ἄρτους ὁ Ἰησοῦς καὶ εὐχαρι- στήσεν καὶ ἔδωκεν τοῖς ἀνακειμένοις, ὁμοίως καὶ ἐκ τῶν ὀψαρῶν ὅσον ἦθε- 12 λον. ὥς δὲ ἐνε- πλήσθησαν, λέγει τοῖς μαθηταῖς αὐ- τοῦ· Συναγάγετε τὰ περισσεύσαντα κλάσματα, ἵνα μὴ 13 τι ἀπόληται. συν- ἦγαγον οὖν, καὶ ἐγέμισαν δώδεκα κοφίνους κλασμά- των ἐκ τῶν πέντε ἄρτων τῶν κριθίνων, ἃ ἐπερίσσευσαν τοῖς βεβρωκόσιν. 14 Οἱ οὖν ἄνθρωποι ἰδόντες ὁ ἐποίησεν σημεῖον ἔλεγον ὅτι οὗτός ἐστιν ἀληθῶς ὁ προφήτης ὁ εἰς τὸν κόσμον ἐρχό- μενος.

§ 62. Our Lord walks upon the Water, and performs Cures. — *Lake of Galilee.*
Gennesaret.

ST. MATT. XIV. 22-36.	ST. MARK VI. 45-56.	ST. JOHN VI. 15-21.
22 Καὶ ἠνάγκασεν τοὺς μαθητὰς ἐμβῆναι εἰς τὸ πλοῖον καὶ προάγειν αὐ- τὸν εἰς τὸ πέραν, ἕως οὗ ἀπολύσῃ τοὺς ὄχλους.	45 Καὶ εὐθὺς ἠνάγκασεν τοὺς μαθητὰς αὐτοῦ ἐμβῆναι εἰς τὸ πλοῖον καὶ προάγειν εἰς τὸ πέραν πρὸς Βηθσαϊδάν, ἕως αὐτὸς ἀπολύει τὸν ὄχ-	15 Ἰησοῦς οὖν γινούς ὅτι μέλλουσιν ἔρχεσθαι καὶ ἁρπάξαι αὐτὸν ἵνα ποι- ήσωσιν βασιλέα, φέγγει

§ 61. MAR. 41. μαθητ. αὐτοῦ G. L. παραθῶσιν G. L. T. 43. κοφίνους G. L. T. πλήρεις
G. L. 44. ὥσει πεντακ. LK. 16. παρατιθέναι G. L. JNO. 11. ἔλαβ. δέ G. εὐχαριστήσας
διέδωκε G. L. T. τοῖς μαθηταῖς, οἱ δὲ μαθηταὶ τοῖς G. 13. ἐπερίσσευσεν G. 14. σημ. ὁ
Ἰησοῦς, ἔλ. G. L.

§ 62. MATT. 22. καὶ εὐθὺς ἠνάγκ. G. L. T. ἠνάγκ. ὁ Ἰησοῦς μαθητ. αὐτοῦ L.
MAR. 45. εὐθὺς G. L. ἀπολύει G. JNO. 15. ποιήσ. αὐτόν G. ἀνεχέθησεν G. L. T.

ST. MATT. XIV.

23 καὶ ἀπολύσας τοὺς ὄχλους ἀνέβη εἰς τὸ ὄρος κατ' ἰδίαν προσεύξασθαι.
 Ὁψίας δὲ γενομένης
 24 μόνος ἦν ἐκεῖ. τὸ δὲ πλοῖον ἦδη μέσον τῆς θαλάσσης ἦν βασανιζόμενον ὑπὸ τῶν κυμάτων· ἦν γὰρ ἐναντίος ὁ ἄνεμος.
 25 τετάρτῃ δὲ φυλακῇ τῆς νυκτὸς ἦλθεν πρὸς αὐτοὺς

περιπατῶν ἐπὶ τὴν θάλασσαν. ἰδόντες δὲ αὐτὸν ἐπὶ τῆς θαλάσσης περιπατοῦντα ἐταράχθη-

ST. MARK VI.

46 λον. καὶ ἀποταξάμενος αὐτοὺς ἀπῆλθεν εἰς τὸ ὄρος προσεύξασθαι.
 47 Καὶ ὀψίας γενομένης ἦν τὸ πλοῖον ἐν μέσῳ τῆς θαλάσσης, καὶ αὐτὸς μόνος
 48 ἐπὶ τῆς γῆς. καὶ ἰδὼν αὐτοὺς βασανιζομένους ἐν τῷ ἐλαύνειν, ἦν γὰρ ὁ ἄνεμος ἐναντίος αὐτοῖς, περὶ τετάρτην φυλακὴν τῆς νυκτὸς ἔρχεται πρὸς αὐτοὺς περι-

πατῶν ἐπὶ τῆς θαλάσσης. καὶ ἤθελεν παρελθεῖν αὐτούς· οἱ δὲ ἰδόντες αὐτὸν ἐπὶ τῆς θαλάσσης περιπα-

ST. JOHN VI.

πάλιν εἰς τὸ ὄρος αὐτὸς μόνος.
 16 Ὡς δὲ ὀψία ἐγένετο, κατέβησαν οἱ μαθηταὶ αὐτοῦ ἐπὶ τὴν θάλασσαν,
 17 καὶ ἐμβάντες εἰς πλοῖον ἤρχοντο πέραν τῆς θαλάσσης εἰς Καφαρναούμ. κατέλαβεν δὲ αὐτοὺς ἡ σκοτία καὶ οὐπω ἔληλύθει Ἰησοῦς πρὸς αὐτούς,
 18 ἥ τε θάλασσα ἀνέμου μεγάλου πνέοντος διηγείρετο. ἐληλακότες οὖν ὡς στάδια εἴκοσι πέντε ἢ τριάκοντα θεωροῦσιν τὸν Ἰησοῦν περιπατοῦντα ἐπὶ τῆς θαλάσσης καὶ ἐγγὺς τοῦ πλοίου γινόμενον, καὶ ἐφοβήθη-

§ 62. MATT. 25. ἀπῆλθε G. ++ πρ. αὐτ. ὁ Ἰησοῦς τῆς θαλάσσης G. 26. καὶ ἰδ. αὐτ. οἱ μαθηταὶ G. T. (οἱ δὲ μαθ. ἰδ. αὐτ. L.) τὴν θάλασσαν G. T. MAR. 48. εἶδεν . . . καὶ περ. τετάρ. G. JNO. 17. τὸ πλοῖον. G. L. καὶ σκοτία ἦδη ἐγεγόνει G. L. T. οὐκ G. ὁ Ἰησ. G. L. T. 19. σταδίου G. L. T.

§ 62. There is a seeming discrepancy between the point at which the Apostles aimed in Mark vi. 45, *Bethsaida*, and in Jno. vi. 17, *Capernaum*. Attention to the geographical features removes this. From Lk. ix. 10, compared with the other evangelists, it appears that the place of the feeding of the five thousand was an appurtenance of Bethsaida, as indeed is expressly asserted in the reading of the *text. rec.* Bethsaida, according to the best authorities, was situated just at the northern junction of the Jordan with the sea of Galilee, probably occupying both banks of the river; from it stretches eastward a triangular plain having the Jordan for one side, the sea for another, and the barren eastern mountains for the third. At the S. E. corner of this plain Thomson (ii. 29) locates the miracle, the distance from Bethsaida being about three miles. From Bethsaida to Tell Hum, the probable site of Capernaum, was about the same distance along the N. W. coast of the lake, the plain of Gennesaret lying just south of it. The disciples therefore in going from the place of the miracle to Capernaum would necessarily pass close by Bethsaida and would naturally try to make it, both that they might keep as much as possible in the lee of the land on that stormy night, and also that they might then take in their master if he pleased, as he also must pass through Bethsaida. The storm, however, made this impossible and even drove them south of Capernaum to the shore of Gennesaret. Thomson (ii. 32) experienced a furious storm just in this locality, continuing for three days, during which it would have been impossible for a boat to make the northern shore. The width of the sea opposite Gennesaret is about six miles; the disciples therefore (Jno. vi. 19), rowed somewhat more than half the distance, having struggled with the winds and waves (Mar. vi. 48) some eight or ten hours.

ST. MATT. XIV.

σαν λέγοντες ὅτι φάν-
τασμα ἐστίν, καὶ ἀπὸ τοῦ
27 φόβου ἔκραξαν. εὐθὺς δὲ
ἐλάλησεν αὐτοῖς λέγων·
Θαρσεῖτε· ἐγὼ εἰμι, μὴ
28 φοβεῖσθε. ἀποκριθεὶς
δὲ αὐτῷ ὁ Πέτρος εἶπεν·
Κύριε, εἰ σὺ εἶ, κέλευσόν
με ἐλθεῖν πρὸς σὲ ἐπὶ
29 τὰ ὕδατα. ὁ δὲ εἶπεν·
Ἐλθέ. καὶ καταβὰς ἀπὸ
τοῦ πλοίου Πέτρος περι-
επάτησεν ἐπὶ τὰ ὕδατα
καὶ ἦλθεν πρὸς τὸν Ἰη-
30 σοῦν. βλέπων δὲ τὸν
ἄνεμον ἐφοβήθη, καὶ
ἄρξάμενος καταποντί-
ζεσθαι ἔκραξεν λέγων·
31 Κύριε, σῶσόν με. εὐθέ-
ως δὲ ὁ Ἰησοῦς ἐκτείνας
τὴν χεῖρα ἐπελάβετο
αὐτοῦ καὶ λέγει αὐτῷ·
Ὁλιγόπιστε, εἰς τί ἐδί-
32 στασας; καὶ ἀναβάντων
αὐτῶν εἰς τὸ πλοῖον ἐκό-
33 πασεν ὁ ἄνεμος. οἱ δὲ ἐν
τῷ πλοίῳ προσεκύνησαν
αὐτῷ λέγοντες· Ἀληθῶς
θεοῦ υἱὸς εἶ.

34 Καὶ διαπεράσαντες
ἦλθον ἐπὶ τὴν γῆν εἰς
35 Γεννησαρέτ. καὶ ἐπι-
γνόντες αὐτὸν οἱ ἄνδρες
τοῦ τόπου ἐκείνου ἀπέ-
στειλαν εἰς ὅλην τὴν

ST. MARK VI.

τοῦντα ἔδοξαν ἐπὶ φάντασ-
μα ἐστίν καὶ ἀνέκραξαν·
30 πάντες γὰρ αὐτὸν εἶδαν καὶ
ἐταράχθησαν. ὁ δὲ εὐθὺς
ἐλάλησεν μετ' αὐτῶν, καὶ
λέγει αὐτοῖς· Θαρσεῖτε·
ἐγὼ εἰμι, μὴ φοβεῖσθε.

31 καὶ ἀνέβη πρὸς αὐτοὺς εἰς
τὸ πλοῖον, καὶ ἐκόπασεν ὁ
ἄνεμος· καὶ λίαν ἐκ περισ-
σοῦ ἐν ἑαυτοῖς ἐξίσταντο.
32 οὐ γὰρ συνήκαν ἐπὶ τοῖς
ἄρτοις, ἀλλ' ἦν αὐτῶν ἡ
καρδιά πεπωρωμένη.

33 Καὶ διαπεράσαντες ἐπὶ
τὴν γῆν ἦλθον εἰς Γεννη-
σαρέτ καὶ προσωρμίσθη-
34 σαν. καὶ ἐξελθόντων αὐ-
τῶν ἐκ τοῦ πλοίου εὐθὺς
35 ἐπιγνόντες αὐτὸν περιέδρα-

ST. JOHN VI.

30 σαν. ὁ δὲ λέγει αὐτοῖς·
Ἐγὼ εἰμι, μὴ φοβεῖσθε.

31 ἤθελον οὖν λαβεῖν αὐτὸν
εἰς τὸ πλοῖον, καὶ εὐθέως

ἐγένετο τὸ πλοῖον ἐπὶ
τὴν γῆν εἰς ἣν ὑπῆγον.

§ 62. MATT. 27. εὐθέως G.
G. L. T. 30. ἀνεμ. ἰσχυρὸν
34. εἰς τὴν γῆν Γεννησ. G. L.
εὐθέως G. (καὶ εὐθὺς L. T.)
53. ἦλθ. ἐπὶ τ. γ. Γεννησ. (om. εἰς) G. L. T.
Jno. 21. ἐπὶ τῆς γῆς G. L. T.

αὐτ. ὁ Ἰησοῦς λέγ. G. T. (ὁ ἴ. αὐτ. L.)
G. L. T. 32. ἐμβάντων G.
MAR. 49. ἔδοξ. φάντασ. εἶναι G. L. T.
51. add καὶ θαύμαζον G.⁸⁰ [L.]

29. ὁ Πέτρ. G. ἐλθεῖν
33. ἐλθόντες προσεκ. G. L. T.
50. εἶδον G. L. καὶ
52. ἦν γάρ (om. ἀλλ') G. L.
54. εὐθέως G. L. 55. περιδραμόντες G. L.

ST. MATT. XVI.

περίχωρον ἐκεῖνην, καὶ
προσήμεγκαν αὐτῷ πάν-
τας τοὺς κακῶς ἔχοντας,
36 καὶ παρεκάλουν αὐτὸν
ἵνα μόνον ἄψωνται τοῦ
κρασπέδου τοῦ ἱματίου
αὐτοῦ· καὶ ὅσοι ἤψαντο
διεσώθησαν.

ST. MARK VI.

μον ὅλην τὴν χάραν ἐκεῖνην
καὶ ἤρξαντο ἐπὶ τοῖς κρα-
βάττοις τοὺς κακῶς ἔχοντας
περιφέρειν, ὅπου ἤκουον
36 ὅτι ἐστίν. καὶ ὅπου ἐὰν
εἰσεπορεύετο εἰς κώμας ἢ
εἰς πόλεις ἢ εἰς ἀγροὺς, ἐν
ταῖς ἀγοραῖς ἐτίθεισαν τοὺς
ἀσθενούντας, καὶ παρεκά-
λουν αὐτὸν ἵνα κἂν τοῦ
κρασπέδου τοῦ ἱματίου αὐ-
τοῦ ἄψωνται· καὶ ὅσοι ἂν
ἤψαντο αὐτοῦ ἐσώζοντο.

ST. JOHN VI.

§ 63. Our Lord's Discourse concerning the Bread of Life. — *Capernaum*.

ST. JOHN VI. 22—VII. 1.

22 Τῇ ἐπαύριον ὁ ὄχλος ὁ ἐστηκὼς πέραν τῆς θαλάσσης εἶδον ὅτι πλοιάριον ἄλλο οὐκ
ἦν ἐκεῖ εἰ μὴ ἐν, καὶ ὅτι οὐ συνεισῆλθεν τοῖς μαθηταῖς αὐτοῦ ὁ Ἰησοῦς εἰς τὸ πλοῖον,
23 ἀλλὰ μόνοι οἱ μαθηταὶ αὐτοῦ ἀπῆλθον· ἀλλὰ ἦλθον πλοιάρια ἐκ Τιβεριάδος ἐγγὺς
24 τοῦ τόπου ὅπου ἔφαγον τὸν ἄρτον εὐχαριστήσαντος τοῦ κυρίου· ὅτε οὖν εἶδεν ὁ
ὄχλος ὅτι Ἰησοῦς οὐκ ἔστιν ἐκεῖ οὐδὲ οἱ μαθηταὶ αὐτοῦ, ἐνέβησαν αὐτοὶ εἰς τὰ
25 πλοιάρια καὶ ἦλθον εἰς Καφαρναοὺμ ζητοῦντες τὸν Ἰησοῦν. καὶ εὐρόντες αὐτὸν
πέραν τῆς θαλάσσης εἶπον αὐτῷ· Ῥαββί, πότε ὦδε γέγονας;
26 Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς καὶ εἶπεν· Ἀμὴν ἀμὴν λέγω ὑμῖν, ζητεῖτέ με οὐχ ὅτι
27 εἴδετε σημεῖα, ἀλλ' ὅτι ἐφάγετε ἐκ τῶν ἄρτων καὶ ἐχορτάσθητε. ἐργάζεσθε μὴ τὴν
βρῶσιν τὴν ἀπολλυμένην, ἀλλὰ τὴν βρῶσιν τὴν μένουσαν εἰς ζωὴν αἰώνιον, ἣν ὁ
28 υἱὸς τοῦ ἀνθρώπου δίδωσιν ὑμῖν· τοῦτον γὰρ ὁ πατήρ ἐσφράγισεν, ὁ θεός. εἶπον
29 οὖν πρὸς αὐτόν· Τί ποιῶμεν ἵνα ἐργαζώμεθα τὰ ἔργα τοῦ θεοῦ; Ἀπεκρίθη Ἰησοῦς
καὶ εἶπεν αὐτοῖς· Τοῦτό ἐστιν τὸ ἔργον τοῦ θεοῦ, ἵνα πιστεύητε εἰς ὃν ἀπέστειλεν
30 ἐκεῖνος. εἶπον οὖν αὐτῷ· Τί οὖν ποιεῖς σὺ σημεῖον, ἵνα ἴδωμεν καὶ πιστεῦσωμέν
31 σοι, τί ἐργάζῃ; οἱ πατέρες ἡμῶν τὸ μάννα ἔφαγον ἐν τῇ ἐρήμῳ, καθὼς ἐστιν γεγραμ-
μένον·^a Ἄρτον ἐκ τοῦ οὐρανοῦ ἔδωκεν αὐτοῖς φαγεῖν.
32 Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς· Ἀμὴν ἀμὴν λέγω ὑμῖν, οὐ Μωϋσῆς δέδωκεν ὑμῖν τὸν
ἄρτον ἐκ τοῦ οὐρανοῦ, ἀλλ' ὁ πατήρ μου δίδωσιν ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ τὸν

^a Exod. xvi. 4, 15. Ἰδοὺ ἐγὼ ὧ ὑμῖν ἄρτους ἐκ τοῦ οὐρανοῦ οὗτος ὁ ἄρτος ὃν ἔδωκε Κύριος ὑμῖν φαγεῖν. Ps. lxxvii. (lxxviii.) 24. καὶ ἔβρεξεν αὐτοῖς μάννα φαγεῖν, καὶ ἄρτον οὐρανοῦ ἔδωκεν αὐτοῖς. Cf. Neh. ix. 15; Ps. civ. (cv.) 40; Wisd. xvi. 20.

§ 62. MAR. 55. περίχωρον G. L. om. καὶ G. L. ὅτι ἐκεῖ ἐστὶ G. [T.] 56. ἂν G. L. T. om. sec. and third eis G. [L.] ἐτίθουν G. L. ἥπτοντο G.

§ 63. 22. ἰδὼν G. μὴ ἐν ἐκεῖνο εἰς δ' ἐνέβησαν οἱ μαθηταὶ αὐτοῦ, καὶ ὅτι πλοιάριον
23. ἔλ. δὲ ἦλθε G. L. (ἦλθεν om. δὲ T.) 24. ἐνέβ. καὶ αὐτ. πλοῖα G. 27. ὑμῖν δώσει
G. L. T. 29. ὁ Ἰησ. G. °° L. T. πιστεύεσθε G. L.

ST. JOHN VI.

83 ἀληθινόν. ὁ γὰρ ἄρτος ὁ τοῦ θεοῦ ἐστὶν ὁ καταβαίνων ἐκ τοῦ οὐρανοῦ καὶ ζωὴν
 84 διδούς τῷ κόσμῳ. εἶπον οὖν πρὸς αὐτόν· Κύριε, πάντοτε δὸς ἡμῖν τὸν ἄρτον τούτων.
 85 εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς· Ἐγὼ εἰμι ὁ ἄρτος τῆς ζωῆς· ὁ ἐρχόμενος πρὸς ἐμὲ οὐ
 86 μὴ πεινάσῃ,^b καὶ ὁ πιστεύων εἰς ἐμὲ οὐ μὴ διψήσῃ πώποτε. ἀλλ' εἶπον ὑμῖν ὅτι καὶ
 87 ἑώρακατε καὶ οὐ πιστεύετε. πᾶν ὃ δίδωσίν μοι ὁ πατὴρ πρὸς ἐμὲ ἤξει, καὶ τὸν ἐρχό-
 88 μενον πρὸς ἐμὲ οὐ μὴ ἐκβάλω ἔξω, ὅτι καταβέβηκα ἐκ τοῦ οὐρανοῦ, οὐχ ἵνα ποιήσω
 89 τὸ θέλημα τὸ ἐμόν, ἀλλὰ τὸ θέλημα^c τοῦ πέμψαντός με. τοῦτο δέ ἐστιν τὸ θέλημα
 90 τοῦ πέμψαντός με, ἵνα πᾶν ὃ δέδωκέν μοι μὴ ἀπολέσω ἐξ αὐτοῦ, ἀλλὰ ἀναστήσω
 91 αὐτὸ ἐν τῇ ἐσχάτῃ ἡμέρᾳ. τοῦτο γάρ ἐστιν τὸ θέλημα τοῦ πατρὸς μου, ἵνα πᾶς ὁ
 92 θεωρῶν τὸν υἱὸν καὶ πιστεύων εἰς αὐτὸν ἔχῃ ζωὴν αἰώνιον καὶ ἀναστήσῃ αὐτὸν ἐγὼ
 93 ἐν τῇ ἐσχάτῃ ἡμέρᾳ.
 94 Ἐγγύζον οὖν οἱ Ἰουδαῖοι περὶ αὐτοῦ, ὅτι εἶπεν· Ἐγὼ εἰμι ὁ ἄρτος ὁ καταβάς
 95 ἐκ τοῦ οὐρανοῦ, ἃ καὶ ἔλεγον· Οὐχ οὗτός ἐστιν Ἰησοῦς ὁ υἱὸς Ἰωσήφ, οὗ ἡμεῖς οἶδαμεν
 96 τὸν πατέρα καὶ τὴν μητέρα; πῶς νῦν λέγει οὗτος ὅτι ἐκ τοῦ οὐρανοῦ καταβέβηκα;
 97 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς· Μὴ γογγύζετε μετ' ἀλλήλων. οὐδεὶς δύναται
 98 ἔλθειν πρὸς με εἰὰν μὴ ὁ πατὴρ ὁ πέμψας με ἐλκύσῃ αὐτόν, καὶ γὰρ ἀναστήσω αὐτόν
 99 ἐν τῇ ἐσχάτῃ ἡμέρᾳ. ἐστὶν γεγραμμένον ἐν τοῖς προφῆταις·^d Καὶ ἔσονται πάντες
 100 διδασκοὶ θεοῦ. πᾶς ὁ ἀκούσας παρὰ τοῦ πατρὸς καὶ μαθὼν ἔρχεται πρὸς ἐμὲ. οὐχ
 101 ὅτι τὸν πατέρα ἑώρακέν τις, εἰ μὴ ὁ ὢν παρὰ τοῦ θεοῦ, ὁ οὗτος ἑώρακεν τὸν θεόν.
 102 ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ πιστεύων ἔχει ζωὴν αἰώνιον. ἐγὼ εἰμι ὁ ἄρτος τῆς ζωῆς.
 103 οἱ πατέρες ὑμῶν ἔφαγον ἐν τῇ ἐρήμῳ τὸ μάννα καὶ ἀπέθανον· οὗτός ἐστιν ὁ ἄρτος
 104 ὁ ἐκ τοῦ οὐρανοῦ καταβαίνων, ἵνα τις ἐξ αὐτοῦ φάγῃ καὶ μὴ ἀποθάνῃ. ἐγὼ εἰμι ὁ
 105 ἄρτος ὁ ζῶν ὁ ἐκ τοῦ οὐρανοῦ καταβάς· εἰάν τις φάγῃ ἐκ τοῦ ἐμοῦ ἄρτου, ζήσῃ εἰς
 106 τὸν αἰῶνα· καὶ ὁ ἄρτος δὲ ὃν ἐγὼ δώσω ὑπὲρ τῆς τοῦ κόσμου ζωῆς, ἡ σὰρξ μου ἐστίν.
 107 Ἐμάχοντο οὖν πρὸς ἀλλήλους οἱ Ἰουδαῖοι λέγοντες· Ἐγὼ εἰμι ὁ ἄρτος ὁ καταβάς·
 108 δούναί τὴν σάρκα φαγεῖν; εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς· Ἀμὴν ἀμὴν λέγω ὑμῖν, εἰὰν
 109 μὴ φάγητε τὴν σάρκα τοῦ υἱοῦ τοῦ ἀνθρώπου καὶ πίνητε αὐτοῦ τὸ αἷμα, οὐκ ἔχετε
 110 ζωὴν ἐν ἑαυτοῖς. ὁ τρώγων μου τὴν σάρκα καὶ πίνων μου τὸ αἷμα ἔχει ζωὴν αἰώνιον,
 111 καὶ γὰρ ἀναστήσω αὐτόν τῇ ἐσχάτῃ ἡμέρᾳ. ἡ γὰρ σὰρξ μου ἀληθὴς ἐστὶν βρώσις, καὶ
 112 τὸ αἷμά μου ἀληθὴς ἐστὶν πόσις. ὁ τρώγων μου τὴν σάρκα καὶ πίνων μου τὸ αἷμα
 113 ἐν ἐμοὶ μένει καὶ γὰρ ἐν αὐτῷ. καθὼς ἀπέστειλέν με ὁ ζῶν πατὴρ καὶ γὰρ ζῶ διὰ τὸν
 114 πατέρα, καὶ ὁ τρώγων με καὶ κέκενός τις εἶναι δι' ἐμὲ. οὗτός ἐστιν ὁ ἄρτος ὁ ἐκ οὐρανοῦ
 115 καταβάς, οὐ καθὼς ἔφαγον οἱ πατέρες καὶ ἀπέθανον· ὁ τρώγων τούτον τὸν ἄρτον
 116 ζήσῃ εἰς τὸν αἰῶνα. ταῦτα εἶπεν ἐν συναγωγῇ διδάσκων ἐν Καφαρναούμ.

^a Cf. vv. 48, 58.^b Cf. iv. 14; vii. 37.^c Cf. Heb. x. 7, 9.^d Isa. liv. 13.

καὶ πάντας τοὺς υἱοὺς σου διδασκοὺς Θεοῦ. Cf. Jer. xxxi. 34; Mic. iv. 2; Heb. viii. 10; x. 16.

^e Cf. i. 18.^f Cf. iii. 9.

§ 63. 33. om. sec. ὁ G. L. T. 35. εἴπ. δέ G.^{oo} [L.] om. T. με G. L. διψήσῃ G.
 36. ἑώρακ. με G. [L.] T. 37. με G. L. T. 38. ποιῶ G. L. T. 39. πέμψ. με πατρός
 40. δε θέλ. τοῦ πέμψαντός με G.⁺⁺ om. ἐν G. T. 42. οὖν λέγ. G. L.
 43. ἀπεκρ. οὖν [L.] ὁ Ἰησ. G. L. 44. and 54. καὶ ἐγὼ G. 44. om. ἐν 45. τοῦ
 Θεοῦ. πᾶς οὖν με G. L. 46. πατέρα G. L. T. 47. πιστ. εἰς ἐμὲ G. L. [T.] 51. ἐκ
 τούτου τοῦ ἄρτ., ζήσεται G. L. T. add ἦν ἐγὼ δώσω G.^o (ὅπερ τ.τ. κοσ. ζωῆς at close
 of verse G. L. T.) 55. ἀληθῶς bis G.⁺⁺ 57. ζήσεται G.⁺ 58. ἐκ τοῦ οὐρ. G.
 πατέρ. ὑμῶν G.^{oo} τὸ μάννα καὶ ἀπέθ. L. ζήσεται G.⁺⁺ L.

ST. JOHN VI. VII.

60 Πολλοὶ οὖν ἀκούσαντες ἐκ τῶν μαθητῶν αὐτοῦ εἶπον· Σκληρός ἐστιν ὁ λόγος
 61 οὗτος· τίς δύναται αὐτοῦ ἀκούειν; εἰδὼς δὲ Ἰησοῦς ἐν ἑαυτῷ ὅτι γογγύζουσιν περὶ
 62 τούτου οἱ μαθηταὶ αὐτοῦ, εἶπεν αὐτοῖς· Τοῦτο ὑμᾶς σκανδαλίζει; ἐὰν οὖν θεωρῇτε
 63 πὺν υἱὸν τοῦ ἀνθρώπου ἀναβαίνοντα ὅπου ἦν τὸ πρότερον; τὸ πνεῦμά ἐστιν τὸ
 64 ζωοποιῶν, ἡ σὰρξ οὐκ ὠφελεῖ οὐδέν· τὰ ῥήματα ἃ ἐγὼ λαλάληκα ὑμῖν πνεῦμά ἐστιν
 65 καὶ ζωὴ ἐστιν. Ἰλλὰ εἰσὶν ἐξ ὑμῶν τινες οἱ οὐ πιστεύουσιν. ἦδει γὰρ ἐξ ἀρχῆς ὁ
 66 Ἰησοῦς τίνες εἰσὶν οἱ μὴ πιστεύοντες καὶ τίς ἐστιν ὁ παραδώσων αὐτόν. καὶ ἔλεγεν·
 Διὰ τοῦτο εἶρηκα ὑμῖν ὅτι οὐδεὶς δύναται ἐλθεῖν πρὸς ἐμὲ, ἐὰν μὴ ἦ δεδομένον αὐτῷ
 ἐκ τοῦ πατρὸς.
 67 Ἐκ τούτου οὖν πολλοὶ τῶν μαθητῶν αὐτοῦ ἀπῆλθον εἰς τὰ ὀπίσω καὶ οὐκέτι μετ'
 68 αὐτοῦ περιεπάτουν. εἶπεν οὖν ὁ Ἰησοῦς τοῖς δώδεκα· Μὴ καὶ ὑμεῖς θέλετε ὑπάγειν;
 69 ἀπεκρίθη αὐτῷ Σίμων Πέτρος· Κύριε, πρὸς τίνα ἀπελευσόμεθα; ῥήματα ζωῆς
 70 αἰώνιου ἔχεις· καὶ ἡμεῖς πεπιστεύκαμεν καὶ ἐγνώκαμεν ὅτι σὺ εἶ ὁ ἕως τοῦ θεοῦ.
 71 ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς· Οὐκ ἐγὼ ὑμᾶς τοὺς δώδεκα ἐξελεξάμην; καὶ ἐξ ὑμῶν εἰς
 τὸν διάβολόν ἐστιν. ἔλεγεν δὲ τὸν Ἰούδαν Σίμωνος Ἰσκαριώτου· οὗτος γὰρ ἐμελλεν
 αὐτόν παραδιδόναι, εἰς ὃν ἐκ τῶν δώδεκα.

ST. JOHN VII.

1 Μετὰ ταῦτα περιεπάτει ὁ Ἰησοῦς ἐν τῇ Γαλιλαίᾳ· οὐ γὰρ ἤθελεν ἐν τῇ Ἰουδαίᾳ
 περιπατεῖν, ὅτι ἐξήτουν αὐτόν οἱ Ἰουδαῖοι ἀποκτείνειν.

• Matt. xvi. 16; Mar. viii. 29; Lk. ix. 20.

§ 63. 63. λαλῶ G.+† 65. με G. L. T. add μου G.^{oo} 66. om. οὖν G. L. T.
 68. ἀπεκρ. οὖν 69. χριστὸς ὁ υἱὸς τοῦ Θ. τοῦ ζῶντος (Tisch. om. ὁ Ἰησοῦς by error.)
 71. Ἰσκαριώτην G. ἤμελλεν G. vii. 1. καὶ περιεπ. ὁ Ἰησ. μετ. ταῦτ. G. καὶ μετ. ταῦτ.
 περιεπ. ὁ Ἰησ. L. T. (but δ [T.]).

§ 63. In Jno. vii. 1, a sufficient reason is given for our Saviour's non-attendance at the Passover mentioned in vi. 4. According to the chronological order here adopted he must have absented himself from Jerusalem for about a year and a half. It is not inconsistent with Jno. vii. 1, that after the lapse of so much time he should again have gone up to the Holy City.

It enables us the better to appreciate the significance of the Saviour's teaching concerning the Bread of Life to remember that it was uttered during the Paschal week, and certainly while the feast of the Passover was going on at Jerusalem, — perhaps, at the hour of the sacrifice of the Paschal Lamb itself (between three o'clock and sunset), but hardly, as Tischendorf (following Wieseler) supposes, at the very time of eating it, which was later in the evening.

PART V.

FROM OUR LORD'S THIRD PASSOVER TO HIS FINAL DEPARTURE FROM GALILEE, JUST BEFORE THE FEAST OF TABERNACLES.

§ 64. The Pharisees, accusing the Disciples for eating with unwashen Hands, are confuted. — *Capernaum*.

ST. MATT. XV. 1-20.

ST. MARK VII. 1-23.

¹ Τότε προσέρχονται τῷ Ἰησοῦ ἀπὸ Ἱεροσολύμων Φαρισαῖοι καὶ γραμματεῖς

² λέγοντες· Διατί οἱ μαθηταί σου παραβαίνουσιν τὴν παράδοσιν τῶν πρεσβυτέρων; οὐ γὰρ νίπτονται τὰς χεῖρας ὅταν ³ ἄρτον ἐσθίωσιν. ὁ δὲ ἀποκριθεὶς εἶπεν ⁴ αὐτοῖς· Ὑποκριταί, καλῶς ἐπροφήτευσεν ⁵ περὶ ὑμῶν Ἡσαΐας λέγων· Ὁ λαὸς οὗτος τοῖς χεῖλεσίν με τιμᾷ, ἡ δὲ καρδιά

¹ Καὶ συνάγονται πρὸς αὐτὸν οἱ Φαρισαῖοι καὶ τινες τῶν γραμματέων ἐλθόντες ² ἀπὸ Ἱεροσολύμων. καὶ ἰδόντες τινὰς τῶν μαθητῶν αὐτοῦ ἔτι κοιναῖς χερσίν, τοῦτ' ἔστιν ἀνίπτοις, ἐσθίουσιν τοὺς ἄρτους, — οἱ γὰρ Φαρισαῖοι καὶ πάντες οἱ Ἰουδαῖοι ἐὰν μὴ πυκνὰ νίφονται τὰς χεῖρας οὐκ ἐσθίουσιν, κρατοῦντες τὴν ³ παράδοσιν τῶν πρεσβυτέρων, καὶ ἀπὸ ἀγορᾶς ἐὰν μὴ βαπτίσωνται οὐκ ἐσθίουσιν, καὶ ἄλλα πολλὰ ἔστιν ἃ παρέλαβον κρατεῖν, βαπτισμοὺς ποτηρίων καὶ ξυστῶν ⁴ καὶ χαλκίων — καὶ ἐπερωτῶσιν αὐτὸν οἱ Φαρισαῖοι καὶ οἱ γραμματεῖς· Διατί οὐ περιπατοῦσιν οἱ μαθηταί σου κατὰ τὴν παράδοσιν τῶν πρεσβυτέρων, ἀλλὰ ⁵ κοιναῖς χερσίν ἐσθίουσιν τὸν ἄρτον; ὁ δὲ εἶπεν αὐτοῖς· Καλῶς ἐπροφήτευσεν Ἡσαΐας περὶ ὑμῶν τῶν ὑποκριτῶν, ὡς γέγραπται ἔτι· οὗτος ὁ λαὸς τοῖς χεῖλεσίν με τιμᾷ, ἡ δὲ καρδιά αὐτῶν πόρρω ἀπέχει

* Isa. xxix. 13. Ἐγγίξει μοι ὁ λαὸς οὗτος ἐν τῷ στόματι αὐτοῦ, (NA om. ἐν αὐτοῦ) καὶ ἐν τοῖς χεῖλεσιν αὐτῶν τιμῶσί (N timousi) με, ἡ δὲ καρδιά αὐτῶν πόρρω ἀπέχει ἀπ' ἐμοῦ· μάτην δὲ σέβονται με διδάσκοντες ἐντάλματα ἀνθρώπων καὶ διδασκαλίας. Cf. Col. ii. 22.

§ 64. MATT. 1. οἱ ἀπ. Ἱερ. G. 2. χεῖρ. αὐτῶν G. L. [T.] 7. προεφήτευσεν G. 8. ἐγγίξει μοι ὁ λα. οὐτ. τῷ στόματι αὐτῶν, καὶ τ. χεῖλ. MAR. 2. om. ἔτι G. L. ἐσθίουσιν G. L. om. τοὺς G. add ἐμέμφαντο 3. πυγμῇ G. L. T. 4. add καὶ κλινῶν G. L. T. 5. ἔπειτα G. + ἀνίπτοις 6. ὁ δὲ ἀποκριθεὶς εἶπ. G. L. ἔτι καλῶς G. [L. T.] προεφήτευσεν G. om. ἔτι G. L. T.

§ 64. The time is probably after the close of the Paschal feast, and the ἐλθόντες ἀπὸ Ἱεροσολύμων (Mar. vii. 1), refers to those who had been in attendance upon it at Jerusalem.

ST. MATT. XV.

9 αὐτῶν πόρρω ἀπέχει ἀπ' ἐμοῦ· μάτην δὲ σέβονται με διδάσκοντες διδασκαλίας ἐντάλματα ἀνθρώπων.

8^b Διὰ τί καὶ ὑμεῖς παραβαίνετε τὴν ἐντολὴν τοῦ θεοῦ διὰ τὴν παράδοσιν ὑμῶν; ὁ γὰρ θεὸς ἐνετείλατο λέγων· Ἔτιμα τὸν πατέρα καὶ τὴν μητέρα, καί· ^bΟ κακολογῶν πατέρα ἢ μητέρα θανάτῳ τελευτάτω· ὑμεῖς δὲ λέγετε· Ὅς ἂν εἴπῃ τῷ πατρὶ ἢ τῇ μητρὶ· Δῶρον ὃ ἐὰν ἐξ ἐμοῦ ὠφελῇθῃς, οὐ μὴ τιμῇσιν τὸν πατέρα αὐτοῦ ἢ τὴν μητέρα αὐτοῦ· καὶ ἡκυρώσατε τὸν νόμον τοῦ θεοῦ διὰ τὴν παράδοσιν ὑμῶν.

10 Καὶ προσκαλεσάμενος τὸν ὄχλον εἶπεν αὐτοῖς· Ἀκούετε καὶ συνίετε· οὐ τὸ εἰσερχόμενον εἰς τὸ στόμα κοινοῖ τὸν ἄνθρωπον, ἀλλὰ τὸ ἐκπορευόμενον ἐκ τοῦ στόματος, τοῦτο κοινοῖ τὸν ἄνθρωπον. 12 τότε προσελθόντες οἱ μαθηταὶ λέγουσιν αὐτῷ· Οἶδας ὅτι οἱ Φαρισαῖοι ἀκούσαντες τὸν λόγον ἐσκανδαλίσθησαν; ὁ δὲ ἀποκριθεὶς εἶπεν· Πᾶσα φυτεία, ἣν οὐκ ἐφύτευσεν ὁ πατήρ μου ὁ οὐράνιος, ἐκριζωθήσεται. ἄφετε αὐτούς· ὁδηγοὶ εἰσιν τυφλοὶ τυφλῶν· τυφλὸς δὲ τυφλὸν ἐὰν ὁδηγῇ, ἀμφότεροι εἰς βόθυνον πεσοῦνται. 15 ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν αὐτῷ· Φράσον ἡμῖν τὴν παραβολήν. ὁ δὲ εἶπεν· Ἀκμὴν καὶ ὑμεῖς ἀσύνετοί ἐστε; 17 οὐ νοεῖτε ὅτι πᾶν τὸ εἰσπορευόμενον εἰς τὸ στόμα εἰς τὴν κοιλίαν χωρεῖ καὶ εἰς

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7 ἀπ' ἐμοῦ· μάτην δὲ σέβονται με διδάσκοντες διδασκαλίας ἐντάλματα ἀνθρώπων. 8 ἀφέντες τὴν ἐντολὴν τοῦ θεοῦ κρατεῖτε τὴν παράδοσιν τῶν ἀνθρώπων. 9 καὶ ἔλεγεν αὐτοῖς· Καλῶς ἀθετεῖτε τὴν ἐντολὴν τοῦ θεοῦ, ἵνα τὴν παράδοσιν ὑμῶν τηρήσῃτε. Μωϋσῆς γὰρ εἶπεν· Ἔτιμα τὸν πατέρα σου καὶ τὴν μητέρα σου, καί· ^bΟ κακολογῶν πατέρα ἢ μητέρα θανάτῳ τελευτάτω. ὑμεῖς δὲ λέγετε· Ἐὰν εἴπῃ ἄνθρωπος τῷ πατρὶ ἢ τῇ μητρὶ· Κορβάν, ὃ ἐστὶν δῶρον, ὃ ἐὰν ἐξ ἐμοῦ ὠφελῇθῃς, οὐκέτι ἀφίετε αὐτὸν οὐδὲν ποιῆσαι τῷ πατρὶ ἢ τῇ μητρὶ, 12 ἀκουροῦντες τὸν λόγον τοῦ θεοῦ τῇ παράδοσει ὑμῶν ἢ παρεδώκατε. καὶ παρόμοια 14 τοιαῦτα πολλὰ ποιεῖτε. καὶ προσκαλεσάμενος πάλιν τὸν ὄχλον ἔλεγεν αὐτοῖς· 15 Ἀκούσατέ μου πάντες καὶ σύνετε. οὐδὲν ἐστὶν ἕξωθεν τοῦ ἀνθρώπου εἰσπορευόμενον εἰς αὐτὸν ὃ δύναται κοινῶσαι αὐτόν, ἀλλὰ τὰ ἐκ τοῦ ἀνθρώπου ἐκπορευόμενά 17 ἐστὶν τὰ κοινούντα τὸν ἄνθρωπον. καὶ

ὅτε εἰσῆλθεν εἰς τὸν οἶκον ἀπὸ τοῦ ὄχλου, ἐπηρώτων αὐτὸν οἱ μαθηταὶ αὐτοῦ τὴν παραβολήν. καὶ λέγει αὐτοῖς· Οὕτως καὶ ὑμεῖς ἀσύνετοί ἐστε; οὐ νοεῖτε ὅτι πᾶν τὸ ἕξωθεν εἰσπορευόμενον εἰς τὸν

^a Exod. xx. 12. τίμα τὸν πατέρα σου καὶ τὴν μητέρα σου. Cf. Deut. v. 16.
xxi. 16 ὁ κακολογῶν πατέρα αὐτοῦ ἢ μητέρα αὐτοῦ τελευτήσῃ θανάτῳ.

^b Exod.

§ 64. ΜΑΤΤ. 4. πατέρ. σου 5. καὶ οὐ μ. G.^o τιμήσῃ G.⁺ 6. τὴν ἐντολὴν G. (τὸν λόγον L. T.) 12. μαθητ. αὐτοῦ G. T. εἶπον G. 15. add ταύτην G. 16. ὁ δὲ Ἰησοῦς εἶπ. G. 17. οὕτω G. ΜΑΡ. 8. ἀφέντ. γάρ G. add βαπτισμοὺς ἑστῶν καὶ ποτηρίων, καὶ ἄλλα παρόμοια τοιαῦτα πολλὰ ποιεῖτε G. L. [T.] 12. pref. καὶ G. πατρ. αὐτοῦ ἢ τ. μητρ. αὐτοῦ G. 14. πάντα τ. ὅχλ. G.⁺⁺ ἀκούετε G. συνίετε G. 15. τὰ ἐκπορ. ἀπ' αὐτοῦ G. ἐκεῖνά ἐστ. τ. κοιν. G. L. [T.] 16. εἴ τις ἔχει ὅσα ἀκούειν, ἀκούετω G. L. [T.] 17. om. τόν G. L. T. περὶ τῆς παραβολῆς G.⁺⁺

ST. MATT. XV.

- 18 ἀφεδρώνα ἐκβάλλεται; τὰ δὲ ἐκπορευόμενα ἐκ τοῦ στόματος ἐκ τῆς καρδίας ἐξέρχεται, κἀκεῖνα κοινοὶ τὸν ἄνθρωπον.
 19 ἐκ γὰρ τῆς καρδίας ἐξέρχονται διαλογισμοὶ πονηροί, φόνοι, μοιχεῖαι, πορνεῖαι, κλοπαί, ψευδομαρτυρίαι, βλασφημίαι.
 20 ταῦτα ἐστὶν τὰ κοινούντα τὸν ἄνθρωπον, τὸ δὲ ἀνίπτοις χερσὶν φαγεῖν οὐ κοινοὶ τὸν ἄνθρωπον.

ST. MARK VII.

- 19 ἄνθρωπον οὐ δύναται αὐτὸν κοινῶσαι, ὅτι οὐκ εἰσπορεύεται αὐτοῦ εἰς τὴν καρδίαν, ἀλλ' εἰς τὴν κοιλίαν, καὶ εἰς τὸν ἀφεδρώνα ἐκπορεύεται, καθαρῶν πάντα τὰ βρώματα; ἔλεγεν δὲ ὅτι τὸ ἐκ τοῦ ἀνθρώπου ἐκπορευόμενον, ἐκεῖνο κοινοὶ τὸν ἄνθρωπον.
 21 πον. ἔσωθεν γὰρ ἐκ τῆς καρδίας τῶν ἀνθρώπων οἱ διαλογισμοὶ οἱ κακοὶ ἐκπορεύονται, πορνεῖαι, κλοπαί, φόνοι, μοιχεῖαι, πλεονεξίαι, πονηρίαι, δόλος, ἀσελγείαι, ὀφθαλμὸς πονηρός, βλασφημία, ὑπερηφανία, ἀφροσύνη· πάντα ταῦτα τὰ πονηρὰ ἔσωθεν ἐκπορεύεται καὶ κοινοὶ τὸν ἄνθρωπον.

§ 65. The Daughter of a Syrophenician Woman is healed. — *Land of Tyre.*

ST. MATT. XV. 21–28.

- 21 Καὶ ἐξελθὼν ἐκεῖθεν ὁ Ἰησοῦς ἀνέχωρησεν εἰς τὰ μέρη Τύρου καὶ Σιδῶνος.
 22 καὶ ἰδοὺ γυνὴ Χαναναία ἀπὸ τῶν ὀρίων ἐκείνων ἐξελθοῦσα ἔκραξεν λέγουσα· Ἐλέησόν με, κύριε υἱὸς Δαυεὶδ· ἡ θυγάτηρ μου κακῶς δαιμονίζεται. ὁ δὲ οὐκ ἀπεκρίθη αὐτῇ λόγον. καὶ προσελθόντες οἱ μαθηταὶ αὐτοῦ ἤρπτον αὐτὸν λέγοντες· Ἀπόλυσον αὐτήν, ὅτι κρᾶζει ὅπως ἡμῶν. ὁ δὲ ἀποκριθεὶς εἶπεν· Οὐκ ἀπεστάλην εἰ μὴ εἰς τὰ πρόβατα τὰ ἀπολωλῶτα οἴκου Ἰσραὴλ. ἡ δὲ ἐλθοῦσα προσεκύνη αὐτῷ λέγουσα· Κύριε, βοήθει μοι. ὁ δὲ ἀποκριθεὶς εἶπεν· Οὐκ ἔστιν λαβεῖν τὸν ἄρτον τῶν τέκνων καὶ βαλεῖν τοῖς κυναρίοις. ἡ δὲ εἶπεν· Ναί, κύριε· καὶ γὰρ τὰ κυνάρια ἐσθίει ἀπὸ τῶν ψιχίων τῶν πιπτόντων ἀπὸ τῆς τραπέζης τῶν κυρίων

ST. MARK VII. 24–30.

- 24 Ἐκεῖθεν δὲ ἀναστὰς ἀπῆλθεν εἰς τὰ ὄρια Τύρου. καὶ εἰσελθὼν εἰς οἰκίαν οὐδένα ἠθέλησεν γινῶναι, καὶ οὐκ ἠδυνάσθη λαβεῖν· ἀλλὰ εὐθὺς ἀκούσασα γυνὴ περὶ αὐτοῦ, ἧς εἶχεν τὸ θυγάτριον αὐτῆς πνεῦμα ἀκάθαρτον, εἰσελθοῦσα προσέπεσεν πρὸς τοὺς πόδας αὐτοῦ· ἡ δὲ γυνὴ ἦν Ἑλληνίς, Συροφοινίκισσα τῷ γένει· καὶ ἠρώτα αὐτὸν ἵνα τὸ δαιμόνιον ἐβάλῃ ἐκ τῆς θυγατρὸς αὐτῆς. καὶ ἔλεγεν αὐτῇ· Ἄφες πρῶτον χορτασθῆναι τὰ τέκνα· οὐ γὰρ ἐστὶν καλὸν λαβεῖν τὸν ἄρτον τῶν τέκνων καὶ τοῖς κυναρίοις βαλεῖν. ἡ δὲ ἀπεκρίθη καὶ λέγει αὐτῷ· Ναί, κύριε· καὶ τὰ κυνάρια ὑποκάτω τῆς τραπέζης ἐσθίσουσιν ἀπὸ τῶν ψιχίων τῶν παιδίων.

§ 64. MARK. 19. καθαρῶν G.

§ 65. MATT. 22. ἐκράγασεν G. (ἔκραξεν L.T.) αὐτῷ λέγουσα. G. υἱὲ G. 23. ἠρώτων G. 26. ἔστι καλὸν G. T. MARK. 24. καὶ ἐκεῖθ. G. L. T. μεθόρια G. Τύρου καὶ Σιδῶνος G. L. T. εἰς τὴν οἰκ. G. °° ἤθελε G. L. T. ἠδυνήθη G. L. T. 25. ἀκούσ. γὰρ (om. ἀλλὰ εὐθὺς) G. L. ἐλθοῦσα G. L. T. 26. Συροφοινίκισσα (Σύρα Φοινίκισσα G. T.) ἐκβάλλη 27. ὁ δὲ Ἰησοῦς εἶπεν αὐτ. G. 28. καὶ γὰρ τὰ κυν. G. [L.] ἐσθίει G.

ST. MATT. XV.

28 αὐτῶν. τότε ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτῇ· ὦ γύναι, μεγάλη σου ἡ πίστις· γεινηθήτω σοι ὡς θέλεις. καὶ ἰάθη ἡ θυγάτηρ αὐτῆς ἀπὸ τῆς ὥρας ἐκείνης.

ST. MARK VII.

29 καὶ εἶπεν αὐτῇ· Διὰ τοῦτον τὸν λόγον ὑπάγε, ἐξελήλυθεν ἐκ τῆς θυγατρὸς σου τὸ δαιμόνιον. καὶ ἀπελθούσα εἰς τὸν οἶκον αὐτῆς εὗρεν τὸ παιδίον βεβλημένον ἐπὶ τὴν κλίνην καὶ τὸ δαιμόνιον ἐξεληλυθός.

§ 66. A Deaf and Dumb Man is healed, and many others; the Four Thousand fed. — *The Decapolis.*

ST. MATT. XV. 29—38.

29 Καὶ μεταβὰς ἐκεῖθεν ὁ Ἰησοῦς ἦλθεν παρὰ τὴν θάλασσαν τῆς Γαλιλαίας, καὶ ἀναβὰς εἰς τὸ ὄρος ἐκάθητο ἐκεῖ.

ST. MARK VII. 31—VIII. 9.

31 Καὶ πάλιν ἐξελθὼν ἐκ τῶν ὁρίων Τύρου ἦλθεν διὰ Σιδῶνος εἰς τὴν θάλασσαν τῆς Γαλιλαίας ἀνὰ μέσον τῶν ὁρίων 32 Δεκαπόλεως. καὶ φέρουσιν αὐτῷ κωφὸν καὶ μογιλάλον, καὶ παρακαλοῦσιν αὐτὸν 33 ἵνα ἐπιθῇ αὐτῷ τὴν χεῖρα. καὶ ἀπολαβόμενος αὐτὸν ἀπὸ τοῦ ὄχλου κατ' ἰδίαν ἔβαλεν τοὺς δακτύλους εἰς τὰ ὕδατα αὐτοῦ καὶ πτύσας ἤψατο τῆς γλώσσης αὐτοῦ, 34 καὶ ἀναβλέψας εἰς τὸν οὐρανὸν ἐστέναξεν, καὶ λέγει αὐτῷ· Ἐφφαθά, ὃ ἐστίν 35 Διανοίχθητι. καὶ ἠνοίγησαν αὐτοῦ αἱ ἀκοαί, καὶ εὐθὺς ἐλύθη ὁ δεσμὸς τῆς γλώσσης αὐτοῦ, καὶ ἐλάλει ὀρθῶς. καὶ διεστείλατο αὐτοῖς ἵνα μηδενὶ λέγωσιν· ὅσον δὲ αὐτοῖς διεστέλλετο, αὐτοὶ μᾶλλον 36 περισσώτερον ἐκήρυσσον. καὶ ὑπερπερισσῶς ἐξεπλήρουντο λέγοντες· Καλῶς

30 καὶ προσῆλθον αὐτῷ ὄχλοι πολλοὶ ἔχοντες μεθ' ἑαυτῶν χωλούς, τυφλοὺς, κωφούς, κυλλοὺς καὶ ἐτέρους πολλούς, καὶ ἔριψαν

§ 65. MAR. 30. τὸ δαιμ. ἐξελ. καὶ τὴν θυγατέρα βεβλημένην ἐπὶ τῆς κλίνης G.

§ 66. MAR. 31. Τύρου καὶ Σιδῶν. ἦλθ πρὸς τ. θάλασ. G.+ (but εἰς G.) ANXIII etc. Syr. etc. as in text, NBDL 33. It. Vg. Cop. Æth. etc. 32. om. 2d καὶ G.+ 33. δακτύλ. αὐτοῦ G. L. T. 35. εὐθέως διανοίχθησαν G. (εὐθέως [L.]) om. εὐθὺς G. L. T. 36. εἴπωσιν G. L. 38. δὲ αὐτὸς αὐτοῖς G. om. αὐτοὶ G.

§ 66. The name Decapolis, which in Scripture occurs elsewhere only in Matt. iv. 25 (§ 42) and Mar. v. 20 (§ 55), is frequently used by Josephus and other ancient writers. The names of the ten cities are very variously given by different authors, but they agree in placing them all, except Scythopolis, on the east of the Jordan. The tract of country included under the name was not clearly defined, but lay on the east and southeast of the sea of Galilee.

Accepting the reading in Mar. vii. 31, διὰ Σιδῶνος, it appears that after the miracle narrated in § 65, our Lord went on still to the northward, and from Sidon probably went along the Phenician border to Dan, and thence turned to the southward on the eastern side of the river and lake and thus "came to the Sea of Galilee through the midst of the coasts of Decapolis."

ST. MATT. XV.

αὐτοὺς παρὰ τοὺς πόδας αὐτοῦ· καὶ
 31 ἐθεράπευσεν αὐτούς, ὥστε τὸν ὄχλον
 θαυμάσαι βλέποντας κωφούς λαλοῦντας,
 κυλλοὺς ὑγιεῖς καὶ χωλοὺς περιπατοῦντας
 καὶ τυφλοὺς βλέποντας· καὶ ἐδόξαζον
 τὸν θεὸν Ἰσραὴλ.

32 Ὁ δὲ Ἰησοῦς προσκαλεσάμενος τοὺς
 μαθητὰς αὐτοῦ εἶπεν· Σπλαγχνίζομαι
 ἐπὶ τὸν ὄχλον, ὅτι ἡδὴ ἡμέραι τρεῖς
 προσμένουσίν μοι καὶ οὐκ ἔχουσιν τί
 φάγωσιν· καὶ ἀπολῦσαι αὐτοὺς νήστεις
 οὐ θέλω, μήποτε ἐκλυθῶσιν ἐν τῇ ὁδῷ.

33 καὶ λέγουσιν αὐτῷ οἱ μαθηταί· Πόθεν
 ἡμῖν ἐν ἐρημίᾳ ἄρτοι τοσοῦτοι ὥστε
 34 χορτάσαι ὄχλον τοσοῦτον; καὶ λέγει
 αὐτοῖς ὁ Ἰησοῦς· Πόσους ἄρτους ἔχετε;
 οἱ δὲ εἶπον· Ἑπτὰ, καὶ ὀλίγα ἰχθύδια.
 35 καὶ παραγγείλας τῷ ὄχλῳ ἀναπεσεῖν ἐπὶ
 36 τὴν γῆν, ἔλαβεν τοὺς ἑπτὰ ἄρτους καὶ
 τοὺς ἰχθύας καὶ εὐχαριστήσας ἔκλασεν
 καὶ ἐδίδου τοῖς μαθηταῖς, οἱ δὲ μαθηταὶ
 37 τοῖς ὄχλοις. καὶ ἔφαγον πάντες καὶ
 ἐχορτάσθησαν, καὶ τὸ περισσεῦον τῶν

κλασμάτων ἦσαν ἑπτὰ σφυρίδας πλήρεις.

38 οἱ δὲ ἐσθίοντες ἦσαν τετρακισχίλιοι
 ἄνδρες χωρὶς παιδίων καὶ γυναικῶν.

ST. MARK VII.

πάντα πεποίηκεν, καὶ τοὺς κωφούς ποιεῖ
 ἀκούειν καὶ ἀλάλους λαλεῖν.

ST. MARK VIII.

1 Ἐν ἐκείναις ταῖς ἡμέραις πάλιν πολλοὺς
 ὄχλου ὄντος καὶ μὴ ἐχόντων τί φάγωσιν,
 προσκαλεσάμενος τοὺς μαθητὰς λέγει
 2 αὐτοῖς· Σπλαγχνίζομαι ἐπὶ τὸν ὄχλον,
 ὅτι ἡδὴ ἡμέραι τρεῖς προσμένουσίν μοι
 3 καὶ οὐκ ἔχουσιν τί φάγωσιν. καὶ ἂν
 ἀπολύσω αὐτοὺς νήστεις εἰς οἶκον αὐτῶν,
 ἐκλυθήσονται ἐν τῇ ὁδῷ· καὶ τινες αὐτῶν
 4 ἀπὸ μακρόθεν ἤκασιν. καὶ ἀπεκρίθησαν
 αὐτῷ οἱ μαθηταὶ αὐτοῦ ὅτι πόθεν τούτους
 5 δυνήσεται τις ὧδε χορτάσαι ἄρτων ἐπ'
 ἐρημίας; καὶ ἠρώτα αὐτούς· Πόσους
 6 ἔχετε ἄρτους; οἱ δὲ εἶπαν· Ἑπτὰ. καὶ
 παραγγέλλει τῷ ὄχλῳ ἀναπεσεῖν ἐπὶ τῆς
 γῆς· καὶ λαβὼν τοὺς ἑπτὰ ἄρτους εὐ-
 χαριστήσας ἔκλασεν καὶ ἐδίδου τοῖς
 μαθηταῖς αὐτοῦ ἵνα παρατιθῶσιν· καὶ
 7 παρέθηκαν τῷ ὄχλῳ. καὶ εἶχαν ἰχθύδια
 ὀλίγα· καὶ εὐλογήσας αὐτὰ παρέθηκεν.
 8 καὶ ἔφαγον καὶ ἐχορτάσθησαν, καὶ ἦσαν
 9 περισσεύματα κλασμάτων ἑπτὰ σφυρί-
 δας. ἦσαν δὲ ὡς τετρακισχίλιοι· καὶ
 ἀπέλυσεν αὐτούς.

§ 66. ΜΑΤΤ. 30. τοῦ Ἰησοῦ G.++ 31. τοὺς ὄχλους G. L. T. om. καὶ G. ἐδόξαζον
 G. L. T. 32. ἡμέρας 33. μαθητ. αὐτοῦ G. [L. T.] 35. καὶ ἐκέλευσε τοῖς ὄχλοις ἀναπ. G.
 36. καὶ λαβόν. . . . om. καὶ G. ἔδωκε G. L. τῷ ὄχλῳ G. L. ΜΑΡ. 37. τοὺς ἀλάλ.
 G. L. viii. 1. παμπόλλου G.++ προσκαλεσ. ὁ Ἰησοῦς μαθητ. αὐτοῦ G.° L. 2. ἡμέρας
 3. νήστεις G. L. T. τιν. γὰρ αὐτ. G. om. ἀπὸ G. L. ἤκουσι G. 4. om. ὅτι G. L.
 5. ἐπηρώτα G. L. εἶπον G. L. 6. παρήγγειλε G. παραθῶσι G. L. 7. εἶχον G.
 εὐλογ. εἶπε παραθεῖναι καὶ αὐτὰ G. (καὶ αὐτὰ G.°) ταῦτα εὐλογ. εἶπ. παρατεθῆναι καὶ αὐτὰ L.
 εὐλογ. αὐτὰ εἶπ. καὶ ταῦτα παρατιθέναι T. 8. ἔφαγ. δέ G. 9. ἦσ. δὲ οἱ φαγόντες ὡς
 G.° L. [T.]

§ 67. The Pharisees and Sadducees again demand a Sign. —

*West Coast of Sea of Galilee.*ST. MATT. XV. 39—XVI. 4^a.

ST. MARK VIII. 10—12.

39 Καὶ ἀπολύσας τοὺς ὄχλους ἐνέβη εἰς τὸ πλοῖον, καὶ ἦλθεν εἰς τὰ ὄρια Μαγαδάν.

ST. MATT. XVI.

1 Καὶ προσελθόντες οἱ Φαρισαῖοι καὶ Σαδδουκαῖοι πειράζοντες ἐπηρώτων αὐτὸν σημεῖον* ἐκ τοῦ οὐρανοῦ ἐπιδείξαι αὐτοῖς.
2 ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· [Ὁψίας γενομένης λέγετε· Εὐδία, πυρράζει γὰρ
3 ὁ οὐρανός· καὶ πρωὶ· Σήμερον χειμῶν, πυρράζει γὰρ στυγνάζων ὁ οὐρανός. τὸ μὲν πρόσωπον τοῦ οὐρανοῦ γινώσκετε διακρίνειν, τὰ δὲ σημεῖα τῶν καιρῶν οὐ δύνασθε·] γενεὰ πονηρὰ καὶ μοιχαλὶς σημεῖον ἐπιζητεῖ, καὶ σημεῖον οὐ δοθήσεται αὐτῇ εἰ μὴ τὸ σημεῖον Ἰωῆ.

10 Καὶ εὐθὺς ἐμβὰς εἰς τὸ πλοῖον μετὰ τῶν μαθητῶν αὐτοῦ ἦλθεν εἰς τὰ μέρη Δαλμανουθά.

11 Καὶ ἐξῆλθον οἱ Φαρισαῖοι καὶ ἤρξαντο συνζητεῖν αὐτῷ, ζητοῦντες παρ' αὐτοῦ σημεῖον* ἀπὸ τοῦ οὐρανοῦ, πειράζοντες αὐτόν. καὶ ἀναστενάξας τῷ πνεύματι αὐτοῦ λέγει·

Τί ἡ γενεὰ αὕτη ζητεῖ σημεῖον; ἀμὴν λέγω ὑμῖν εἰ δοθήσεται τῇ γενεᾷ ταύτῃ σημεῖον.

§ 68. Warnings against the Leaven of the Pharisees. — *North East Coast of Sea of Galilee.*ST. MATT. XVI. 4^b—12.

ST. MARK VIII. 13—21.

4^b Καὶ καταλιπὼν αὐτοὺς ἀπήλθεν.

13 Καὶ ἀφείς αὐτοὺς πάλιν ἐμβὰς ἀπήλθεν εἰς τὸ πέραν.

5 Καὶ ἐλθόντες οἱ μαθηταὶ εἰς τὸ πέραν
6 ἐπελάθοντο ἄρτους λαβεῖν. ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· Ὁρᾶτε καὶ προσέχετε ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ Σαδδουκαίων. οἱ δὲ διελογίζοντο ἐν ἑαυτοῖς λέγοντες ὅτι ἄρτους οὐκ ἐλάβομεν.
8 γνοὺς δὲ ὁ Ἰησοῦς εἶπεν· Τί διαλογίζεσθε ἐν ἑαυτοῖς ὀλιγόπιστοι, ὅτι ἄρτους οὐκ ἐλάβετε· οὐπω νοεῖτε, οὐδὲ μνημονεύετε^b

14 Καὶ ἐπελάθοντο λαβεῖν ἄρτους, καὶ εἰ μὴ ἓνα ἄρτον οὐκ εἶχον μεθ' ἑαυτῶν ἐν τῷ πλοίῳ. καὶ διεστέλλετο αὐτοῖς λέγων· Ὁρᾶτε, βλέπετε ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ τῆς ζύμης Ἑρῳδοῦ.
16 καὶ διελογίζοντο πρὸς ἀλλήλους ὅτι ἄρτους οὐκ ἔχομεν. καὶ γνοὺς λέγει αὐτοῖς· Τί διαλογίζεσθε ὅτι ἄρτους οὐκ ἔχετε; οὐπω νοεῖτε οὐδὲ συνίετε; πεπωρωμένην ἔχετε τὴν καρδίαν ὑμῶν; ὀφθαλμοὺς ἔχοντες οὐ βλέπετε, καὶ ὅσα ἔχοντες οὐκ ἀκούετε, καὶ οὐ μνημονεύετε,^b ὅτε

^a Cf. Matt. xii. 38, 39; Lk. xi. 16. Jno. vi. 5—13.

^b Matt. xiv. 16—21; Mar. vi. 37—44; Lk. ix. 13—17;

§ 67. MATT. 39. Μαγαδά G. xvi. 1. ἐπηρώτησαν G. L. T. [Ὁψίας to end of ver. 3 is omitted in NBVX etc.] 3. ἀποκριταί, τὸ μὲν πρόσωπ. G.^{oo} (καὶ τὸ μ. πρ. L.) 4. Ἰων. τοῦ προφήτου G.^o MAR. 10. εὐθὺς G. 12. σημεῖ. ἐπιζητεῖ G.

§ 68. MATT. 5. μαθητ. αὐτοῦ G. 8. εἰπ. αὐτοῖς MAR. 13. ἐμβὰς πάλιν εἰς τὸ πλοῖον G.^{oo} πάλ. ἐμ. εἰς πλοῖον L. [T.] 16. πρ. ἀλλήλ. λέγοντες G. 17. ὁ Ἰησοῦς λέγει G. L. [T.] ἐτι πεπωρωμ. G.^o (so Tischendorf in his text, apparently by error.)

ST. MATT. XVI.

τοὺς πέντε ἄρτους τῶν πεντακισχιλίων
 10 καὶ πόσους κοφίνους ἐλάβετε; οὐδὲ τοὺς
 ἑπτὰ ἄρτους τῶν τετρακισχιλίων καὶ
 11 πόσας σπυρίδας ἐλάβετε^α; πῶς οὐ νοεῖτε
 ὅτι οὐ περὶ ἄρτων εἶπον ὑμῖν; προσέχετε
 δὲ ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ
 12 Σαδδουκαίων. τότε συνήκαν ὅτι οὐκ
 εἶπεν προσέχειν ἀπὸ τῆς ζύμης τῶν
 Φαρισαίων καὶ Σαδδουκαίων, ἀλλὰ ἀπὸ
 13 τῆς διδαχῆς τῶν Φαρισαίων καὶ Σαδδου-
 καίων.

ST. MARK VIII.

τοὺς πέντε ἄρτους ἔκλασα εἰς τοὺς
 πεντακισχιλίους, καὶ πόσους κοφίνους
 κλασμάτων πλήρεις ἤρατε; λέγουσιν
 20 αὐτῷ· Δώδεκα. ὅτε καὶ τοὺς ἑπτὰ εἰς
 τοὺς τετρακισχιλίους, πόσων σπυρίδων
 πληρώματα κλασμάτων ἤρατε^α; καὶ
 21 λέγουσιν· Ἑπτὰ. καὶ ἔλεγεν αὐτοῖς·
 Οὕτως συνιέτε;

§ 69. A blind Man healed. — *Bethsaida*.

ST. MARK VIII. 22-26.

22 Καὶ ἔρχονται εἰς Βηθσαϊδάν. καὶ φέρουσιν αὐτῷ τυφλόν, καὶ παρακαλοῦσιν
 23 αὐτὸν ἵνα αὐτοῦ ἄψῃται. καὶ ἐπιλαβόμενος τῆς χειρὸς τοῦ τυφλοῦ ἐξήνεγκεν αὐτὸν
 24 ἔξω τῆς κώμης, καὶ πτύσας εἰς τὰ ὄμματα αὐτοῦ, ἐπιθεὶς τὰς χεῖρας αὐτῷ, ἐπηρώτα
 25 αὐτόν, εἴ τι βλέπει. καὶ ἀναβλέψας ἔλεγεν· Βλέπω τοὺς ἀνθρώπους, ὅτι ὡς δένδρα
 26 ὁρῶ περιπατοῦντας. εἶτα πάλιν ἐτέθηκεν τὰς χεῖρας ἐπὶ τοὺς ὀφθαλμούς αὐτοῦ, καὶ
 27 διέβλεψεν καὶ ἀπεκατέστη, καὶ ἐνέβλεπεν δηλαυγῶς ἅπαντα. καὶ ἀπέστειλεν αὐτὸν εἰς
 οἶκον αὐτοῦ λέγων· Μὴ εἰς τὴν κώμην εἰσεέλθῃς.

§ 70. The Confession of Peter: Christ foretells His own Passion and the Sufferings of His Followers. — *Region of Caesarea Philippi*.

ST. MATT. XVI. 13-28. ST. MARK VIII. 27-IX. 1. ST. LUKE IX. 18-27.

13 Ἐλθὼν δὲ ὁ Ἰησοῦς 27 Καὶ ἐξῆλθεν ὁ Ἰησοῦς 18 Καὶ ἐγένετο ἐν τῷ εἶναι
 εἰς τὰ μέρη Καισαρείας καὶ οἱ μαθηταὶ αὐτοῦ εἰς αὐτὸν προσευχόμενον
 τῆς Φιλίππου ἡρώτα τοὺς τὰς κώμας Καισαρείας τῆς κατὰ μόνας συνήσαν αὐ-
 μαθητὰς αὐτοῦ λέγων· Φιλίππου· καὶ ἐν τῇ ὁδῷ τῷ οἱ μαθηταί, καὶ ἐπη-
 28 Τίνα λέγουσιν οἱ ἄνθρωποι ἐπηρώτα τοὺς μαθητὰς αὐ- ρώτησεν αὐτοὺς λέγων·
 29 ποι εἶναι τὸν υἱὸν τοῦ με λέγουσιν οἱ ἄνθρωποι 19 σιν εἶναι; οἱ δὲ ἀποκρι-

^a Matt. xv. 32-38; Mar. viii. 1-9.

§ 68. MATT. 11. ἄρτου G.++ προσέχειν ἀπὸ G.++ 12. ζύμ. τοῦ ἄρτου ἀλλ' G. τῶν ἄρτων
 L. T. MAR. 19. om. καὶ G. L. T. 20. ὅτε δὲ G. L. δὲ [T.] οἱ δὲ εἶπον· Ἐπ. G. L. T.
 21. πῶς οὐ G. πῶς οὕτως L. T.

§ 69. 22. ἔρχεται G.++ 23. ἐξήγαγεν G. L. 24. om. ὅτι and ὁρῶ G. + 25. ἐποίησεν
 αὐτὸν ἀναβλέψαι· καὶ ἀπ. G.° L. ἀποκατεστάθη G. ἀποκατεστάθη L. ἀπ. καὶ ἐνέβλεψε G.
 τηλαυγῶς G. L. T. ἅπαντας G.++ 26. τὸν οἶκ. μηδὲ G. L. T. add μηδὲ εἴπῃς τινα
 ἐν τῇ κώμῃ G. L. T.

§ 70. MATT. 13. τίς με λέγ. G.° [L.]

§ 70. A somewhat similar confession of St. Peter is recorded in St. John vi. 66-71 (§ 63); but there is no sufficient reason for transferring that passage to this section, as has been done

ST. MATT. XVI.

14 ἀνθρώπου· οἱ δὲ εἶπαν·
 Οἱ μὲν Ἰωάννην τὸν
 βαπτιστήν, ἄλλοι δὲ
 Ἠλείαν, ἕτεροι δὲ Ἱερε-
 μίαν ἢ ἓνα τῶν προφη-
 15 τῶν. λέγει αὐτοῖς·
 Ὑμεῖς δὲ τίνα με λέγετε
 16 εἶναι; ἀποκριθεὶς δὲ Σί-
 μων Πέτρος εἶπεν· Σὺ
 εἶ ὁ Χριστὸς ὁ υἱὸς τοῦ
 17 θεοῦ τοῦ ζῶντος. Ἀπο-
 κριθεὶς δὲ ὁ Ἰησοῦς εἶπεν
 αὐτῷ· Μακάριος εἶ, Σί-
 μων Βαριωνᾶ, ὅτι σὰρξ
 καὶ αἷμα οὐκ ἀπεκάλυψέν
 σοι, ἀλλ' ὁ πατήρ μου ὁ
 18 ἐν τοῖς οὐρανοῖς. καὶ γὰρ
 δέ σοι λέγω ὅτι σὺ εἶ
 Πέτρος,^a καὶ ἐπὶ ταύτῃ
 τῇ πέτρᾳ οἰκοδομήσω
 μου τὴν ἐκκλησίαν,^b καὶ
 πύλαι ᾗδου οὐ κατισχύ-
 19 σουσιν αὐτῆς. δώσω
 σοι τὰς κλεῖδας τῆς βα-
 σιλείας τῶν οὐρανῶν,^c
 καὶ ὃ ἐὰν δήσῃς ἐπὶ τῆς
 γῆς ἔσται δεδεμένον ἐν
 τοῖς οὐρανοῖς, καὶ ὃ ἐὰν
 λύσῃς ἐπὶ τῆς γῆς ἔσται
 λελυμένον ἐν τοῖς οὐρα-
 νοῖς.
 20 Τότε διεστείλατο τοῖς
 μαθηταῖς ἵνα μηδενὶ εἴ-
 πωσιν ὅτι αὐτός ἐστιν ὁ
 Χριστός.

ST. MARK VIII.

28 εἶναι; οἱ δὲ εἶπαν αὐτῷ
 λέγοντες ὅτι Ἰωάννην τὸν
 βαπτιστήν, καὶ ἄλλοι
 Ἠλείαν, ἄλλοι δὲ ὅτι εἰς
 29 τῶν προφητῶν. καὶ αὐτὸς
 ἐπηρώτα αὐτούς· Ὑμεῖς δὲ
 τίνα με λέγετε εἶναι; ἀπο-
 κριθεὶς ὁ Πέτρος λέγει αὐ-
 τῷ· Σὺ εἶ ὁ Χριστός.

ST. LUKE IX.

θέντες εἶπαν· Ἰωάννην
 τὸν βαπτιστήν, ἄλλοι
 δὲ Ἠλείαν, ἄλλοι δὲ ὅτι
 προφήτης τις τῶν ἀρ-
 30 χαίων ἀνέστη. εἶπεν δὲ
 αὐτοῖς· Ὑμεῖς δὲ τίνα
 με λέγετε εἶναι; Πέτρος
 δὲ ἀποκριθεὶς εἶπεν· Τὸν
 Χριστὸν τοῦ θεοῦ.

^a Cf. Jno. i. 42.^b Acts ii. 14, 37, 41; viii. 14 ss; x.^c Matt. xviii. 18; Jno. xx. 23.

§ 70. MATT. 14. εἶπον G. 17. καὶ ἀποκρ. G. 19. pref. καὶ G. L. T. κλεῖς G.
 20. μαθητ. αὐτοῦ G. Ἰησοῦς ὁ Χρ. MARK. 28. οἱ δὲ ἀπεκρίθησαν G. L. T. om. αὐτῷ
 λέγοντες G. om. ὅτι G. L. T. ἓνα (om. ὅτι) G. 29. αὐτ. λέγει αὐτοῖς G.⁺ ἀποκρ. δέ G.
 LK. 19. εἶπον G. 20. ἀποκρ. δὲ ὁ Πέτρ. G. L. 21. εἶπεν

by Thomson and Tischendorf. The confession is mentioned in each place in the closest connection with the accompanying circumstances, and those circumstances are quite different in the two cases. The confession must therefore have been made more than once.

ST. MATT. XVI.

- 21 Ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς δεικνύναι τοῖς μαθηταῖς αὐτοῦ ὅτι δεῖ αὐτὸν εἰς Ἱεροσόλυμα ἀπελθεῖν καὶ πολλὰ παθεῖν ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων καὶ ἀποκτανθῆναι καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθῆναι. καὶ προσλαβόμενος αὐτὸν ὁ Πέτρος ἤρξατο ἐπιτιμᾶν αὐτῷ λέγων· Ὁ κύνις οὐ μὴ ἔσται σοι τοῦτο. ὁ δὲ στραφεὶς εἶπεν τῷ Πέτρῳ· Ὑπαγε ὀπίσω μου, σατανᾶ· σκάνδαλον εἶ ἔμου, ὅτι οὐ φρονεῖς τὰ τοῦ θεοῦ, ἀλλὰ τὰ τῶν ἀνθρώπων.
- 24 Τότε ὁ Ἰησοῦς εἶπεν τοῖς μαθηταῖς αὐτοῦ· Εἴ τις θέλει ὀπίσω μου ἐλθεῖν, ἀπαρνησάσθω ἑαυτὸν καὶ ἀράτω τὸν σταυρὸν αὐτοῦ, καὶ ἀκολουθείτω μοι*. ὃς γὰρ ἐὰν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι, ἀπολέσει αὐτήν· ὃς δ' ἂν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ,
- 25 εὕρησει αὐτήν. τί γὰρ ὠφελήσεται ἄνθρωπος, ἐὰν τὸν κόσμον ὅλον

ST. MARK VIII.

- 21 Καὶ ἤρξατο διδάσκειν αὐτοὺς ὅτι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν, καὶ ἀποδοκιμασθῆναι ὑπὸ τῶν πρεσβυτέρων καὶ τῶν ἀρχιερέων καὶ τῶν γραμματέων καὶ ἀποκτανθῆναι καὶ μετὰ τρεῖς ἡμέρας ἀναστῆναι. καὶ παρηρησίᾳ τὸν λόγον ἐλάλει. καὶ προσλαβόμενος ὁ Πέτρος αὐτὸν ἤρξατο ἐπιτιμᾶν αὐτῷ. ὁ δὲ ἐπιστραφεὶς καὶ ἰδὼν τοὺς μαθητὰς αὐτοῦ ἐπετίμησεν Πέτρῳ καὶ λέγει· Ὑπαγε ὀπίσω μου, σατανᾶ, ὅτι οὐ φρονεῖς τὰ τοῦ θεοῦ, ἀλλὰ τὰ τῶν ἀνθρώπων.
- 24 Καὶ προσκαλεσάμενος τὸν ὄχλον σὺν τοῖς μαθηταῖς αὐτοῦ εἶπεν αὐτοῖς· Ὅστις θέλει ὀπίσω μου ἀκολουθεῖν, ἀπαρνησάσθω ἑαυτὸν καὶ ἀράτω τὸν σταυρὸν αὐτοῦ, καὶ ἀκολουθείτω μοι*. ὃς γὰρ ἐὰν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι, ἀπολέσει αὐτήν· ὃς δ' ἂν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ καὶ τοῦ εὐαγγελίου, σώσει αὐτήν.

ST. LUKE IX.

- 22 εἰπὼν ὅτι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν καὶ ἀποδοκιμασθῆναι ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων καὶ ἀποκτανθῆναι καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθῆναι.
- 25 Ἐλεγεν δὲ πρὸς πάντας· Εἴ τις θέλει ὀπίσω μου ἔρχεσθαι, ἀρνησάσθω ἑαυτὸν καὶ ἀράτω τὸν σταυρὸν αὐτοῦ καθ' ἡμέραν, καὶ ἀκολουθείτω μοι*. ὃς γὰρ ἐὰν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι, ἀπολέσει αὐτήν· ὃς δ' ἂν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ, οὗτος σώσει αὐτήν.
- 26 τί γὰρ ὠφελείται ἄνθρωπος κερδήσας τὸν κόσμον

* Matt. x. 38 ; Lk. xiv. 27.

§ 70. MATT. 23. μου εἰ G. 25. ἂν G. 26. ὠφελείται G. MAR. 31. ἀπὸ G.++ om. sec. and third τῶν 33. τῷ Πέτρῳ. λέγων G. L. (but om. τῷ L) 34. ἐλθεῖν L. 35. ἂν G. L. ἀπολέσῃ G. L. (τὴν ἑαυτοῦ ψυχ. ἕνεκ. G.° Tisch. in his text; apparently by error.) οὗτος σώσει 36. ὠφελήσει (τὸν L. T.) ἄνθρ. ἐὰν κερδήσῃ τ. κόσμ. ὅλ. καὶ ζημιωθῇ G. L. T. LK. 23. ἐλθεῖν, ἀπαρνησάσθω 24. ἂν G. L. T.

ST. MATT. XVI.

κερδήσῃ, τὴν δὲ ψυχὴν αὐτοῦ ζημιωθῇ; ἢ τί δώσει ἄνθρωπος ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ;

¶ μέλλει γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεσθαι ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ μετὰ τῶν ἀγγέλων αὐτοῦ, καὶ τότε ἀποδώσει ἐκάστῳ κατὰ τὴν πράξιν αὐτοῦ. ἀμὴν λέγω ὑμῖν ὅτι εἰσὶν τινες τῶν ὧδε ἐστώτων οἵτινες οὐ μὴ γεύσονται θανάτου ἕως ἂν ἴδωσιν τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν τῇ βασιλείᾳ αὐτοῦ.

ST. MARK VIII.

καὶ ζημιωθῆναι τὴν ψυχὴν αὐτοῦ; τί γὰρ δοῖ ἄνθρωπος ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ; ὃς γὰρ ἐὰν ἐπαισχυθῇ με καὶ τοὺς ἐμοὺς λόγους ἐν τῇ γενεᾷ ταύτῃ τῇ μοιχαλίδι καὶ ἁμαρτωλῷ, καὶ ὁ υἱὸς τοῦ ἀνθρώπου ἐπαισχυθήσεται αὐτόν, ὅταν ἔλθῃ ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ μετὰ τῶν ἀγγέλων τῶν ἁγίων.

(IX. 1) καὶ ἔλεγεν αὐτοῖς· Ἀμὴν λέγω ὑμῖν ὅτι εἰσὶν τινες ὧδε τῶν ἐσθηκῶτων οἵτινες οὐ μὴ γεύσονται θανάτου ἕως ἂν ἴδωσιν τὴν βασιλείαν τοῦ θεοῦ ἐληλυθυῖαν ἐν δυνάμει.

ST. LUKE IX.

ὄλον, εαυτὸν δὲ ἀπολέσας ἢ ζημιωθείς;

28 ὃς γὰρ ἂν ἐπαισχυθῇ με καὶ τοὺς ἐμοὺς λόγους, τοῦτον ὁ

υἱὸς τοῦ ἀνθρώπου ἐπαισχυθήσεται, ὅταν ἔλθῃ ἐν τῇ δόξῃ αὐτοῦ καὶ τοῦ πατρὸς καὶ τῶν ἁγίων ἀγγέλων. λέγω δὲ ὑμῖν ἀληθῶς, εἰσὶν

τινες τῶν αὐτοῦ ἐσθηκῶτων οἱ οὐ μὴ γεύσονται θανάτου ἕως ἂν ἴδωσιν τὴν βασιλείαν τοῦ θεοῦ.

§ 71. The Transfiguration and subsequent Discourse. — *Region of Caesarea Philippi.*

ST. MATT. XVII. 1-13.

1 Καὶ μεθ' ἡμέρας ἑξ παραλαμβάνει ὁ Ἰησοῦς τὸν Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, καὶ ἀναφέρει αὐτοὺς εἰς ὄρος ὑψηλὸν κατ' ἰδίαν. 2 καὶ μετεμορφώθη ἔμπροσθεν αὐτῶν, καὶ ἔλαμψεν τὸ πρόσωπον αὐτοῦ ὡς ὁ ἥλιος, τὰ δὲ ἱμάτια αὐτοῦ ἐγένετο λευκὰ ὡς τὸ φῶς.

ST. MARK IX. 2-13.

2 Καὶ μετὰ ἡμέρας ἑξ παραλαμβάνει ὁ Ἰησοῦς τὸν Πέτρον καὶ τὸν Ἰάκωβον καὶ τὸν Ἰωάννην, καὶ ἀναφέρει αὐτοὺς εἰς ὄρος ὑψηλὸν κατ' ἰδίαν μόνους, καὶ μετεμορφώθη ἔμπροσθεν αὐτῶν, καὶ τὰ ἱμάτια αὐτοῦ ἐγένοντο στίλβοντα λευκὰ λίαν, ὅσα γραφεὺς ἐπὶ τῆς γῆς οὐ δύναται οὕτως

ST. LUKE IX. 28-36.

28 Ἐγένετο δὲ μετὰ τοὺς λόγους τούτους, ὥσει ἡμέραι ὀκτώ, καὶ παραλαβὼν Πέτρον καὶ Ἰωάννην καὶ Ἰάκωβον ἀνέβη εἰς τὸ ὄρος προσεῦχθαι. καὶ ἐγένετο ἐν τῷ προσεύχεσθαι αὐτὸν τὸ εἶδος τοῦ προσώπου αὐτοῦ ἕτερον, καὶ ὁ ἱματισμὸς αὐτοῦ λευκὸς ὡς ἁστράπτων. καὶ ἰδοὺ ἄνδρες δύο συνελθόντες

* Jno. i. 14; 2 Pet. i. 16-18.

§ 70. MATT. 28. om. ὅτι G.T. ἐσθηκῶτων MAR. 37. ἢ τί δώσει ἄνθρ. G.L. 38. ἂν G.L. 27. ὅδε G.L. (ἐστώτων G.L.T.) γεύσονται.

§ 71. MAR. 2. μεθ' G. 3. ἐγένετο G. λευκ. λί. ὡς χιών G.^{oo} L. om. οὕτως G.+ L. LK. 28. τὸν Πέτρ.

ST. MATT. XVII.

3 καὶ ἰδοὺ ὤφθη αὐτοῖς Μωϋ-
σῆς καὶ Ἡλείας συνλα-
4 λύντες μετ' αὐτοῦ. ἀπο-

κριθεὶς δὲ ὁ Πέτρος εἶπεν
τῷ Ἰησοῦ· Κύριε, καλὸν
ἐστὶν ἡμᾶς ὥδε εἶναι· εἰ
θέλεις, ποιήσω ὥδε τρεῖς

σκηνάς, σοὶ μίαν καὶ Μωϋ-
σεὶ μίαν καὶ Ἡλείᾳ μίαν.
5 ἔτι αὐτοῦ λαλοῦντος, ἰδοὺ

νεφέλη φωτεινὴ ἐπεσκίασεν
αὐτούς, καὶ ἰδοὺ φωνὴ ἐκ

τῆς νεφέλης λέγουσα· Οὗ-
τός ἐστιν ὁ υἱός μου ὁ
ἀγαπητός, ἐν ᾧ εὐδόκησα·
6 ἀκούετε αὐτοῦ. καὶ ἀκού-
σαντες οἱ μαθηταὶ ἔπεσαν
ἐπὶ πρόσωπον αὐτῶν καὶ
7 ἐφοβήθησαν σφόδρα. καὶ
προσῆλθεν ὁ Ἰησοῦς καὶ
ἀψάμενος αὐτῶν εἶπεν·
Ἐγέρθητε καὶ μὴ φοβεῖσθε.
8 ἐπάραντες δὲ τοὺς ὀφθαλ-

ST. MARK IX.

4 λευκᾶναι. καὶ ὤφθη αὐ-
τοῖς Ἡλείας σὺν Μωϋ-
σεῖ, καὶ ἦσαν συνλα-
5 λύντες τῷ Ἰησοῦ. καὶ

ἀποκριθεὶς ὁ Πέτρος
λέγει τῷ Ἰησοῦ· Ῥαβ-
βεῖ, καλὸν ἐστὶν ἡμᾶς
ὥδε εἶναι, καὶ ποιήσωμεν
τρεῖς σκηνάς, σοὶ μίαν
καὶ Μωϋσεὶ μίαν καὶ
6 Ἡλείᾳ μίαν. οὐ γὰρ
ᾔδει τί ἀποκριθῇ· ἔκφο-
7 βοι γὰρ ἐγένοντο. καὶ
ἐγένετο νεφέλη ἐπισκιά-
ζουσα αὐτοῖς, καὶ ἐγένετο

φωνὴ ἐκ τῆς νεφέλης·
Οὗτός ἐστιν ὁ υἱός μου
ὁ ἀγαπητός· ἀκούετε αὐ-
8 τοῦ. καὶ ἐξάπινα περι-

βλεψάμενοι οὐκέτι οὐ-
δένα εἶδον ἀλλὰ τὸν

ST. LUKE IX.

αὐτῷ, οἵτινες ἦσαν Μωϋ-
31 σῆς καὶ Ἡλείας, οἱ
ὀφθέντες ἐν δόξῃ λέγον-
τὴν ἐξοδὸν αὐτοῦ, ἣν
ἤμελλεν πληροῦν ἐν Ἱε-
32 ρουσαλῇμ. ὁ δὲ Πέτρος
καὶ οἱ σὺν αὐτῷ ἦσαν
βεβαρημένοι ὕπνῳ· δια-
γρηγορήσαντες δὲ εἶδαν
τὴν δόξαν αὐτοῦ καὶ τοὺς
δύο ἄνδρας τοὺς συνε-
33 στῶτας αὐτῷ. καὶ ἐγέ-
νετο ἐν τῷ διαχωρίζεσθαι
αὐτοὺς ἀπ' αὐτοῦ εἶπεν
ὁ Πέτρος πρὸς τὸν Ἰη-
σοῦν· Ἐπιστάτα, καλὸν
ἐστὶν ἡμᾶς ὥδε εἶναι,
καὶ ποιήσωμεν σκηνάς
τρεῖς, μίαν σοὶ καὶ μίαν
Μωϋσεὶ καὶ μίαν Ἡλείᾳ,
34 μὴ εἰδὼς ὁ λέγει. ταῦτα
δὲ αὐτοῦ λέγοντος ἐγέ-

νετο νεφέλη καὶ ἐπεσκία-
ζεν αὐτούς· ἐφοβήθησαν
δὲ ἐν τῷ εἰσελθεῖν αὐτοὺς
35 εἰς τὴν νεφέλην. καὶ
φωνὴ ἐγένετο ἐκ τῆς
νεφέλης λέγουσα· Οὗ-
τός ἐστιν ὁ υἱός μου ὁ
ἐκλεκτός· αὐτοῦ ἀκού-
36 ετε. καὶ ἐν τῷ γενέσθαι

§ 71. MATT. 3. ὤφθησαν G.

ἦψατο (om. καὶ) G. καὶ ἦψ. T.
G.++ 7. ἦλθεν G. L. T.

32. εἶδον G. L. T.

4. ποιήσωμεν G. T.

καὶ εἶπ. G. T. MAR. 6. λαλήσῃ G.++ L.
νεφέλ. λέγουσα οὐτ. L.

34. ἐπεσκίασεν G. L.

6. ἔπεσαν G.

7. προσελθὼν ὁ Ἰησ. G.

35. ἀγαπητός G.++ L.

7. προσελθὼν ὁ Ἰησ. G.

ἦσαν γὰρ ἔκφ. L. 31. ἔμελλε G. L. T.

35. ἀγαπητός G.++ L.

ST. MATT. XVII.

μοὺς αὐτῶν οὐδένα εἶδον εἰ
μὴ τὸν Ἰησοῦν μόνον.

- 9 Καὶ καταβαινόντων αὐτῶν
ἐκ τοῦ ὄρους ἐνετείλατο
αὐτοῖς ὁ Ἰησοῦς λέγων·
Μηδενὶ εἰπῆτε τὸ ὄραμα
ἕως οὗ ὁ υἱὸς τοῦ ἀνθρώπου
ἐκ νεκρῶν ἐγερθῇ.

- 10 καὶ ἐπη-
ρώτησαν αὐτὸν οἱ μαθηταὶ
λέγοντες· Τί οὖν οἱ γραμ-
ματεῖς λέγουσιν ὅτι Ἡλείαν
11 δεῖ ἐλθεῖν πρῶτον; ὁ δὲ
ἀποκριθεὶς εἶπεν·^a Ἡλείας
μὲν ἔρχεται καὶ ἀποκατα-
στήσει πάντα.

- 12 λεγῶ δὲ
ὑμῖν ὅτι Ἡλείας ἤδη ἦλθεν,
καὶ οὐκ ἐπέγνωσαν αὐτόν,
ἀλλ' ἐποίησαν ἐν αὐτῷ ὅσα
ἠθέλησαν. οὕτως καὶ ὁ
υἱὸς τοῦ ἀνθρώπου μέλλει
13 πάσχειν ὑπ' αὐτῶν. τότε
συνήκαν οἱ μαθηταὶ ὅτι
περὶ Ἰωάννου τοῦ βαπτισ-
τοῦ εἶπεν αὐτοῖς.

ST. MARK IX.

Ἰησοῦν μόνον μεθ' ἑαν-
τῶν.

- 9 Καὶ καταβαινόντων
αὐτῶν ἀπὸ τοῦ ὄρους,
διεστείλατο αὐτοῖς ἵνα
μηδενὶ ᾗ εἶδον διηγή-
σονται, εἰ μὴ ὅταν ὁ
υἱὸς τοῦ ἀνθρώπου ἐκ
10 νεκρῶν ἀναστῇ. καὶ τὸν
λόγον ἐκράτησαν πρὸς
ἑαυτοὺς συζητοῦντες τί
ἐστὶν τὸ ἐκ νεκρῶν ἀνα-
11 στῆναι. καὶ ἐπηρώτων
αὐτὸν λέγοντες· Ὅτι
λέγουσιν οἱ Φαρισαῖοι
καὶ οἱ γραμματεῖς ὅτι
Ἡλείαν δεῖ ἐλθεῖν πρῶ-
12 τον; ὁ δὲ εἶφη αὐτοῖς·^a
Ἡλείας ἐλθὼν πρῶτον
ἀποκαθιστάνει πάντα.
καὶ πῶς γέγραπται ἐπὶ
τὸν υἱὸν τοῦ ἀνθρώπου;
ἵνα πολλὰ πάθῃ καὶ
13 ἐξουθενωθῇ. ἀλλὰ λέγω
ὑμῖν ὅτι καὶ Ἡλείας
ἐλήλυθεν, καὶ ἐποίησαν
αὐτῷ ὅσα ἠθελον, καθὼς
γέγραπται ἐπ' αὐτόν.

ST. LUKE IX.

τὴν φωνὴν εὐρέθη Ἰη-
σοῦς μόνος.

Καὶ αὐτοὶ ἐσέγησαν
καὶ οὐδενὶ ἀπήγγειλαν
ἐν ἐκείναις ταῖς ἡμέραις
οὐδὲν ὧν ἑώρακαν.

^a Mal. iii. 23, 24 (iv. 4, 5). Ἰδοὺ ἐγὼ ἀποστελῶ (ἂ ἀποστέλλω) ὑμῖν Ἡλίαν τὸν Θεσβίτην πρὶν
ἐλθεῖν τὴν (ἂ om. τὴν) ἡμέραν κυρίου τὴν μεγάλην καὶ ἐπιφανῆ, ὃς ἀποκαταστήσει καρδίαν πατρὸς
πρὸς υἱὸν καὶ καρδίαν ἀνθρώπου πρὸς τὸν πλησίον αὐτοῦ. Heb. for Θεσβίτην reads מְשִׁיחַ.
Cf. Lk. i. 16, 17; Matt. xi. 14.

§ 71. MATT. 9. ἀπὸ τ. ὄρ. ἀναστῇ G. 10. μαθητ. αὐτοῦ G. 11. δ δὲ Ἰησοῦς ἀποκρ.
G.^{oo} εἶπ. αὐτοῖς G. ἐρχ. πρῶτον G.^{oo} MAR. 9. καταβ. δέ G. 11. om. οἱ Φαρισαῖοι
καὶ G. [L.] T. 12. ἀποκριθεὶς εἶπεν G.++ L. Ἡλ. μὲν ἐλθ. G. L. [T.] ἀποκαθιστῇ G.
ἐξουθενωθῇ G. ἐξουθενωθῇ L. T. 13. ἠθέλησαν G. L. LK. 36. δ Ἰησ. G.^{oo}
ἑώρακασιν G. L.

§ 72. The Healing of the Demoniac whom the Disciples could not heal.

ST. MATT. XVII. 14-21.

ST. MARK IX. 14-29.

ST. LUKE IX. 37-43.*

14 Καὶ ἐλθόντων πρὸς
τὸν ὄχλον, προσήλθεν

αὐτῷ ἄνθρωπος γονυπε-
15 τῶν αὐτὸν καὶ λέγων·
Κύριε, ἐλέησόν μου τὸν
υἱόν, ὅτι σεληνιάζεται
καὶ κακῶς πάσχει· πολ-
λάκις γὰρ πίπτει εἰς τὸ
πῦρ καὶ πολλάκις εἰς τὸ
16 ὕδωρ. καὶ προσήνεγκα
αὐτὸν τοῖς μαθηταῖς σου,
καὶ οὐκ ἠδυνήθησαν αὐ-
17 τὸν θεραπεῦσαι. ἀπο-
κριθεὶς δὲ ὁ Ἰησοῦς
εἶπεν· Ὡ γενεὰ ἄπιστος
καὶ διεστραμμένη, ἕως
πότε μεθ' ὑμῶν ἔσομαι;
ἕως πότε ἀνέξομαι ὑμῶν;
φέρειτέ μοι αὐτὸν ὧδε.

14 Καὶ ἐλθόντες πρὸς τοὺς
μαθητὰς εἶδον ὄχλον πολὺν
περὶ αὐτοὺς καὶ γραμματεῖς
συνζητοῦντας πρὸς αὐτούς.

15 καὶ εὐθὺς πᾶς ὁ ὄχλος ἰδόν-
τες αὐτὸν ἐξεθαμβήθησαν,
καὶ προστρέχοντες ἥσπά-

16 ζοντο αὐτόν. καὶ ἐπηρώτη-
σεν αὐτούς· Τί συνζητεῖτε

17 πρὸς αὐτούς; καὶ ἀπεκρίθη
αὐτῷ εἰς ἐκ τοῦ ὄχλου·
Διδάσκαλε, ἤνεγκα τὸν υἱόν
μου πρὸς σέ, ἔχοντα πνεύ-

18 μα ἄλαλον, καὶ ὅπου ἔαν
αὐτὸν καταλάβῃ, ῥήσσει,
καὶ ἀφρίζει καὶ τρίξει τοὺς
ὀδόντας καὶ ξηραίνεται·
καὶ εἶπα τοῖς μαθηταῖς σου
ἵνα αὐτὸ ἐκβάλωσιν, καὶ

19 οὐκ ἴσχυσαν. ὁ δὲ ἀπο-
κριθεὶς αὐτοῖς λέγει· Ὡ
γενεὰ ἄπιστος, ἕως πότε
πρὸς ὑμᾶς ἔσομαι; ἕως
πότε ἀνέξομαι ὑμῶν; φέ-

20 ρετε αὐτὸν πρὸς μέ. καὶ
ἤνεγκαν αὐτὸν πρὸς αὐτόν·
καὶ ἰδὼν αὐτόν, τὸ πνεῦμα
εὐθὺς συνεσπάραξεν αὐτόν,
καὶ πεσὼν ἐπὶ τῆς γῆς
21 ἐκυλίετο ἀφρίζων. καὶ
ἐπηρώτησεν τὸν πατέρα
αὐτοῦ· Πόσος χρόνος ἐστὶν
ὥς τοῦτο γέγονεν αὐτῷ;
ὁ δὲ εἶπεν· Ἐκ παιδιόθεν·

22 καὶ πολλάκις καὶ εἰς πῦρ

37 Ἐγένετο δὲ τῇ ἐξῇς
ἡμέρᾳ κατελθόντων αὐ-
τῶν ἀπὸ τοῦ ὄρους
συνήντησεν αὐτῷ ὄχλος
πολύς.

38 καὶ ἰδοὺ ἀνὴρ
ἀπὸ τοῦ ὄχλου ἐβόησεν
λέγων· Διδάσκαλε, δέο-
μαί σου, ἐπιβλεῖν ἐπὶ
τὸν υἱόν μου, ὅτι μονο-

39 γενής μοι ἐστίν, καὶ ἰδοὺ
πνεῦμα λαμβάνει αὐτόν
καὶ ἐξαίφνης κράζει καὶ
σπαράσσει αὐτόν μετὰ
ἀφροῦ, καὶ μόγις ἀπο-

40 χωρεῖ ἀπ' αὐτοῦ συντρι-
βὼν αὐτόν. καὶ ἐδεή-
θην τῶν μαθητῶν σου
ἵνα ἐκβάλωσιν αὐτό, καὶ

41 οὐκ ἠδυνήθησαν. ἀπο-
κριθεὶς δὲ ὁ Ἰησοῦς εἶπεν·
Ὡ γενεὰ ἄπιστος καὶ
διεστραμμένη, ἕως πότε
ἔσομαι πρὸς ὑμᾶς καὶ
ἀνέξομαι ὑμῶν; προσ-

42 ἀγαγε ὧδε τὸν υἱόν σου.
ἔτι δὲ προσερχομένου
αὐτοῦ ἔρρηξεν αὐτόν τὸ
δαμόνιον καὶ συνεσπά-
ραξεν.

§ 72. MATT. 14. ἐλθ. αὐτῶν G. αὐτῷ MAR. 14. ἐλθόν G. L. εἶδον G. L. αὐτοῖς G. L.
15. εὐθὺς G. L. ἰδὼν αὐτ. ἐξεθαμβήθη G. ++ 16. τοῖς γραμματεῖς 17. ἀποκριθεὶς εἰς ἐκ
τ. ὄχ. εἶπε G. 18. ἄν G. ῥήσσει. αὐτόν G. L. T. δδόντ. αὐτοῦ G. ° [L.] εἶπον G. L.
19. αὐτῷ 20. εὐθὺς τὸ πνεῦ. G. ἐσπάραξεν G. T. 21. om. ἐκ G. 22. πολλ. αὐτόν
G. L. T. LK. 37. ἐν τῇ ἐξ. G. L. [T.] 38. ἀνεβόησε G. ἐπιβλεψόν L. 40. ἐκβάλλωσιν.

ST. MATT. XVII.

ST. MARK IX.

ST. LUKE IX.

- αὐτὸν ἔβαλεν καὶ εἰς ὕδατα,
ἵνα ἀπολέσῃ αὐτόν· ἀλλὰ
εἴ τι δύνη, βοήθησον ἡμῖν
σπλαγχνισθεῖς ἐφ' ἡμᾶς.
23 ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ·
Τὸ εἰ δύνη; πάντα δυνατὰ
24 τῷ πιστεύοντι. εὐθὺς κράξας
ὁ πατὴρ τοῦ παιδίου ἔλεγεν·
Πιστεύω· βοήθει μου τῇ
25 ἀπιστίᾳ. ἰδὼν δὲ ὁ Ἰησοῦς
ὅτι ἐπισυντρέχει ὁ ὄχλος,
ἐπετίμησεν τῷ πνεύματι τῷ
ἀκαθάρτῳ λέγων αὐτῷ· Τὸ
ἄλαλον καὶ κωφὸν πνεῦμα,
ἐγὼ ἐπιτάσσω σοι, ἔξελθε ἐξ
αὐτοῦ καὶ μηκέτι εἰσέλθῃς
26 εἰς αὐτόν. καὶ κράξας καὶ
πολλὰ σπαράξας ἔξηλθεν·
καὶ ἐγένετο ὥσπερ νεκρός,
ὥστε τοὺς πολλοὺς λέγειν
27 ὅτι ἀπέθανεν. ὁ δὲ Ἰησοῦς
κρατήσας τῆς χειρὸς αὐτοῦ
ἤγειρεν αὐτόν, καὶ ἀνέστη.
28 Καὶ εἰσελθόντος αὐτοῦ
εἰς οἶκον οἱ μαθηταὶ αὐτοῦ
κατ' ἰδίαν ἐπηρώτων αὐτόν·
Ὅτι ἡμεῖς οὐκ ἠδυνήθημεν
29 ἐκβαλεῖν αὐτό; καὶ εἶπεν
αὐτοῖς· Τοῦτο τὸ γένος ἐν
οὐδενὶ δύναται ἐξελεῖν εἰ
μὴ ἐν προσευχῇ.
- καὶ ἐπετίμησεν αὐτῷ ὁ
Ἰησοῦς, καὶ ἔξηλθεν ἀπ'
αὐτοῦ τὸ δαιμόνιον, καὶ
ἐπετίμησεν δὲ ὁ Ἰησοῦς
τῷ πνεύματι τῷ ἀκα-
θάρτῳ, καὶ ἴασατο τὸν
παῖδα καὶ ἀπέδωκεν αὐ-
τὸν τῷ πατρὶ αὐτοῦ.
ἐξεπλήρσοντο δὲ πάντες
ἐπὶ τῇ μεγαλειότητι τοῦ
θεοῦ.
- ἐθεραπεύθη ὁ παῖς ἀπὸ
τῆς ὥρας ἐκείνης.
19 Τότε προσελθόντες οἱ
μαθηταὶ τῷ Ἰησοῦ κατ'
ἰδίαν εἶπον· Διὰ τί ἡμεῖς
οὐκ ἠδυνήθημεν ἐκβαλεῖν
20 αὐτό; ὁ δὲ λέγει αὐτοῖς·
Διὰ τὴν ὀλιγοπιστίαν
ὑμῶν· ἀμὴν γὰρ λέγω
ὑμῖν, ἐὰν ἔχητε πίστιν
ὡς κόκκον σινάπεως,
ἐρεῖτε τῷ ὄρει τούτῳ·
Μετάβα ἔνθεν ἐκεῖ, καὶ
μεταβήσεται, καὶ οὐδὲν
ἀδυνατήσει ὑμῖν.

§ 72. MATT. 20. ὁ δὲ Ἰησοῦς εἶπεν G. ἀπιστίαν G. μετὰ βῆθι ἐντεῦθεν G. 21. τοῦτο δὲ τὸ γένος οὐκ ἐκπορεύεται εἰ μὴ ἐν προσευχῇ καὶ νηστείᾳ G. L. [T.] N^b C D E F G H K L M S U V X Γ Δ Π etc. It. Vulg. Syr. (Pesch. and Philox.) etc. . . . om. N^a B 33. e. Syr. (Curet. and Hieros.) etc. MARK. 22. δύνασαι G. 23. δύνασαι πιστεῦσαι G. L. (πιστ. G.^o) 24. καὶ εὐθέως G. L. (κατ' [L. T.]). μετὰ δακρύων ἔλεγ. G. πιστ. Κύριε 25. om. ὁ before ὄχλ. G. L. T. τὸ πν. τὸ ἑλαλ. κ. κωφ. G. 26. κράξαν κ. π. σπαράξαν σπαράξ. αὐτόν [L.] om. τοὺς G. 27. αὐτὸν τῆς χειρ. G. 28. εἰσελθόντα αὐτόν G. 29. add καὶ νηστείᾳ G. L. T.

§ 73. Our Lord again fortells His Death and Resurrection.

ST. MATT. XVII. 22, 23.

ST. MARK IX. 30-32.

ST. LUKE IX. 43^b-45.

22 Συνστροφόμενων δὲ αὐ-
τῶν ἐν τῇ Γαλιλαίᾳ εἶ-
πεν αὐτοῖς ὁ Ἰησοῦς·

Μέλλει ὁ υἱὸς τοῦ ἀν-
θρώπου παραδίδοσθαι
εἰς χεῖρας ἀνθρώπων,*
23 καὶ ἀποκτενοῦσιν αὐτόν,
καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερ-
θήσεται. καὶ ἐλυπήθη-
σαν σφόδρα.

30 Κάκειθεν ἐξελθόντες
παρεπορεύοντο διὰ τῆς
Γαλιλαίας, καὶ οὐκ ᾔθε-
31 λεν ἵνα τις γνοί· ἐδίδα-
σκεν γὰρ τοὺς μαθητὰς
αὐτοῦ, καὶ ἔλεγεν αὐτοῖς

ὅτι ὁ υἱὸς τοῦ ἀνθρώπου
παραδίδοται εἰς χεῖρας
ἀνθρώπων,* καὶ ἀποκτε-
νοῦσιν αὐτόν, καὶ ἀπο-
κτανθεὶς μετὰ τρεῖς ἡμέ-
32 ρας ἀναστήσεται. οἱ δὲ
ἠγνόουν τὸ ῥῆμα, καὶ
ἐφοβοῦντο αὐτόν ἐπε-
ρωτῆσαι.

43 Πάντων δὲ θαυμαζόντων
ἐπὶ πᾶσιν οἷς ἐποίησεν,
πρὸς τοὺς μαθητὰς αὐτοῦ·
44 Θέσθε ὑμεῖς εἰς τὰ ῥα
ὑμῶν τοὺς λόγους τούτους·
ὁ γὰρ υἱὸς τοῦ ἀνθρώπου
μέλλει παραδίδοσθαι εἰς
45 χεῖρας ἀνθρώπων.* οἱ δὲ
ἠγνόουν τὸ ῥῆμα τοῦτο, καὶ
ἦν παρακεκαλυμμένον ἀπ’
αὐτῶν ἵνα μὴ αἰσθωνται
αὐτό, καὶ ἐφοβοῦντο ἐρωτῆ-
σαι αὐτόν περὶ τοῦ ῥήματος
τούτου.

§ 74. The Tribute-money miraculously provided. — *Capernaum*.

ST. MATT. XVII. 24-27.

ST. MARK IX. 33.*

24 Ἐλθόντων δὲ αὐτῶν εἰς Καφαρναοὺμ προσῆλθον οἱ τὰ
διδραχμα λαμβάνοντες τῷ Πιέτρῳ καὶ εἶπαν· Ὁ διδάσκαλος
25 ὑμῶν οὐ τελεῖ τὰ διδραχμα; λέγει· Ναί. καὶ εἰσελθόντα εἰς
τὴν οἰκίαν προέφθασεν αὐτόν ὁ Ἰησοῦς λέγων· Τί σοι δοκεῖ,
Σίμων; οἱ βασιλεῖς τῆς γῆς ἀπὸ τίνων λαμβάνουσιν τέλη ἢ
26 κῆνσον; ἀπὸ τῶν υἱῶν αὐτῶν ἢ ἀπὸ τῶν ἄλλοτρίων; εἰπόντος
δέ· Ἀπὸ τῶν ἄλλοτρίων, ἔφη αὐτῷ ὁ Ἰησοῦς· Ἄραγε
27 ἐλευθεροὶ εἰσιν οἱ υἱοί. ἵνα δὲ μὴ σκανδαλίσωμεν αὐτούς,
πορευθεὶς εἰς θάλασσαν βάλε ἄγκιστρον καὶ τὸν ἀναβάντα
πρῶτον ἰχθὺν ἄρον, καὶ ἀνοίξας τὸ στόμα αὐτοῦ εὕρησεις
στατήρα· ἐκεῖνον λαβὼν δὸς αὐτοῖς ἀντὶ ἐμοῦ καὶ σοῦ.

33 Καὶ ἦλθεν εἰς
Καφαρναοὺμ.

§ 75. Several Discourses with the Disciples. — *Capernaum*.

(A) Our Lord reproves their Ambition by the Example of a Child.

ST. MATT. XVIII. 1-5.

ST. MARK IX. 33^b-37.

ST. LUKE IX. 46-48.

1 Ἐν ἐκείνῃ τῇ ὥρᾳ
προσῆλθον οἱ μαθηταί

Καὶ ἐν τῇ οἰκίᾳ
γενόμενος ἐπηρώτα αὐ-

33 Εἰσῆλθεν δὲ διαλογισμὸς
ἐν αὐτοῖς, τὸ τίς ἂν εἴη

* Cf. Matt. xvi. 21; Mar. viii. 31; Lk. ix. 22 (§ 70.)

§ 73. MATT. 22. ἀναστρεφόμενων G. MAR. 30. καὶ ἐκεῖθεν G. γὰρ G. 31. τῇ τρίτῃ
ἡμέρᾳ G.++ LK. 43. ἐποίησεν ἐποί. ὁ Ἰησοῦς G.°°L.

§ 74. MATT. 24. εἶπον G. 25. ὅτε εἰσῆλθεν G. ἐλθόντα T. 26. λέγει αὐτῷ ὁ Πέτρος G.
(but ὁ Πέτρος G.°°) 27. σκανδαλισμένον G. L. T. τὴν θάλασσαν. G. MAR. 33. ἦλθεν G.

ST. MATT. XVIII.

τῷ Ἰησοῦ λέγοντες· Τίς
ἄρα μείζων ἐστὶν ἐν τῇ
βασιλείᾳ τῶν οὐρανῶν;

2 καὶ προσκαλεσάμενος
παιδίον ἔστησεν αὐτὸ ἐν
8 μέσῳ αὐτῶν· καὶ εἶπεν·
Ἄμην λέγω ὑμῖν, ἂν
μὴ στραφῇτε καὶ γένη-
σθε ὡς τὰ παιδιά, οὐ
μὴ εἰσέλθῃτε εἰς τὴν
βασιλείαν τῶν οὐρανῶν.
4 ὅστις οὖν ταπεινώσῃ
ἑαυτὸν ὡς τὸ παιδίον
τοῦτο, οὗτός ἐστιν ὁ
μείζων ἐν τῇ βασιλείᾳ
5 τῶν οὐρανῶν. καὶ ὃς
ἂν δέξῃται ἐν παιδίον
τοιοῦτο ἐπὶ τῷ ὀνόματί
μου, ἐμὲ δέχεται.

ST. MARK IX.

τούς· Τί ἐν τῇ ὁδῷ
34 διελογίζεσθε; οἱ δὲ ἐσιώ-
πων· πρὸς ἀλλήλους
γὰρ διελέχθησαν ἐν τῇ
35 ὁδῷ τίς μείζων. καὶ
καθίσας ἐφώνησεν τοὺς
δώδεκα, καὶ λέγει αὐτοῖς·
Εἰ τις θέλει πρῶτος εἶναι,
ἔσται πάντων ἔσχατος
καὶ πάντων διάκονος.
36 καὶ λαβὼν παιδίον ἔστη-
σεν αὐτὸ ἐν μέσῳ αὐτῶν,
καὶ ἐναγκαλισάμενος
αὐτὸ εἶπεν αὐτοῖς·

π *Ὅς ἂν ἐν τῶν παιδίων
τούτων δέξῃται ἐπὶ τῷ
ὀνόματί μου, ἐμὲ δέχεται·
καὶ ὃς ἂν ἐμὲ δέχῃται,
οὐκ ἐμὲ δέχεται ἀλλὰ
τὸν ἀποστείλαντά με.

ST. LUKE IX.

4 μείζων αὐτῶν. ὁ δὲ Ἰησοῦς
εἶδὼς τὸν διαλογισμὸν τῆς
καρδίας αὐτῶν, ἐπιλαβό-
μενος

παιδίου ἔστησεν αὐτὸ παρ'
48 ἑαυτοῦ, καὶ εἶπεν αὐτοῖς·

*Ὅς ἂν δέξῃται τοῦτο τὸ
παιδίον ἐπὶ τῷ ὀνόματί
μου, ἐμὲ δέχεται· καὶ ὃς
ἂν ἐμὲ δέξῃται, δέχεται τὸν
ἀποστείλαντά με· ὁ γὰρ
μικρότερος ἐν πᾶσιν ὑμῖν
ὑπάρχων, οὗτός ἐστιν μέγας.

(B) He directs concerning another healing in his Name.

ST. MATT. x. 42.

ST. MARK IX. 38-41.

ST. LUKE IX. 49, 50.

38 Ἐφη αὐτῷ ὁ Ἰωάννης·
Διδάσκαλε, εἶδομέν τινα
ἐν τῷ ὀνόματί σου ἐκβάλ-
λοντα δαιμόνια, ὃς οὐκ ἀκο-
λουθεῖ ἡμῖν, καὶ ἐκωλύομεν
αὐτόν, ὅτι οὐκ ἡκολούθει

49 Ἀποκριθεὶς δὲ ὁ Ἰω-
άννης εἶπεν· Ἐπιστάτα,
εἶδομέν τινα ἐπὶ τῷ ὀνό-
ματί σου ἐκβάλλοντα
δαιμόνια, καὶ ἐκωλύσα-
μεν αὐτόν, ὅτι οὐκ ἀκο-

§ 75. (A.) MATT. 2. προσκαλ. ὁ Ἰησοῦς G. L. 4. ταπεινώσῃ G. ++
ἐν G. ἐν παιδ. τοιοῦτον L. T. MAR. 33. πρὸς ἑαυτοὺς διελογίζ. G. °°
τῶν τοιοῦτων παιδ. G. L. T. δέξῃται G. L. LK. 47. ἰδὼν G. L. T. 48. ἐάν G. L. T.
ἔσται G. ++

(B.) MAR. 38. ἀπεκρίθη δέ G. L. (δέ [L.])
LK. 49. τὰ δαιμόν. G. °°

Ἰωάν. λέγων G. L. T. ἐκωλύσαμεν G. L.

ST. MATT. X.

ST. MARK IX.

ST. LUKE IX.

- 30 ἡμῶν. ὁ δὲ Ἰησοῦς εἶπεν· Μὴ κωλύετε αὐτόν· οὐδεὶς γὰρ ἐστὶν ὃς ποιήσει δύναμιν ἐπὶ τῷ ὀνόματί μου καὶ δυνήσεται ταχὺ κακολογή-
- 40 σαί με· ὃς γὰρ οὐκ ἐστὶν καθ' ἡμῶν, ὑπὲρ ἡμῶν ἐστίν.
- 42 Καὶ ὃς ἐὰν ποτίσῃ ἓνα τῶν μικρῶν τούτων ποτήριον ψυχροῦ μόνον εἰς ὄνομα μαθητοῦ, ἀμὴν λέγω ὑμῖν, οὐ μὴ ἀπολέσῃ τὸν μισθὸν αὐτοῦ.
- 41 *Ὁς γὰρ ἂν ποτίσῃ ὑμᾶς ποτήριον ὕδατος ἐν ὀνόματί μου, ὅτι Χριστοῦ ἐστέ, ἀμὴν λέγω ὑμῖν ὅτι οὐ μὴ ἀπολέσῃ τὸν μισθὸν αὐτοῦ.
- 50 λουθεῖ μεθ' ἡμῶν. εἶπεν δὲ πρὸς αὐτὸν Ἰησοῦς· Μὴ κωλύετε· ὃς γὰρ οὐκ ἐστὶν καθ' ὑμῶν, ὑπὲρ ὑμῶν ἐστίν.

(C) He teaches to avoid Offences.

ST. MATT. XVIII. 6-9.

ST. MARK IX. 42-50.

ST. LUKE XVII. 1, 2.

- 6 *Ὁς δ' ἂν σκανδαλίσῃ ἓνα τῶν μικρῶν τούτων τῶν πιστευόντων εἰς ἐμέ, συμφέρει αὐτῷ ἵνα κρεμασθῇ μύλος ὀνικὸς περὶ τὸν τράχηλον αὐτοῦ καὶ καταποντισθῇ ἐν τῷ πελάγει τῆς θαλάσσης.
- 7 Οὐαὶ τῷ κόσμῳ ἀπὸ τῶν σκανδάλων· ἀνάγκη γὰρ ἐστὶν ἐλθεῖν τὰ σκάνδαλα, πλὴν οὐαὶ τῷ ἀνθρώπῳ δι' οὗ τὸ σκάνδαλον ἔρχεται. εἰ δὲ ἡ χεὶρ σου ἢ ὁ πούς σου σκανδαλίζει σε, ἔκκοψον αὐτὸν καὶ βάλε ἀπὸ σοῦ· καλὸν σοὶ ἐστὶν εἰσελθεῖν εἰς τὴν ζωὴν κυλλὸν ἢ χωλόν, ἢ δύο χεῖρας ἢ δύο πόδας ἔχοντα
- 42 Καὶ ὃς ἂν σκανδαλίσῃ ἓνα τῶν μικρῶν τούτων τῶν πιστευόντων, καλὸν ἐστὶν αὐτῷ μᾶλλον εἰ περὶκειται μύλος ὀνικὸς περὶ τὸν τράχηλον αὐτοῦ καὶ βέβληται εἰς τὴν θάλασσαν.
- 43 καὶ ἐὰν σκανδαλίσῃ σε ἡ χεὶρ σου, ἀπόκοψον αὐτήν· καλὸν ἐστὶν σε κυλλὸν εἰσελθεῖν εἰς τὴν ζωὴν, ἢ τὰς δύο χεῖρας ἔχοντα ἀπελθεῖν εἰς τὴν γέενναν, εἰς τὸ πῦρ τὸ ἄσβεστον.
- 45 καὶ ἐὰν ὁ πούς σου σκαν-
- 1 Εἶπεν δὲ πρὸς τοὺς μαθητὰς αὐτοῦ· Ἄνενδεκτόν ἐστιν τοῦ τὰ σκάνδαλα μὴ ἐλθεῖν, οὐαὶ δὲ δι' οὗ ἔρχεται· λυσιτελεῖ αὐτῷ εἰ λίθος μυλικὸς περὶκειται περὶ τὸν τράχηλον αὐτοῦ καὶ ἔρριπται εἰς τὴν θάλασσαν, ἢ ἵνα σκανδαλίσῃ τῶν μικρῶν τούτων ἓνα.

§ 75. (B.) MARR. 41. ἐν τῷ ὄν. om. sec. ὅτι G. [L.] LK. 50. καὶ εἶπε G. δ' Ἰησ. G. L. T. ἡμῶν bis. >

(C.) MATT. 6. ἐπὶ (εἰς G.++) 7. ἀνθρ. ἐκείνῳ G. 8. αὐτά G.++ MARR. 42. om. τούτων G. πιστ. εἰς ἐμέ G. L. T. λίθος μυλικὸς G.+ 43. σκανδαλίζῃ G. L. T. σοὶ ἐστί G. LK. 1. om. αὐτοῦ G. om. τοῦ. 2. μύλος ὀνικὸς G.++

ST. MATT. XVIII.

ST. MARK IX.

ST. LUKE XVII.

βληθῆναι εἰς τὸ πῦρ τὸ
9 αἰώνιον. καὶ εἰ ὁ ὀφθαλ-
μός σου σκανδαλίζει σε,
ἔξελε αὐτὸν καὶ βάλε
ἀπὸ σοῦ· καλὸν σοί
ἐστιν μονόφθαλμον εἰς
τὴν ζωὴν εἰσελθεῖν, ἢ
δύο ὀφθαλμοὺς ἔχοντα
βληθῆναι εἰς τὴν γέενναν
τοῦ πυρός.

δαλίζῃ σε, ἀπόκοψον αὐ-
τόν· καλὸν ἐστὶν σε εἰσελ-
θεῖν εἰς τὴν ζωὴν χωλόν,
ἢ τοὺς δύο πόδας ἔχοντα
βληθῆναι εἰς τὴν γέενναν.
καὶ ἂν ὁ ὀφθαλμός σου
σκανδαλίζῃ σε, ἔκβαλε αὐ-
τόν· καλὸν σέ ἐστιν μον-
όφθαλμον εἰσελθεῖν εἰς τὴν
βασιλείαν τοῦ θεοῦ, ἢ δύο
ὀφθαλμοὺς ἔχοντα βλη-
θῆναι εἰς τὴν γέενναν, ὅπου
ὁ σκώληξ αὐτῶν οὐ τελευτᾷ
καὶ τὸ πῦρ οὐ σβέννεται.
49 πᾶς γὰρ πυρὶ ἀλισθήσεται.
50 καλὸν τὸ ἅλα· ἂν δὲ τὸ
ἅλα ἄναλον γένηται, ἐν τίνι
αὐτὸ ἀρτύσετε; ἔχετε ἐν
ἑαυτοῖς ἅλα καὶ εἰρηνεύετε
ἐν ἀλλήλοις.

(D) Parable of the Sheep gone astray; Forgiveness taught; Parable of the King reckoning with his Servants.

ST. MATT. XVIII. 10-35.

ST. LUKE XVII. 3, 4.

10 Ὅρατε μὴ καταφρονήσητε ἑνὸς τῶν μικρῶν τούτων·
λέγω γὰρ ὑμῖν ὅτι οἱ ἄγγελοι αὐτῶν ἐν οὐρανοῖς διὰ παντός
βλέπουσιν τὸ πρόσωπον τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς.
12 Τί ὑμῖν δοκεῖ;^b ἂν γένηται τινι ἀνθρώπῳ ἑκατὸν πρόβατα
καὶ πλανηθῇ ἓν ἐξ αὐτῶν, οὐχὶ ἀφείς τὰ ἐνεήκοντα ἐννέα
13 ἐπὶ τὰ ὄρη πορευθεὶς ζητεῖ τὸ πλανώμενον; καὶ ἂν γένηται
εὑρεῖν αὐτό, ἀμὴν λέγω ὑμῖν ὅτι χαίρει ἐπ' αὐτῷ μᾶλλον ἢ

^a Isa. lxvi. 24. ὁ γὰρ σκώληξ αὐτῶν οὐ τελευτήσει (Α τελευτᾷ), καὶ τὸ πῦρ αὐτῶν οὐ σβεσθήσεται.

^b Cf. Lk. xv. 3-7.

§ 75 (C.) M^{AT}. 44 and 46. ὅπου ὁ σκώληξ αὐτῶν οὐ τελευτᾷ, καὶ τὸ πῦρ οὐ σβέννεται G.^o L. [T.]
45. σοι G. add εἰς τὸ πῦρ τὸ ἔσβεστον G.^{oo} [L.] 47. σοι G. L. add τοῦ πυρός G.^o
49. add καὶ πᾶσα θυσία ἅλι ἀλισθήσεται G. L. [T.] 50. ἅλας ter G. 1st and sec. L. T.

§ 75. (D.) M^{AT}. 11. ἦλθε γὰρ ὁ υἱὸς τοῦ ἀνθρώπου σῶσαι τὸ ἀπολωλός G.^{oo} DEFGHIKMS-UVXΓΔΠ etc. Vg. Syr. Curet. etc. om. NBL, 1, 33, etc.

§ 75. (D.) The parables in Matt. xviii. 12, 13 and Lk. xv. 3-7 have a close resemblance, but yet, on examination, show marks of distinction. Each is so closely bound in with its context that it cannot well be separated, and there is thus a considerable interval of time between them. They were uttered on different occasions, and for different purposes: the parable in St. Matthew has for its subject a sheep that has wandered — τὸ πλανώμενον — from

ST. MATT. XVIII.

ST. LUKE XVII.

14 ἐπὶ τοῖς ἐνεήκοντα ἑνὲα τοῖς μὴ πεπλανημένοις. οὕτως οὐκ ἔστιν θέλημα ἔμπροσθεν τοῦ πατρὸς ὑμῶν τοῦ ἐν οὐρανοῖς ἵνα ἀπόληται ἐν τῶν μικρῶν τούτων.

15 Ἐὰν δὲ ἁμαρτήσῃ ὁ ἀδελφός σου, ὑπάγε ἔλεξον αὐτὸν μεταξὺ σοὶ καὶ αὐτοῦ μόνου· ἐὰν σου ἀκούσῃ, ἐκέρδησας τὸν ἀδελφόν σου· ἐὰν δὲ μὴ ἀκούσῃ, παράλαβε μετὰ σεαυτοῦ ἔτι ἓνα ἢ δύο, ἵνα* ἐπὶ στόματος δύο μαρτύρων ἢ

17 τριῶν σταθῇ πᾶν ῥήμα. ἐὼν δὲ παρακούσῃ αὐτῶν, εἰπὼν τῇ ἐκκλησίᾳ· ἐὰν δὲ καὶ τῆς ἐκκλησίας παρακούσῃ, ἔστω σοι ὥσπερ ὁ ἐθνικός καὶ ὁ τελώνης.

18 Ἀμὴν λέγω ὑμῖν, ὅσα ἐὰν δήσῃτε ἐπὶ τῆς γῆς ἔσται δεδεμένα ἐν οὐρανῷ, καὶ ὅσα ἐὰν λύσῃτε ἐπὶ τῆς γῆς ἔσται λελυμένα ἐν οὐρανῷ. Πάλιν λέγω ὑμῖν ὅτι ἐὰν δύο συμφωνήσουσιν ἐξ ὑμῶν ἐπὶ τῆς γῆς περὶ παντὸς πράγματος οὐ ἐὰν αἰτήσωνται, γενήσεται αὐτοῖς παρὰ τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς. οὐ γάρ εἰσιν δύο ἢ τρεῖς συνηγμένοι εἰς τὸ ἐμὸν ὄνομα, ἐκεῖ ἐμὶ ἐν μέσῳ αὐτῶν.

21 Τότε προσελθὼν ὁ Πέτρος εἶπεν αὐτῷ· Κύριε, ποσάκις ἁμαρτήσῃ εἰς ἐμὲ ὁ ἀδελφός μου καὶ ἀφήσω αὐτῷ; ἕως ἐπτάκις; ἢ λέγει αὐτῷ ὁ Ἰησοῦς· Οὐ λέγω σοι ἕως ἐπτάκις, ἀλλὰ ἕως ἑβδομηκοντάκις ἑπτὰ. διὰ τοῦτο ὡμοιώθη ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ βασιλεῖ, ὃς ἠθέλησεν συνᾶραι λόγον μετὰ τῶν δούλων αὐτοῦ. ἀρξαμένου δὲ αὐτοῦ συναίρειν, προσηνέχθη εἰς αὐτῷ ὀφειλέτης μυρίων ταλάντων. μὴ ἔχοντος δὲ αὐτοῦ ἀποδοῦναι, ἐκέλευσεν αὐτὸν ὁ κύριος πραθῆναι καὶ τὴν γυναῖκα καὶ τὰ τέκνα καὶ πάντα ὅσα εἶχεν, καὶ ἀποδοθῆναι. πεσὼν οὖν ὁ δούλος ἐκείνος προσεκύνει αὐτῷ λέγων· Μακροθύμησον ἐπ' ἐμοί, καὶ πάντα ἀποδώσω σοι. σπλαγχνισθεὶς δὲ ὁ κύριος τοῦ δούλου ἐκείνου ἀπέλυσεν αὐτόν, καὶ τὸ δάνειον ἀφήκεν αὐτῷ. ἐξελθὼν δὲ ὁ δούλος ἐκείνος εὑρεν ἓνα τῶν συνδού-

8 Προσέχετε ἑαυτοῖς. ἐὰν ἁμάρτη ὁ ἀδελφός σου, ἐπιτίμησον αὐτῷ, καὶ ἐὼν μετανοήσῃ, ἄφες αὐτῷ.

4 Καὶ ἐὰν ἐπτάκις τῆς ἡμέρας ἁμαρτήσῃ εἰς σέ καὶ ἐπτάκις ἐπιστρέψῃ πρὸς σέ λέγων· Μετανοῶ, ἀφήσεις αὐτῷ.

* Deut. xix. 15. ἐπὶ στόματος δύο μαρτύρων καὶ ἐπὶ στόματος τριῶν μαρτύρων στήσεται πᾶν ῥήμα.

§ 75. MATT. 14. εἰς G.+ 15. ἁμαρτ. εἰς σέ G. T. ὑπάγ. καὶ ἐλεγχ. 16. σοῦ G. L. T. 17. εἰπέ G. L. T. 18. ἐν τῷ οὐρ. δις G. [T.] 19. δύο ὑμ. συμφωνήσουσιν ἐπ. τ. γ. G. δύο συμφωνήσουσιν ἐξ ὑμ. ἐπ. τ. γ. L. 25. κύρ. αὐτοῦ G. L. γυναῖκ. αὐτοῦ G. L. T. 26. om. ἐκεῖνος G. L. T. Κύριε, μακροθ. G. LK. 3. ἐὰν δὲ ἁμαρτ. εἰς σέ G. (δὲ G. °° εἰς σέ G. °) 4. ἁμάρτη G. ++ ἐπτ. τῆς ἡμέρας ἐπιστρ. ἐπὶ σέ G. (but om. ἐπὶ σέ G.)

the fold, and is diligently sought, tenderly restored, and rejoiced over as the brother should be who has strayed into the paths of sin; the parable in St. Luke is concerned with a *lost* sheep — τὸ ἀπολωλός — as the Publicans and sinners were considered to be, and whose recovery ought to be a cause of joy to all. Between the two there are necessarily strong resemblances, but they seem intended to illustrate somewhat different points.

ST. MATT. XVIII.

ST. LUKE XVII.

λων αὐτοῦ ὅς ὤφειλεν αὐτῷ ἑκατὸν δηνάρια, καὶ κρατήσας
 29 αὐτὸν ἐπνιγεν λέγων· Ἀπόδος εἰ τι ὀφείλεις. πεσὼν οὖν
 ὁ σύνδουλος αὐτοῦ παρεκάλει αὐτὸν λέγων· Μακροθύμη-
 30 σον ἐπ' ἐμοί, καὶ ἀποδώσω σοι. ὁ δὲ οὐκ ἤθελεν, ἀλλὰ
 ἀπελθὼν ἔβαλεν αὐτὸν εἰς φυλακὴν ἕως ἀποδοῦ τὸ ὀφεί-
 31 λόμενον. ἰδόντες οὖν οἱ σύνδουλοι αὐτοῦ τὰ γινόμενα
 ἐλυπήθησαν σφόδρα, καὶ ἐλθόντες διεσάφησαν τῷ κυρίῳ
 32 ἑαυτῶν πάντα τὰ γενόμενα. τότε προσκαλεσάμενος αὐτὸν
 ὁ κύριος αὐτοῦ λέγει αὐτῷ· Δοῦλε πονηρέ, πᾶσαν τὴν
 33 ὀφειλὴν ἐκείνην ἀφήκᾳ σοι, ἐπεὶ παρεκάλεσάς με· οὐκ ἔδει
 καὶ σὲ ἐλεῆσαι τὸν σύνδουλόν σου, ὡς καὶ γὰρ σὲ ἠλέησα;
 34 καὶ ὀργισθεὶς ὁ κύριος αὐτοῦ παρέδωκεν αὐτὸν τοῖς βασα-
 35 νισταῖς ἕως οὗ ἀποδοῦ πᾶν τὸ ὀφειλόμενον αὐτῷ. οὕτως
 καὶ ὁ πατήρ μου ὁ οὐράνιος ποιήσει ὑμῖν, ἂν μὴ ἀφήτε
 ἕκαστος τῷ ἀδελφῷ αὐτοῦ ἀπὸ τῶν καρδιῶν ὑμῶν.

§ 76. Our Lord's final Departure from Galilee, going up to the Feast of
 Tabernacles.

MATT. XIX. 1.* MAR. X. 1.* LK. IX. 51-56.

JOHN VII. 2-10.

2 Ἦν δὲ ἐγγὺς ἡ ἑορτὴ τῶν Ἰουδαίων
 3 ἡ σκηνοπηγία. εἶπον οὖν πρὸς αὐτὸν
 οἱ ἀδελφοὶ αὐτοῦ· Μετάβηθι ἐντεῦθεν
 καὶ ὑπαγε εἰς τὴν Ἰουδαίαν, ἵνα καὶ
 οἱ μαθηταί σου θεωρήσουσιν τὰ ἔργα
 4 σου ἃ ποιεῖς· οὐδεὶς γάρ τι ἐν κρυπτῷ
 ποιεῖ καὶ ζητεῖ αὐτὸς ἐν παρρησίᾳ
 εἶναι. εἰ ταῦτα ποιεῖς, φανέρωσον
 5 σεαυτὸν τῷ κόσμῳ. οὐδὲ γὰρ οἱ
 ἀδελφοὶ αὐτοῦ ἐπίστευον εἰς αὐτόν.
 λέγει αὐτοῖς ὁ Ἰησοῦς· Ὁ καιρὸς ὁ
 ἐμὸς οὐπω πάρεστιν, ὁ δὲ καιρὸς ὁ

§ 75. (D.) MATT. 28. ἀποδ. μοι (G.^{oo}) δ τι 29. σύνδ. αὐτ. εἰς τοὺς πόδας αὐτοῦ παρεκάλ.
 πάντα ἀποδώσ. G.^o [L.] 30. ἕως οὗ G. 31. δέ G. γινόμενα G. L. T. αὐτῶν G.
 33. καὶ ἐγὼ G. 35. ἐπουράνιος G.+ add τὰ παραπτώματα αὐτῶν.

§ 76. JNO. 3. θεωρήσωσι G. L. 6. λέγ. οὖν G.^{oo} L. T.

§ 76. The difficulties presented at this point in the chronological arrangement of the material furnished by the several Evangelists, are usually thought the most considerable in the whole work of a Harmony. There is not space here to enter into the multitude of schemes which have been proposed. A very clear and succinct account of the more important of them may be found in Andrews' "Life of our Lord," pp. 345-362. Suffice it briefly to state the arrangement here adopted, with the chief reasons therefor. Lk. ix. 51 bears upon the face of it that this was our Lord's final departure from Galilee, and his entrance upon a series of journeyings which terminated at last in his death at Jerusalem and his ascension. Any other

ST. MATT. XIX.

ST. MARK X.

ST. LUKE IX.

ST. JOHN VII.

1 Καὶ ἐγένετο
ὅτε ἐτέλεσεν
ὁ Ἰησοῦς τοὺς
λόγους τού-
τους, μετήρην
ἀπὸ τῆς Γαλι-
λαίας —

1 Καὶ ἐκείθεν
ἀναστὰς —

51 Ἐγένετο δὲ ἐν τῷ
συνπληροῦσθαι τὰς
ἡμέρας τῆς ἀναλήμ-
ψεως αὐτοῦ, καὶ αὐτὸς
τὸ πρόσωπον αὐτοῦ
ἐστήρηνεν τοῦ πορεύε-
σθαι εἰς Ἱερουσαλήμ,

ἡμέτερος πάντοτε ἐσ-
7 των ἔτοιμος. οὐ δύνα-
ται ὁ κόσμος μισεῖν
ἡμᾶς, ἐμὲ δὲ μισεῖ,
ὅτι ἐγὼ μαρτυρῶ περὶ
αὐτοῦ ὅτι τὰ ἔργα
αὐτοῦ πονηρά ἐστιν.
8 ἡμεῖς ἀνάβητε εἰς τὴν
ἐορτὴν· ἐγὼ οὐκ ἀνα-
βαίνω εἰς τὴν ἐορτὴν
ταύτην, ὅτι ὁ ἐμὸς
καιρὸς οὐπω πεπλή-
9 ρωται. ταῦτα εἰπὼν
αὐτὸς ἔμεινεν ἐν τῇ
10 Γαλιλαίᾳ. Ὡς δὲ
ἀνέβησαν οἱ ἀδελφοὶ
αὐτοῦ εἰς τὴν ἐορτὴν,
τότε καὶ αὐτὸς ἀνέβη
οὐ φανερώς, ἀλλὰ ἐν
κρυπτῷ.

§ 76. MAR. 1. κἄκειθεν G.
οὐπω L. ὁ καιρὸς ὁ ἐμὸς G.
καὶ αὐτ. ἀνέβη εἰς τ. ἐορτ. G.

LK. 51. ἐστήριξε G. L.
9. ταῦτ. δέ L. αὐτοῖς G.+ L. T.
ἀλλ' ὥς ἐν κρ. G. L. T.

JNO. 8. ἐορτ. ταύτην· ἐγὼ G.^{oo}
10. ἀδελφ. αὐτ., τότε

interpretation of ἀναλήμψεως is forced; and the expression συμπληροῦσθαι τὰς ἡμέρας implies that this was now so near at hand that there was no longer any intervening object of magnitude, but rather that all things were rapidly converging to this consummation. The first point in this journey was the attendance upon the Feast of Tabernacles in Jerusalem, and so far, the journey appears, from Jno. vii. 9, 10, to have been made somewhat privately and rapidly. Matt. xix. 1 and Mar. x. 1 are necessarily placed in parallelism, as both mention a departure from Galilee, and this was the final one. Soon after entering upon this journey our Lord appears to have sent forth the seventy (probably wholly or chiefly into Perea); allowing them the time required for his attendance at the feast in which to prepare the people for his own journeyings in Perea. This should be particularly noted, as it forms the turning point of the arrangement. The difficulties usually found in this part of the narrative arise chiefly from supposing that our Lord followed immediately after the seventy, in the same road. If, however, as the nature of their mission seems to require, a little time be allowed for their labors by themselves before our Saviour goes over the same ground, these difficulties in great part disappear.

Having attended the Feast of Tabernacles (of which, however, the Synoptical Evangelists make no mention), our Lord retires to Perea, whence he again resumes his slow and public progress toward Jerusalem, teaching as he went in those numerous villages of Perea, hitherto little visited by him, but where the seventy had now prepared the people for his coming (Lk. xiii. 10). On this journey he was attended by great multitudes (Matt. xix. 2; Lk. xii. 1); and that it lay through Perea appears from Matt. xix. 1; Mar. x. 1, yet always

ST. MATT. XIX.

ST. MARK X.

ST. LUKE IX.

ST. JOHN VII.

88 καὶ ἀπέστειλεν ἀγγέ-
 λους πρὸ προσώπου
 αὐτοῦ. καὶ πορευθέν-
 τες εἰσῆλθον εἰς πόλιν
 Σαμαριτῶν, ὥστε ἐτοι-
 89 μάζαι αὐτῶ· καὶ οὐκ
 ἐδέξαντο αὐτόν, ὅτι τὸ
 πρὸσωπον αὐτοῦ ἦν
 πορευόμενον εἰς Ἱε-
 90 ρουσαλήμ. ἰδόντες
 δὲ οἱ μαθηταὶ Ἰά-
 κωβος καὶ Ἰωάννης
 εἶπαν· Κύριε, θέλεις
 εἰπωμεν πῦρ καταβῆ-
 ναι ἀπὸ τοῦ οὐρανοῦ
 καὶ ἀναλῶσαι αὐτούς;
 91 στραφεῖς δὲ ἐπετίμη-
 92 σεν αὐτοῖς. καὶ ἐπο-
 ρεύθησαν εἰς ἐτέραν
 κώμην.

§ 77. On the Way, the Devotion of new Disciples put to the Test.

ST. MATT. VIII. 19-22.

ST. LUKE IX. 57-62.

19 Καὶ προσελθὼν εἰς γραμματεὺς εἶπεν 88 Καὶ πορευομένων αὐτῶν ἐν τῇ ὁδῷ εἶπέν
 αὐτῶ· Διδάσκαλε, ἀκολουθήσω σοι 91 τις πρὸς αὐτόν· Ἀκολουθήσω σοι ὅπου
 20 ὅπου ἐὰν ἀπέρχῃ. καὶ λέγει αὐτῶ ὁ 89 ἂν ἀπέρχῃ. καὶ εἶπεν αὐτῶ ὁ Ἰησοῦς·

§ 76. LK. 52. κώμην G. L. T. 54. μαθητ. αὐτοῦ G. L. [T.] εἶπον G. L. add ὡς καὶ
 ἡλίας ἐποίησε G.° L. (Cf. 2 Kings i. 10, 12.) 55. add καὶ εἶπεν· οὐκ οἴδατε οἶον πνεύματός
 ἐστε ὑμεῖς G.°° DFKMUΓΑΠ etc. om. NABCEGHLSVXΔΗ etc. 56. pref. ὁ γὰρ υἱὸς
 τοῦ ἀνθρώπου οὐκ ἦλθε ψυχὰς ἀνθρώπων ἀπολέσαι, ἀλλὰ σῶσαι. om. same and also D.

§ 77. LK. 57. Ἐγένετο δὲ πορευομ. G++ L. add Κόριε G.°

tending, however circuitously, toward Jerusalem (Lk. xiii. 22). This journey appears to have been again interrupted, or perhaps it was brought to a close, by our Lord's attendance upon the Feast of the Dedication in Jerusalem. After the Dedication he "went away again beyond Jordan, into the place where John at first baptised, and there he abode" (Jno. x. 39). The question whether this sojourn is to be included in St. Luke's general account of the journey, or was subsequent thereto, is merely a formal one, and only involves the unimportant question at what point exactly Jno. x. 22-42 should be inserted.

From this retirement he is summoned to Bethany (Jno. xi. 3) and raises Lazarus from the dead. Thence he retires to Ephraim, near the wilderness, and "there continued with his disciples" (Jno. xi. 54) until the pilgrims began to gather for the Passover. He joins them, probably near the Jordan, and enters Jericho attended by the multitude, and thence goes to Jerusalem. The several narratives have now again coalesced, Lk. xvii. 11 being considered parallel with Jno. xi. 55.

ST. MATT. VIII.

Ἰησοῦς· Αἱ ἀλώπεκες φωλεοὺς ἔχουσιν
καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνώ-
σεις, ὁ δὲ υἱὸς τοῦ ἀνθρώπου οὐκ ἔχει
21. πού τὴν κεφαλὴν κλίνῃ. Ἐτερος δὲ
τῶν μαθητῶν εἶπεν αὐτῷ· Κύριε, ἐπί-
τρεψόν μοι πρῶτον ἀπελθεῖν καὶ θάψαι
22. τὸν πατέρα μου. ὁ δὲ λέγει αὐτῷ·
Ἀκολουθε μοι καὶ ἄφες τοὺς νεκροὺς
θάψαι τοὺς ἑαυτῶν νεκρούς.

ST. LUKE IX.

Αἱ ἀλώπεκες φωλεοὺς ἔχουσιν καὶ τὰ
πετεινὰ τοῦ οὐρανοῦ κατασκηνώσεις, ὁ
δὲ υἱὸς τοῦ ἀνθρώπου οὐκ ἔχει πού τὴν
20. κεφαλὴν κλίνῃ. Εἶπεν δὲ πρὸς ἕτερον·
Ἀκολουθε μοι. ὁ δὲ εἶπεν· Ἐπίτρεψόν
μοι πρῶτον ἀπελθόντι θάψαι τὸν πατέρα
20. μου. εἶπεν δὲ αὐτῷ· Ἀφες τοὺς νεκροὺς
θάψαι τοὺς ἑαυτῶν νεκρούς, σὺ δὲ ἀπελθὼν
21. διάγγελλε τὴν βασιλείαν τοῦ θεοῦ. Εἶπεν
δὲ καὶ ἕτερος· Ἀκολουθήσω σοι, κύριε·
πρῶτον δὲ ἐπίτρεψόν μοι ἀποτάξασθαι
22. τοῖς εἰς τὸν οἶκόν μου. εἶπεν δὲ πρὸς
αὐτὸν ὁ Ἰησοῦς· Οὐδεὶς ἐπιβαλὼν τὴν
χεῖρα αὐτοῦ ἐπ' ἄροτρον καὶ βλέπων εἰς
τὰ ὀπίσω εὐθετός ἐστιν τῇ βασιλείᾳ τοῦ
θεοῦ.

§ 78. The Seventy sent forth.

ST. LUKE x. 1-11.

1. Μετὰ δὲ ταῦτα ἀνέδειξεν ὁ κύριος καὶ ἑτέρους ἑβδομήκοντα, καὶ ἀπέστειλεν^a αὐτοὺς
ἀνὰ δύο πρὸ προσώπου αὐτοῦ εἰς πᾶσαν πόλιν καὶ τόπον οὗ ἤμελλεν αὐτοὺς ἔρχεσθαι.
2. Ἐλέγεν δὲ πρὸς αὐτοὺς· Ὁ μὲν θερισμὸς πολὺς, οἱ δὲ ἐργάται ὀλίγοι· δεήθητε
3. οὖν τοῦ κυρίου τοῦ θερισμοῦ ὅπως ἐργάτας ἐκβάλῃ εἰς τὸν θερισμὸν αὐτοῦ.^b ὑπάγετε·
4. ἰδοὺ ἀποστέλλω ὑμᾶς ὡς ἄρνας ἐν μέσῳ λύκων. μὴ βασιτάζετε βαλλάντιον, μὴ
5. πήραν, μὴ ὑποδήματα· μηδὲνα κατὰ τὴν ὁδὸν ἀσπάσσησθε. εἰς ἣν δ' ἂν εἰσέλθῃτε
6. οἰκίαν, πρῶτον λέγετε· Εἰρήνῃ τῷ οἴκῳ τούτῳ. καὶ ἐὰν ἡ ἐκεῖ υἱὸς εἰρήνης, ἐπανα-
7. παύσεται ἐπ' αὐτὸν ἡ εἰρήνῃ ὑμῶν· εἰ δὲ μήγε, ἐφ' ὑμᾶς ἀνακάμψει. ἐν αὐτῇ δὲ τῇ
οἰκίᾳ μένετε, ἐσθοντες καὶ πίνοντες τὰ παρ' αὐτῶν· ἄξιός γάρ ὁ ἐργάτης τοῦ μισθοῦ
8. αὐτοῦ.^c μὴ μεταβαίνετε ἐξ οἰκίας εἰς οἰκίαν. καὶ εἰς ἣν ἂν πόλιν εἰσέρχησθε καὶ
9. δέχωνται ὑμᾶς, ἐσθίετε τὰ παρατιθέμενα ὑμῖν, καὶ θεραπεύετε τοὺς ἐν αὐτῇ ἀσθενεῖς,
10. καὶ λέγετε αὐτοῖς· Ἡγγικεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ θεοῦ. εἰς ἣν δ' ἂν πόλιν
11. εἰσέλθῃτε καὶ μὴ δέχωνται ὑμᾶς, ἐξελθόντες εἰς τὰς πλατείας αὐτῆς εἶπατε· Καὶ τὸν
κονιορτὸν τὸν κολληθέντα ἡμῖν ἐκ τῆς πόλεως ὑμῶν εἰς τοὺς πόδας ἀπομασσόμεθα
ὑμῖν· πληρὸν τοῦτο γινώσκετε ὅτι ἡγγικεν ἡ βασιλεία τοῦ θεοῦ.

^a Cf. Matt. x. 5 ss.; Mar. vi. 7 ss.^b Matt. ix. 37, 38; Jno. iv. 35.^c Cf. 1 Tim. v. 18; 1 Cor. ix. 14.

§ 77. ΜΑΤΤ. 21. μαθητ. αὐτοῦ G. 22. ὁ δὲ Ἰησοῦς εἶπεν G. ὁ δὲ Ἰησοῦς λέγει L. T.
Lk. 29. κύριε, ἐπίτρ. G. L. T. 60. αὐτ. ὁ Ἰησοῦς· Ἀφ. G^o [L.] 62. εἰς τὴν βασιλείαν G.
§ 78. 1. ἐμελλεν G. 2. οὖν G.⁺ ἐκβάλλῃ ἐργάτ. 3. ἰδ. ἐγὼ ἀποστ. G.
4. μηδέ G. L. καὶ μηδὲνα G. L. T. 5. οἰκίαν εἰσέρχησθε G.⁺⁺ 6. ἐὰν μὲν ἡ ἐκεῖ ὁ υἱ.
ἐπαναπαύσεται G. L. T. 7. ἐσθόντες G. μισθ. αὐτ. ἐστιν G. 8. δ' ἂν πόλ. G.^{oo}
10. εἰσέρχησθε G.⁺⁺ 11. om. εἰς τοὺς πόδας G. , ἡγγικ. ἐφ' ὑμᾶς.

§ 79. The Doom of the Impenitent Cities.

ST. MATT. XI. 20-24.

ST. LUKE X. 12-16.

20 Τότε ἤρξατο ὀνειδίζειν τὰς πόλεις ἐν αἷς ἐγένοντο αἱ πλείσται δυνάμεις αὐτοῦ, 21 ὅτι οὐ μετενόησαν.* Οὐαὶ σοὶ Χοραζαῖν, οὐαὶ σοὶ Βηθσαῖδάν, ὅτι εἰ ἐν Τύρῳ καὶ Σιδῶνι ἐγένοντο αἱ δυνάμεις αἱ γεγόμεναι ἐν ὑμῖν, πάλαι ἂν ἐν σάκκῳ καὶ σποδῷ 22 μετενόησαν. πλὴν λέγω ὑμῖν, Τύρῳ καὶ Σιδῶνι ἀνεκτότερον ἔσται ἐν ἡμέρᾳ κρίσεως ἢ ὑμῖν. καὶ σὺ Καφαρναούμ, μὴ 23 ἕως οὐρανοῦ ὑψωθήσῃ; ἕως ᾧδου καταβιβασθήσῃ, ὅτι εἰ ἐν Σοδόμοις ἐγενήθησαν αἱ δυνάμεις αἱ γεγόμεναι ἐν σοί, ἔμειναν 24 ἂν μέχρι τῆς σήμερον. πλὴν λέγω ὑμῖν ὅτι γῇ Σοδόμων ἀνεκτότερον ἔσται ἐν ἡμέρᾳ κρίσεως ἢ σοί.

13 *Οὐαὶ σοὶ Χοραζαῖν, οὐαὶ σοὶ Βηθσαῖδάν, ὅτι εἰ ἐν Τύρῳ καὶ Σιδῶνι ἐγενήθησαν αἱ δυνάμεις αἱ γεγόμεναι ἐν ὑμῖν, πάλαι ἂν ἐν σάκκῳ καὶ σποδῷ 14 καθήμενοι μετενόησαν. πλὴν Τύρῳ καὶ Σιδῶνι ἀνεκτότερον ἔσται ἐν τῇ κρίσει 15 ἢ ὑμῖν. καὶ σὺ Καφαρναούμ, μὴ ἕως οὐρανοῦ ὑψωθήσῃ; ἕως ᾧδου καταβιβασθήσῃ. 12 λέγω δὲ ὑμῖν ὅτι Σοδόμοις ἐν τῇ ἡμέρᾳ ἐκείνῃ ἀνεκτότερον ἔσται ἢ τῇ πόλει ἐκείνῃ. 16 Ὁ ἀκούων ὑμῶν ἐμοῦ ἀκούει,^b καὶ ὁ ἀθετῶν ὑμᾶς ἐμὲ ἀθετεῖ· ὁ δὲ ἐμὲ ἀθετῶν ἀθετεῖ τὸν ἀποστείλαντά με.

§ 80. The Ten Lepers healed.

ST. LUKE XXVII. 11-19.

11 Καὶ ἐγένετο ἐν τῷ πορεύεσθαι αὐτὸν εἰς Ἱερουσαλὴμ, καὶ αὐτὸς διήρχετο διὰ μέσον Σαμαρείας καὶ Γαλιλαίας. 12 Καὶ εἰσερχομένου αὐτοῦ εἰς τίνα κώμην ὑπήντησαν αὐτῷ δέκα λεπροὶ ἄνδρες, οἱ 13 ἔστησαν πόρρωθεν, καὶ αὐτοὶ ᾤοντο λέγοντες· Ἰησοῦ ἐπιστάτα, ἐλέησον ἡμᾶς. 14 καὶ ἰδὼν εἶπεν αὐτοῖς· Πορευθέντες ἐπιδείξατε ἑαυτοὺς τοῖς ἱερεῦσιν. καὶ ἐγένετο ἐν 15 τῷ ὑπάγειν αὐτοὺς ἐκαθαρίσθησαν. εἰς δὲ ἐξ αὐτῶν, ἰδὼν ὅτι ἰάθη, ὑπέστρεψεν μετὰ

* Matt. x. 15; Mar. vi. 11.

^b Matt. x. 40; Lk. ix. 48; Jno. xiii. 20.

§ 79. MATT. 23. ἡ ἕως τοῦ οὐραν· ὑψωθείσα, ἕως G. (ὑψώθης ἕως G.++) ἐγένοντο G. ἔμειναν G. LK. 13. ἐγένοντο G. καθήμεναι G. 15. ἡ ἕως τοῦ οὐραν· ὑψωθείσα G.

§ 80. 11. μέσου G. 12. ἀπήντησαν G. L. T.

§ 79. The order of narration in St. Luke is here also the most natural order, and is therefore retained rather than that of St. Matthew. To suppose a repetition on a different occasion of a passage so closely parallel is quite unnecessary. Our Lord had just instructed the Seventy in regard to cities which should reject them; the cities which had already rejected himself, and which he had now just left for the last time, would naturally have been present to their thoughts, and Jesus points out the fearful consequences of their folly.

§ 80. The record of this miracle in St. Luke, who alone mentions it, has no other note of time than that it was performed while our Lord was passing through the midst of Galilee and Samaria on his way to Jerusalem. As this was his final departure from Galilee (see note

ST. LUKE XVII.

¹⁶ φωνῆς μεγάλης δοξάζων τὸν θεόν, 'καὶ ἔπεσεν ἐπὶ πρόσωπον παρὰ τοὺς πόδας αὐτοῦ
¹⁷ εὐχαριστῶν αὐτῷ· καὶ αὐτὸς ἦν Σαμαρίτης. ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν· Οὐχὶ
¹⁸ οἱ δέκα ἐκαθαρίσθησαν; οἱ ἑννέα ποῦ; 'οὐχ εὐρέθησαν ὑποστρέψαντες δοῦναι δόξαν
¹⁹ τῷ θεῷ εἰ μὴ ὁ ἄλλογενὴς οὗτος; 'καὶ εἶπεν αὐτῷ· Ἀναστὰς πορεύου· ἡ πίστις σου
 σέσωκέν σε.

§ 80. 17. οἱ δὲ ἑννέα G. [T.]

on § 76), it should be placed here (as has been done by Robinson), being narrated by St. Luke out of its chronological order. It stands in his Gospel entirely isolated from the context, a short narrative by itself with no indication of time.

PART VI.

THE FESTIVAL OF TABERNACLES, AND THENCEFORWARD UNTIL OUR LORD'S FINAL ARRIVAL AT BETHANY.

§ 81. Our Lord at the Feast of Tabernacles. — *Jerusalem.*

ST. JOHN VII. 11-52.

¹¹ Οἱ οὖν Ἰουδαῖοι ἐζήτουν αὐτόν* ἐν τῇ ἑορτῇ καὶ ἔλεγον· Ποῦ ἔστιν ἐκεῖνος; ¹² καὶ γογγυσμὸς ἦν περὶ αὐτοῦ πολλὺς ἐν τῷ ὄχλῳ· οἱ μὲν ἔλεγον ὅτι ἀγαθὸς ἔστιν· ἄλλοι ¹³ ἔλεγον· Οὐ, ἀλλὰ πλανᾷ τὸν ὄχλον. οὐδεὶς μὲντοι παρρησίᾳ ἐλάλει περὶ αὐτοῦ διὰ τὸν φόβον τῶν Ἰουδαίων.

¹⁴ Ἦδη δὲ τῆς ἑορτῆς μεσοῦσης ἀνέβη, Ἰησοῦς εἰς τὸ ἱερὸν καὶ ἐδίδασκεν. ἐθαύμαζον ¹⁵ οὖν οἱ Ἰουδαῖοι λέγοντες· Πῶς οὗτος γράμματα οἶδεν μὴ μεμαθηκώς; ἀπεκρίθη οὖν αὐτοῖς Ἰησοῦς καὶ εἶπεν· Ἡ ἐμὴ διδαχὴ οὐκ ἔστιν ἐμή, ἀλλὰ τοῦ πέμψαντός με· ¹⁷ ἐάν τις θέλῃ τὸ θέλημα αὐτοῦ ποιεῖν, γνώσεται περὶ τῆς διδαχῆς, πότερον ἐκ θεοῦ ¹⁸ ἔστιν ἢ ἐγὼ ἀπ' ἑμαντοῦ λαλῶ. ὁ ἀφ' ἑαυτοῦ λαλῶν τὴν δόξαν τὴν ἰδίαν ζητεῖ· ὁ δὲ ζητῶν τὴν δόξαν τοῦ πέμψαντος αὐτόν, οὗτος ἀληθής ἔστιν καὶ ἀδικία ἐν αὐτῷ ¹⁹ οὐκ ἔστιν. οὐ Μωϋσῆς δέδωκεν ὑμῖν τὸν νόμον;^b καὶ οὐδεὶς ἐξ ὑμῶν ποιεῖ τὸν νόμον. ²⁰ τί με ζητεῖτε ἀποκτεῖναι; ἀπεκρίθη ὁ ὄχλος· Δαιμόνιον ἔχεις· τίς σε ζητεῖ ²¹ ἀποκτεῖναι; ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς· Ἐν ἔργον ἐποίησα καὶ πάντες ²² θαυμάζετε. ὁ Μωϋσῆς δέδωκεν ὑμῖν τὴν περιτομὴν,^c οὐχ ὅτι ἐκ τοῦ Μωϋσέως ἔστιν, ²³ ἀλλ' ἐκ τῶν πατέρων,^d καὶ ἐν σαββάτῳ περιτέμνετε ἄνθρωπον. εἰ περιτομὴν λαμβάνει ²⁴ ἄνθρωπος ἐν σαββάτῳ ἵνα μὴ λυθῇ ὁ νόμος ὁ Μωϋσέως, ἐμοὶ χολᾶτε ὅτι ὅλον ²⁵ ἄνθρωπον ὑγιᾶ ἐποίησα ἐν σαββάτῳ; μὴ κρίνετε κατ' ὄψιν, ἀλλὰ τὴν δικαίαν κρίσιν κρίνατε.

²⁶ Ἐλεγον οὖν τινὲς ἐκ τῶν Ἱεροσολυμειτῶν· Οὐχ οὗτός ἐστιν ὃν ζητοῦσιν ἀποκτεῖναι; ²⁷ καὶ ἶδε παρρησίᾳ λαλεῖ, καὶ οὐδὲν αὐτῷ λέγουσιν. μήποτε ἀληθῶς ἔγνωσαν οἱ ²⁸ ἄρχοντες ὅτι οὗτός ἐστιν ὁ Χριστός; ἀλλὰ τοῦτον οἶδαμεν πόθεν ἐστίν.^e ὁ δὲ Χριστὸς ²⁹ ὅταν ἔρχηται, οὐδεὶς γινώσκει πόθεν ἐστίν.

³⁰ Ἐκραξεν οὖν ἐν τῷ ἱερῷ διδάσκων ὁ Ἰησοῦς καὶ λέγων· Καμὲ οἴδατε καὶ οἴδατε πόθεν ³¹ εἰμί· καὶ ἀπ' ἑμαντοῦ οὐκ ἐλήλυθα, ἀλλ' ἔστιν ἀληθινὸς ὁ πέμψας με, ὃν ὑμεῖς οὐκ οἴδατε·

* Cf. Jno. xi. 56.

^b Exod. xxiv. 3; Deut. xxvii. 1, 9, 11, etc.

^c Lev. xii. 3.

^d Gen. xvii. 10-14.

^e Cf. Matt. xiii. 55; Mar. vi. 3; Lk. iv. 23, etc.

§ 81. 12. τοῖς ὄχλοις G. L. T. ἀλλ. δὲ ἔλεγ. L. T. 14. ὁ Ἰησ. G. 15. καὶ ἐθαύμ. G. 16. om. οὖν G. + ὁ Ἰησ. G. L. 17. ἐκ τοῦ Θεοῦ G. L. T. 20. ἀπεκρ. ὁ ὄχλ. καὶ εἶπε G. 21. ὁ Ἰησ. G. ° L. 22. pref. διὰ τοῦτο. G. L. T. om. ὁ before Μω. G. L. T. 23. om. ὁ after νόμος G. L. T. 26. ἐστ. ἀληθῶς ὁ χρ.

ST. JOHN VII.

²⁹ ἐγὼ οἶδα αὐτόν, ὅτι παρ' αὐτοῦ εἰμι καὶ ἐκείνός με ἀπέσταλκεν. Ἐξήτουν οὖν αὐτὸν
³⁰ πιάσαι, καὶ οὐδεὶς ἐπέβαλεν ἐπ' αὐτὸν τὴν χεῖρα, ὅτι οὕτω ἐηλθύει ἡ ὥρα αὐτοῦ.
³¹ πολλοὶ δὲ ἐπίστευσαν ἐκ τοῦ ὄχλου εἰς αὐτόν, καὶ ἔλεγον· Ὁ Χριστὸς ὅταν ἔλθῃ,
 μὴ πλείονα σημεῖα ποιήσει ὢν οὗτος ποιεῖ;
³² Ἦκουσαν οἱ Φαρισαῖοι τοῦ ὄχλου γογγύζοντος περὶ αὐτοῦ ταῦτα, καὶ ἀπέστειλαν
³³ ὑπηρέτας οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι ἵνα πιάσωσιν αὐτόν. Εἶπεν οὖν ὁ Ἰησοῦς·
³⁴ Ἔτι χρόνον μικρὸν μεθ' ὑμῶν εἰμι καὶ ὑπάγω πρὸς τὸν πέμψαντά με. Ἰζητήσετέ με
³⁵ καὶ οὐχ εὐρήσετε, καὶ ὅπου εἰμι ἐγὼ ὑμεῖς οὐ δύνασθε ἔλθειν. εἶπον οὖν οἱ Ἰουδαῖοι
 πρὸς ἑαυτούς· Ποῦ μέλλει οὗτος πορεύεσθαι, ὅτι οὐχ εὐρήσομεν αὐτόν; μὴ εἰς τὴν
³⁶ διασποράν τῶν Ἑλλήνων μέλλει πορεύεσθαι καὶ διδάσκειν τοὺς Ἕλληνας; τίς ἐστὶν
 ὁ λόγος οὗτος ὃν εἶπεν· Ζητήσετέ με καὶ οὐχ εὐρήσετε, καὶ ὅπου εἰμι ἐγὼ ὑμεῖς οὐ
 δύνασθε ἔλθειν;
³⁷ Ἐν δὲ τῇ ἑσχάτῃ ἡμέρᾳ τῇ μεγάλῃ τῆς ἐορτῆς* εἰστίκει ὁ Ἰησοῦς καὶ ἔκραζεν
³⁸ λέγων· Ἐάν τις διψᾷ, ἐρχέσθω καὶ πινέτω.^β ὁ πιστεύων εἰς ἐμέ, καθὼς εἶπεν ἡ
³⁹ γραφή,^γ ποταμοὶ ἐκ τῆς κοιλίας αὐτοῦ ρέουσιν ὕδατος ζῶντος. τοῦτο δὲ εἶπεν
 περὶ τοῦ πνεύματος^δ οὗ ἡμελλον λαμβάνειν οἱ πιστεύοντες εἰς αὐτόν· οὕτω γὰρ ἦν
⁴⁰ πνεῦμα, ὅτι Ἰησοῦς οὐδέπω ἐδοξάσθη. Ἐκ τοῦ ὄχλου οὖν ἀκούσαντες τῶν λόγων
⁴¹ τούτων ἔλεγον· Οὗτός ἐστιν ἀληθῶς ὁ προφήτης· ἄλλοι ἔλεγον· Οὗτός ἐστιν ὁ
⁴² Χριστός· ἄλλοι ἔλεγον· Μὴ γὰρ ἐκ τῆς Γαλιλαίας ὁ Χριστὸς ἔρχεται; Ἰούδι ἡ
⁴³ γραφή εἶπεν ὅτι ἐκ τοῦ σπέρματος Δαυεὶδ* καὶ ἀπὸ Βηθλεέμ^ε τῆς κώμης, ὅπου ἦν
⁴⁴ Δαυεὶδ,^ς ὁ Χριστὸς ἔρχεται; σχίσμα οὖν ἐγένετο ἐν τῷ ὄχλῳ δι' αὐτόν· ἱτινὲς δὲ
 ἤθελον ἐξ αὐτῶν πιάσαι αὐτόν, ἀλλ' οὐδεὶς ἐπέβαλεν ἐπ' αὐτόν τὰς χεῖρας.
⁴⁵ Ἦλθον οὖν οἱ ὑπηρέται πρὸς τοὺς ἀρχιερεῖς καὶ Φαρισαίους, καὶ εἶπον αὐτοῖς ἐκεῖνοι·
⁴⁶ Διατί οὐκ ἡγάγετε αὐτόν; ἀπεκρίθησαν οἱ ὑπηρέται· Οὐδέποτε ἐλάλησεν οὕτως
⁴⁷ ἄνθρωπος, ὥς οὗτος λαλεῖ ὁ ἄνθρωπος. ἀπεκρίθησαν αὐτοῖς οἱ Φαρισαῖοι· Μὴ καὶ
⁴⁸ ὑμεῖς πεπλάνησθε; μὴ τις ἐκ τῶν ἀρχόντων ἐπίστευσεν εἰς αὐτόν ἢ ἐκ τῶν Φαρισαίων;
⁴⁹ ἀλλὰ ὁ ὄχλος οὗτος ὁ μὴ γινώσκων τὸν νόμον ἑπάρατοί εἰσιν. λέγει Νικodemus πρὸς
⁵⁰ αὐτούς, εἰς ὃν ἐξ αὐτῶν· Μὴ ὁ νόμος ἡμῶν κρίνει τὸν ἄνθρωπον ἔαν μὴ ἀκούσῃ
⁵¹ πρώτον παρ' αὐτοῦ καὶ γνῶ τί ποιεῖ; ἀπεκρίθησαν καὶ εἶπαν αὐτῷ· Μὴ καὶ σὺ ἐκ
 τῆς Γαλιλαίας εἶ; ἐφάνησον καὶ ἴδε ὅτι προφήτης^η ἐκ τῆς Γαλιλαίας^ι οὐκ ἐγέρεται.

* Lev. xxiii. 36.

β Isa. lv. 1.

γ Cf. Deut. xviii. 15; Isa. xii. 3; xlv. 3; Zech.

xiv. 8, etc. δ Cf. Joel ii. 28 (iii. 1).

ε Ps. lxxviii. (lxxix.) 3, 4; cxviii. 11; Jer. xxiii.

5, etc. ς Mic. v. 1, 2.

ζ 1 Sam. xvi. 1, 4, etc.

η Deut. xviii. 18 ss.

ι Cf. (in Heb.) Isa. ix. 1, 2.

§ 81. 29. ἐγὼ δὲ οἶδ. ἀπέστειλεν G. L. T. 31. ἔλεγ. ὅτι ὁ Χρ. Ὁ. μὴτι G.+ σημεῖα
 τούτων ποιῆσ. G.° ἐποίησεν G. L. T. 32. οἱ Φαρ. καὶ οἱ ἀρχι. ὁπηρ. G. 33. εἶπ. οὖν αὐτοῖς
 35. ὅτι ἡμεῖς οὐχ εὐρήσ. G. L. T. 37. ἔκραξε G. L. T. ἐρχέσθ. πρὸς με G. L. T.
 39. ἐμελλον G. L. T. πνεῦμ. ἁγιον G.° [T.] πνεῦμ. δεδομένον L. δ Ἰησ. G.°
 40. πολλοὶ οὖν ἐκ τ. ὄχλ. G. ἀκούσ. τὸν λόγον ἔλεγ. G. 41. σὺ. ἄλλοι δὲ ἔλεγ. G.°
 (οἱ δὲ [L.] T.) 46. ομ. λαλεῖ G. L. T. (ὡς οὗτος ὁ ἄνθρ. G.° om. L. [T.]) 47. ἀπεκρ. οὖν αὐτ.
 G. L. T. 49. ἐπικατάρατοι G. 50. Νικ. πρ. αὐτ., ὁ ἐλθὼν νυκτὸς (om. νυκτὸς L. T.) πρὸς
 αὐτόν, (add πρότερον L. T.) G. L. T. 51. παρ' αὐτοῦ πρότερον G.+ 52. εἶπον G.
 ἐφάνησον G. L. ἐγγήγερται G.

§ 82. The Woman taken in Adultery. — *Jerusalem.*

ST. JOHN VII. 53—VIII. 11.

¹ [Καὶ ἐπορεύθη ἕκαστος εἰς τὸν οἶκον αὐτοῦ. VIII. Ἰησοῦς δὲ ἐπορεύθη εἰς τὸ ὄρος
² τῶν ἐλαιῶν. ὄρθρον δὲ πάλιν παρεγένετο εἰς τὸ ἱερόν, καὶ πᾶς ὁ λαὸς ἤρχετο πρὸς
³ αὐτόν, καὶ καθίσας ἐδίδασκεν αὐτούς. ἄγουσι δὲ οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι
⁴ πρὸς αὐτὸν γυναῖκα ἐν μοιχείᾳ κατελημμένην, καὶ στήσαντες αὐτὴν ἐν μέσῳ
⁵ λέγουσιν αὐτῷ· Διδάσκαλε, αὕτη ἡ γυνὴ κατελήφθη ἐπαντοφώρῳ μοιχευομένη.
⁶ ἐν δὲ τῷ νόμῳ Μωσῆς ἡμῖν ἐνετείλατο τὰς τοιαύτας λιθοβολεῖσθαι· σὺ οὖν τί
⁷ λέγεις; τοῦτα δὲ ἔλεγον πειράζοντες αὐτόν, ἵνα ἔχῃσι κατηγορεῖν αὐτοῦ. ὁ δὲ Ἰησοῦς
⁸ κάτω κύψας τῷ δακτύλῳ ἔγραφεν εἰς τὴν γῆν. ὡς δὲ ἐπέμενον ἐρωτῶντες αὐτόν,
⁹ ἀνακύψας εἶπε πρὸς αὐτούς· Ὁ ἀναμάρτητος ὑμῶν πρῶτος^b τὸν λίθον ἐπ' αὐτῇ
¹⁰ βαλέτω. καὶ πάλιν κάτω κύψας ἔγραφεν εἰς τὴν γῆν. οἱ δὲ ἀκούσαντες καὶ ὑπὸ
¹¹ τῆς συνειδήσεως ἐλεγχόμενοι ἐξήρχοντο εἰς καθ' εἷς, ἀρξάμενοι ἀπὸ τῶν πρεσβυτέρων
¹² ἕως τῶν ἐσχάτων, καὶ κατελείφθη μόνος ὁ Ἰησοῦς καὶ ἡ γυνὴ ἐν μέσῳ ἐστῶσα.
¹³ Ἀνακύψας δὲ ὁ Ἰησοῦς καὶ μεθ' αὐτὴν θεασάμενος πλὴν τῆς γυναικὸς, εἶπεν αὐτῇ· Ἡ
¹⁴ γυνὴ, ποῦ εἰσιν ἐκεῖνοι οἱ κατήγοροί σου; οὐδεὶς σε κατέκρινεν; ἡ δὲ εἶπεν· Οὐδεὶς,
¹⁵ κύριε. εἶπε δὲ αὐτῇ ὁ Ἰησοῦς· Οὐδὲ ἐγὼ σε κατακρίνω· πορεύου καὶ μηκέτι
¹⁶ ἀμάρτανε.]

§ 83. Further Teaching in the Temple; the Jews attempt to stone Jesus, and He escapes. — *Jerusalem.*

ST. JOHN VIII. 12—59.

¹² Πάλιν οὖν αὐτοῖς ἐλάλησεν ὁ Ἰησοῦς λέγων· Ἐγὼ εἰμι τὸ φῶς τοῦ κόσμου· ὁ
¹³ ἀκολουθῶν ἐμοὶ οὐ μὴ περιπατήσει ἐν τῇ σκοτίᾳ, ἀλλ' ἔξει τὸ φῶς τῆς ζωῆς. εἶπον
¹⁴ οὖν αὐτῷ οἱ Φαρισαῖοι· Σὺ περὶ σεαυτοῦ μαρτυρεῖς· ἡ μαρτυρία σου οὐκ ἔστιν
¹⁵ ἀληθής. ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς· Κἂν ἐγὼ μαρτυρῶ περὶ ἑμαυτοῦ,
¹⁶ ἀληθὴς ἐστίν ἡ μαρτυρία μου, ὅτι οἶδα πόθεν ἦλθον καὶ ποῦ ὑπάγω· ὑμεῖς οὐκ
¹⁷ οἴδατε πόθεν ἔρχομαι ἢ ποῦ ὑπάγω. ὑμεῖς κατὰ τὴν σάρκα κρίνετε, ἐγὼ οὐ κρίνω
¹⁸ οὐδένα. καὶ ἐὰν κρίνω δὲ ἐγὼ, ἡ κρίσις ἡ ἐμὴ ἀληθινή ἐστίν, ὅτι μόνος οὐκ εἰμὶ,
¹⁹ ἀλλ' ἐγὼ καὶ ὁ πέμψας με. καὶ ἐν τῷ νόμῳ δὲ τῷ ὑμετέρῳ γεγραμμένον ἐστίν ὅτι
²⁰ δύο ἀνθρώπων ἡ μαρτυρία ἀληθὴς ἐστίν· ἐγὼ εἰμι ὁ μαρτυρῶν περὶ ἑμαυτοῦ, καὶ
²¹ μαρτυρεῖ περὶ ἐμοῦ ὁ πέμψας με πατήρ. ἔλεγον οὖν αὐτῷ· Ποῦ ἔστιν ὁ πατήρ σου;
²² ἀπεκρίθη Ἰησοῦς· Οὔτε ἐγὼ οἶδατε οὔτε τὸν πατέρα μου· εἰ ἐμὲ ᾔδειτε, καὶ τὸν
²³ πατέρα μου ἂν ᾔδειτε.

^a Lev. xx. 10; Deut. xxii. 22.^b Cf. Deut. xvii. 7.^c Deut. xvii. 6; xix. 15.

§ 82. vii. 53—viii. 11. G.^{ooo} om. L. T. **ΝΑΒCLTXΔ** and sixty or more cursive MSS., thirty evang. most Syr. MSS. Orig. Apollin. Chrys. Cyr. Bas. Tertul. Cypr. etc. **ΕΜΣΑΠ** etc. contain it marked with asterisks or obeli **DFGHKUR** and the mass of cursive MSS. Vulg. Æth. Syr. hier. etc. Hier. Ambr. Aug. etc. contain it without marks. Tischendorf does not receive it as part of his text; but, like Griesbach, gives both the text of D and that of the *text. rec.*, which differ considerably. The latter is given above in brackets; but the variations, which are exceedingly numerous, are omitted.

§ 83. 12. περιπατήσει G. 14. ὑμεῖς δὲ οὐκ οἶδ. G. L. T. καὶ L. 16. ἀληθὴς G. add πατήρ G. L. T. 17. γέγραπται G. L. T. 19. ὁ Ἰησ.

ST. JOHN VIII.

- 20 Ταῦτα τὰ ῥήματα ἐλάλησεν ἐν τῷ γαζοφυλακίῳ διδάσκων ἐν τῷ ἱερῷ· καὶ οὐδεὶς ἐπίασεν αὐτόν, ὅτι οὕτω ἐληλύθει ἡ ὥρα αὐτοῦ.
- 21 Εἶπεν οὖν πάλιν αὐτοῖς· Ἐγὼ ὑπάγω καὶ ζητήσετέ με, καὶ ἐν τῇ ἁμαρτίᾳ ὑμῶν ἀποθανείσθε· ὅπου ἐγὼ ὑπάγω, ὑμεῖς οὐ δύνασθε ἐλθεῖν. Ἐλεγον οὖν οἱ Ἰουδαῖοι·
- 22 Μῆτι ἀποκτενεῖ ἑαυτόν, ὅτι λέγει· Ὅπου ἐγὼ ὑπάγω, ὑμεῖς οὐ δύνασθε ἐλθεῖν; καὶ ἔλεγεν αὐτοῖς· Ὑμεῖς ἐκ τῶν κάτω ἐστέ, ἐγὼ ἐκ τῶν ἄνω εἰμί· ὑμεῖς ἐκ τοῦ κόσμου
- 24 τούτου ἐστέ, ἐγὼ οὐκ εἰμί ἐκ τοῦ κόσμου τούτου. εἶπον οὖν ὑμῖν ὅτι ἀποθανείσθε ἐν ταῖς ἁμαρτίαις ὑμῶν· ἐὰν γὰρ μὴ πιστεύσητε ὅτι ἐγὼ εἰμι, ἀποθανείσθε ἐν ταῖς ἁμαρτίαις ὑμῶν. Ἐλεγον οὖν αὐτῷ· Σὺ τίς εἶ; εἶπεν αὐτοῖς ὁ Ἰησοῦς· Τὴν ἀρχὴν
- 26 ὃ τι καὶ λαλῶ ὑμῖν. πολλὰ ἔχω περὶ ὑμῶν λαλεῖν καὶ κρίνειν· ἀλλ' ὁ πέμψας με ἀληθὴς ἐστίν, καὶ γὰρ ἡ ἡκουσα παρ' αὐτοῦ, ταῦτα λαλῶ εἰς τὸν κόσμον. οὐκ ἔγνωσαν ὅτι τὸν πατέρα αὐτοῖς ἔλεγεν.
- 28 Εἶπεν οὖν ὁ Ἰησοῦς· Ὅταν ὑψώσῃτε τὸν υἱὸν τοῦ ἀνθρώπου, τότε γνώσεσθε ὅτι ἐγὼ εἰμι, καὶ ἀπ' ἐμαντοῦ ποιῶ οὐδέν, ἀλλὰ καθὼς ἐδίδαξέν με ὁ πατήρ, ταῦτα λαλῶ.
- 29 καὶ ὁ πέμψας με μετ' ἐμοῦ ἐστίν· οὐκ ἀφήκέν με μόνον, ὅτι ἐγὼ τὰ ἀρεστὰ αὐτῷ ποιῶ πάντοτε.
- 30 Ταῦτα αὐτοῦ λαλοῦντος πολλοὶ ἐπίστευσαν εἰς αὐτόν. Ἐλεγεν οὖν ὁ Ἰησοῦς πρὸς τοὺς πεπιστευκότας αὐτῷ Ἰουδαίους· Ἐὰν ὑμεῖς μένῃτε ἐν τῷ λόγῳ τῷ ἐμῷ, ἀληθῶς
- 32 μαθηταί μου ἐστέ, καὶ γνώσεσθε τὴν ἀλήθειαν, καὶ ἡ ἀλήθεια ἐλευθερώσει ὑμᾶς.
- 33 ἀπεκρίθησαν πρὸς αὐτόν· Σπέρμα Ἀβραάμ ἐσμεν, καὶ οὐδενὶ δεδουλεύκαμεν πώποτε· πῶς σὺ λέγεις ὅτι ἐλευθεροὶ γενήσεσθε;
- 34 Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς· Ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι πᾶς ὁ ποιῶν τὴν ἁμαρτίαν
- 35 δοῦλος ἐστίν τῃς ἁμαρτίας. ὁ δὲ δοῦλος οὐ μένει ἐν τῇ οἰκίᾳ εἰς τὸν αἰῶνα· ὁ υἱὸς μένει εἰς τὸν αἰῶνα. ἐὰν οὖν ὁ υἱὸς ὑμᾶς ἐλευθερώσῃ, ὅντως ἐλευθεροὶ ἔσεσθε.
- 37 οἶδα ὅτι σπέρμα Ἀβραάμ ἐστε· ἀλλὰ ζητεῖτέ με ἀποκτείνειν, ὅτι ὁ λόγος ὁ ἐμὸς οὐ χωρεῖ ἐν ὑμῖν. ἀ ἐγὼ ἐώρακα παρὰ τῷ πατρὶ λαλῶ· καὶ ὑμεῖς οὖν ἀ ἠκούσατε παρὰ
- 39 τοῦ πατρὸς ποιεῖτε. ἀπεκρίθησαν καὶ εἶπαν αὐτῷ· Ὁ πατήρ ἡμῶν Ἀβραάμ ἐστίν.
- Λέγει αὐτοῖς ὁ Ἰησοῦς· Εἰ τέκνα τοῦ Ἀβραάμ ἐστε, τὰ ἔργα τοῦ Ἀβραάμ ἐποιεῖτε·
- 40 νῦν δὲ ζητεῖτέ με ἀποκτείνειν, ἄνθρωπον ὃς τὴν ἀλήθειαν ὑμῖν λελάληκα, ἣν ἠκουσα
- 41 παρὰ τοῦ θεοῦ· τοῦτο Ἀβραάμ οὐκ ἐποίησεν. ὑμεῖς ποιεῖτε τὰ ἔργα τοῦ πατρὸς ὑμῶν. εἶπαν αὐτῷ· Ἡμεῖς ἐκ πορνείας οὐ γεγενήμεθα, ἕνα πατέρα ἔχομεν τὸν θεόν.
- 42 Εἶπεν αὐτοῖς ὁ Ἰησοῦς· Εἰ ὁ θεὸς πατήρ ὑμῶν ἦν, ἡγαπᾶτε ἂν ἐμέ· ἐγὼ γὰρ ἐκ τοῦ θεοῦ ἐξῆλθον καὶ ἤκω· οὐδὲ γὰρ ἀπ' ἐμαντοῦ ἐλήλυθα, ἀλλ' ἐκεῖνός με ἀπέστειλεν.
- 43 διατί τὴν λαλίαν τὴν ἐμὴν οὐ γινώσκετε; ὅτι οὐ δύνασθε ἀκοῦειν τὸν λόγον τὸν ἐμόν.
- 44 ὑμεῖς ἐκ τοῦ πατρὸς τοῦ διαβόλου ἐστέ καὶ τὰς ἐπιθυμίας τοῦ πατρὸς ὑμῶν θέλετε ποιεῖν. ἐκεῖνος ἀνθρωποκτόνος ἦν ἀπ' ἀρχῆς καὶ ἐν τῇ ἀληθείᾳ οὐκ ἔστηκεν, ὅτι οὐκ ἔστιν ἀλήθεια ἐν αὐτῷ. ὅταν λαλῇ τὸ ψεῦδος, ἐκ τῶν ἰδίων λαλεῖ, ὅτι ψεύστης ἐστίν

* Cf. Lev. xxv. 39-42.

§ 83. 20. ἐλάλ. ὁ Ἰησοῦς 21. αὐτ. ὁ Ἰησοῦς· ἐγ. ὑπ. G.^{oo} 23. εἶπεν G. 25. καὶ εἶπ. αὐτ. G.^{oo} 26. λέγω G.⁺⁺ 28. εἶπ. οὖν αὐτοῖς G. πατήρ μου G. 29. ἀφῆκ. μ. μόν. ὁ πατήρ G.^{oo} 33. αὐτῷ G. 38. ὁ bis. G. ἐώρακατε G.⁺⁺ πατρί μου G.^{oo} τῷ πατρὶ ὑμῶν G. (ὑμῶν G.^{oo}) 39. εἶπον G. ἦτε add ἂν L. 41. εἶπον G. L. T. εἶπ. οὖν αὐτ. G.^o 42. εἶπ. οὖν αὐτ. 44. om. τοῦ before πατρός

ST. JOHN VIII.

⁴⁵ καὶ ὁ πατήρ αὐτοῦ. ἐγὼ δὲ ὅτι τὴν ἀλήθειαν λέγω, οὐ πιστεύετε μοι. τίς ἐξ ὑμῶν
⁴⁷ ἐλέγχει με περὶ ἁμαρτίας; εἰ ἀλήθειαν λέγω, διατί ὑμεῖς οὐ πιστεύετε μοι; ἰδὼν ἐκ
 τοῦ θεοῦ τὰ ῥήματα τοῦ θεοῦ ἀκούει· διὰ τοῦτο ὑμεῖς οὐκ ἀκούετε, ὅτι ἐκ τοῦ θεοῦ
⁴⁸ οὐκ ἐστέ. ἀπεκρίθησαν οἱ Ἰουδαῖοι καὶ εἶπαν αὐτῷ· Οὐ καλῶς λέγομεν ἡμεῖς ὅτι
 Σαμαρείτης εἰ σὺ καὶ δαιμόνιον ἔχεις;
⁴⁹ Ἀπεκρίθη Ἰησοῦς· Ἐγὼ δαιμόνιον οὐκ ἔχω, ἀλλὰ τιμῶ τὸν πατέρα μου, καὶ ὑμεῖς
⁵⁰ ἀτιμάζετέ με. ἐγὼ δὲ οὐ ζητῶ τὴν δόξαν μου· ἔστιν ὁ ζητῶν καὶ κρίνων. ἀμὴν
⁵¹ ἀμὴν λέγω ὑμῖν, ἐάν τις τὸν ἐμὸν λόγον τηρήσῃ, θάνατον οὐ μὴ θεωρήσῃ εἰς τὸν
⁵² αἰῶνα. εἶπαν αὐτῷ οἱ Ἰουδαῖοι· Νῦν ἐγνώκαμεν ὅτι δαιμόσιον ἔχεις. Ἀβραὰμ
 ἀπέθανεν καὶ οἱ προφῆται, καὶ σὺ λέγεις· Ἐάν τις τὸν λόγον μου τηρήσῃ, οὐ μὴ
⁵³ γεύσεται θανάτου εἰς τὸν αἰῶνα· μὴ σὺ μείζων εἰ τοῦ πατρὸς ἡμῶν Ἀβραάμ, ὅστις
 ἀπέθανεν; καὶ οἱ προφῆται ἀπέθανον· τίνα σεαυτὸν ποιεῖς;
⁵⁴ Ἀπεκρίθη Ἰησοῦς· Ἐάν ἐγὼ δοξάσω ἐμαυτόν, ἡ δόξα μου οὐδὲν ἔστιν· ἔστιν ὁ
⁵⁵ πατήρ μου ὁ δοξάζων με, ὃν ὑμεῖς λέγετε ὅτι θεὸς ἰμῶν ἔστιν, καὶ οὐκ ἐγνώκατε
 αὐτόν, ἐγὼ δὲ οἶδα αὐτόν. κἀν εἶπω ὅτι οὐκ οἶδα αὐτόν, ἔσομαι ὅμοιος ὑμῶν ψεύστης·
⁵⁶ ἀλλὰ οἶδα αὐτὸν καὶ τὸν λόγον αὐτοῦ τηρῶ. Ἀβραὰμ ὁ πατήρ ὑμῶν ἡγαλλιάσατο
⁵⁷ ἵνα εἴδῃ τὴν ἡμέραν τὴν ἐμὴν, καὶ εἶδεν καὶ ἐχάρη. εἶπαν οὖν οἱ Ἰουδαῖοι πρὸς
 αὐτόν· Πεντήκοντα ἔτη οὕτω ἔχεις καὶ Ἀβραὰμ ἐώρακας;
⁵⁸ Εἶπεν αὐτοῖς Ἰησοῦς· Ἀμὴν ἀμὴν λέγω ὑμῖν, πρὶν Ἀβραὰμ γενέσθαι ἐγὼ εἰμὶ.^a
⁵⁹ ἦραν οὖν λίθους ἵνα βάλωσιν ἐπ' αὐτόν· Ἰησοῦς δὲ ἐκρύβη καὶ ἐξῆλθεν ἐκ τοῦ ἱεροῦ.

§ 84. Our Lord heals one born blind; the Good Shepherd. — *Jerusalem.*

ST. JOHN IX. 1-X. 21.

¹ Καὶ παράγων εἶδεν ἄνθρωπον τυφλὸν ἐκ γενετῆς. καὶ ἠρώτησαν αὐτὸν οἱ μαθηταὶ
 αὐτοῦ λέγοντες· Ῥαββί, τίς ἡμαρτεν, οὗτος ἢ οἱ γονεῖς αὐτοῦ, ἵνα τυφλὸς γεννηθῇ;
³ ἀπεκρίθη Ἰησοῦς· Οὔτε οὗτος ἡμαρτεν οὔτε οἱ γονεῖς αὐτοῦ, ἀλλ' ἵνα φανερωθῇ τὰ
⁴ ἔργα τοῦ θεοῦ ἐν αὐτῷ. ἰμᾶς δεῖ ἐργάζεσθαι τὰ ἔργα τοῦ πέμψαντος ἰμᾶς ἕως ἡμέρας
⁵ ἐστίν· ἔρχεται νῦν ὅτε οὐδεὶς δύναται ἐργάζεσθαι. ὅταν ἐν τῷ κόσμῳ ᾖ, φῶς εἰμὶ
⁶ τοῦ κόσμου. ταῦτα εἰπὼν ἔπτυσεν χαμαὶ καὶ ἐποίησεν πηλὸν ἐκ τοῦ πτύσματος, καὶ
⁷ ἐπέχριsen αὐτοῦ τὸν πηλὸν ἐπὶ τοὺς ὀφθαλμούς, καὶ εἶπεν αὐτῷ· Ὑπαγε νύχαι εἰς
 τὴν κολυμβήθραν τοῦ Σιλωάμ,^b ὃ ἐρμηνεύεται ἀπεσταλμένος. ἀπῆλθεν οὖν καὶ
 ἐνίψατο, καὶ ἦλθεν βλέπων.

^a Ex. iii. 14.

^b Cf. Neh. iii. 15.

§ 83. 46. εἰ δὲ ἀλήθ. 48. ἀπεκρ. οὖν εἶπον G. 51. τὸν λόγον τὸν ἐμ. G. 52. and
 57. εἶπον G. L. T. 52. εἶπ. οὖν αὐτ. G. γεύσεται 53. σεαυτ. σὺ ποι. 54. δοξάσω G.
 ὑμῶν G.++ L. 55. καὶ ἐάν G. 56. ἴδῃ G. L. T. 58. ὁ Ἰησ. G. L. 59. add διελθὼν διὰ
 μέσου αὐτῶν, καὶ παρήγεν οὕτως.

§ 84. 3. ὁ Ἰησ. 4. ἐμέ G. L. με G. L. T. 6. om. αὐτοῦ G. add τοῦ τυφλοῦ G.^o [L.]

§ 84. This section may be placed either before or after the journey in Perea, of which St. Luke gives so full a record. Its connection is perhaps rather more close with what precedes than with what follows, and it is accordingly here placed before the Perea journey. The allusion in x. 26 to the discourse in x. 1-18 would be perfectly appropriate on the next occasion of addressing the people at Jerusalem after an interval of only two or three months.

ST. JOHN IX.

8 Οἱ οὖν γείτονες καὶ οἱ θεωροῦντες αὐτὸν τὸ πρότερον, ὅτι προσαίτης ἦν, ἔλεγον·
 9 Οὐχ οὗτός ἐστιν ὁ καθήμενος καὶ προσαιτῶν; ἄλλοι ἔλεγον ὅτι οὗτός ἐστιν· ἄλλοι
 10 ἔλεγον· Οὐχί, ἀλλὰ ὁμοιος αὐτῷ ἐστίν. ἐκεῖνος ἔλεγε ὅτι ἐγὼ εἰμι. Ἐλεγον οὖν
 11 αὐτῷ· Πῶς οὖν ἠνεψύθηςάν σου οἱ ὀφθαλμοί; ἁπεκρίθη ἐκεῖνος· Ὁ ἄνθρωπος ὁ
 12 λεγόμενος Ἰησοῦς πληλὸν ἐποίησεν καὶ ἐπέχρισέν μου τοὺς ὀφθαλμούς καὶ εἶπέν μοι
 13 ὅτι ὕπαγε εἰς τὸν Σιλωὰμ καὶ νύψαι. ἀπελθὼν οὖν καὶ νυψάμενος ἀνέβλεψα. εἶπαν
 14 αὐτῷ· Ποῦ ἔστιν ἐκεῖνος; λέγει· Οὐκ οἶδα.
 15 Ἀγνοοῦσιν αὐτὸν πρὸς τοὺς Φαρισαίους τὸν ποτε τυφλόν. ἦν δὲ σάββατον ἐν ἡ
 16 ἡμέρᾳ τὸν πληλὸν ἀποίησεν ὁ Ἰησοῦς καὶ ἀνέφεξεν αὐτοῦ τοὺς ὀφθαλμούς. πάλιν οὖν
 17 ἠρώτων αὐτὸν καὶ οἱ Φαρισαῖοι πῶς ἀνέβλεψεν. ὁ δὲ εἶπεν αὐτοῖς· Πληλὸν ἐπέθηκέν
 18 μου ἐπὶ τοὺς ὀφθαλμούς, καὶ ἐνυψάμην καὶ βλέπω. ἔλεγον οὖν ἐκ τῶν Φαρισαίων
 19 τινές· Οὐκ ἔστιν οὗτος παρὰ θεοῦ ὁ ἄνθρωπος, ὅτι τὸ σάββατον οὐ τηρεῖ. ἄλλοι
 20 ἔλεγον· Πῶς δύναται ἄνθρωπος ἁμαρτωλὸς τοιαῦτα σημεῖα ποιεῖν; καὶ σχίσμα ἦν
 21 ἐν αὐτοῖς. λέγουσιν οὖν τῷ τυφλῷ πάλιν· Σὺ τί λέγεις περὶ αὐτοῦ, ὅτι ἡνοῖξέν σου
 22 τοὺς ὀφθαλμούς; ὁ δὲ εἶπεν ὅτι προφήτης ἐστίν. οὐκ ἐπίστευσαν οὖν οἱ Ἰουδαῖοι
 23 περὶ αὐτοῦ, ὅτι ἦν τυφλὸς καὶ ἀνέβλεψεν, ἕως οὗτου ἐφώνησαν τοὺς γονεῖς αὐτοῦ τοῦ
 24 ἀναβλέψαντος, καὶ ἠρώτησαν αὐτοὺς λέγοντες· Οὗτός ἐστιν ὁ υἱὸς ὑμῶν, ὃν ὑμεῖς
 25 λέγετε ὅτι τυφλὸς ἐγεννήθη; πῶς οὖν βλέπει ἄρτι; ἁπεκρίθησαν οὖν οἱ γονεῖς αὐτοῦ
 26 καὶ εἶπαν· Οἶδαμεν ὅτι οὗτός ἐστιν ὁ υἱὸς ἡμῶν καὶ ὅτι τυφλὸς ἐγεννήθη· πῶς δὲ
 27 νῦν βλέπει οὐκ οἶδαμεν, ἢ τίς ἡνοῖξεν αὐτοῦ τοὺς ὀφθαλμούς ἡμεῖς οὐκ οἶδαμεν·
 28 αὐτὸν ἐρωτήσατε, ἡλικίαν ἔχει, αὐτὸς περὶ ἑαυτοῦ λαλήσει. ταῦτα εἶπον οἱ γονεῖς
 29 αὐτοῦ ὅτι ἐφοβούντο τοὺς Ἰουδαίους· ἥδη γὰρ συνετεθέεντο οἱ Ἰουδαῖοι ἵνα ἐάν τις
 30 αὐτὸν ὁμολογήσῃ Χριστόν, ἀποσυνάγωγος γένηται. διὰ τοῦτο οἱ γονεῖς αὐτοῦ εἶπαν
 31 ὅτι ἡλικίαν ἔχει, αὐτὸν ἐπερωτήσατε.
 32 Ἐφώνησαν οὖν τὸν ἄνθρωπον ἐκ δευτέρου, ὃς ἦν τυφλός, καὶ εἶπαν αὐτῷ· Δὸς
 33 δόξαν τῷ θεῷ· ἡμεῖς οἶδαμεν ὅτι ὁ ἄνθρωπος οὗτος ἁμαρτωλὸς ἐστίν. ἀπεκρίθη οὖν
 34 ἐκεῖνος· Εἰ ἁμαρτωλὸς ἐστίν οὐκ οἶδα· ἐν οἶδα, ὅτι τυφλὸς ὢν ἄρτι βλέπω.
 35 εἶπον οὖν αὐτῷ· Τί ἐποίησέν σοι; πῶς ἡνοῖξέν σου τοὺς ὀφθαλμούς; ἁπεκρίθη
 36 αὐτοῖς· Εἶπον ὑμῖν ἥδη καὶ οὐκ ἠκούσατε· τί πάλιν θέλετε ἀκοῦειν; μὴ καὶ ὑμεῖς
 37 θέλετε αὐτοῦ μαθηταὶ γενέσθαι; ἔλκιδόρησαν αὐτὸν καὶ εἶπαν· Σὺ μαθητὴς εἰ
 38 ἐκείνου, ἡμεῖς δὲ τοῦ Μωϋσέως ἐσμέν μαθηταί· ἡμεῖς οἶδαμεν ὅτι Μωϋσεὶ λελάληκεν
 39 ὁ θεός, τοῦτον δὲ οὐκ οἶδαμεν πόθεν ἐστίν. ἀπεκρίθη ὁ ἄνθρωπος καὶ εἶπεν αὐτοῖς·
 40 Ἐν τούτῳ γὰρ τὸ θαυμαστόν ἐστίν, ὅτι ὑμεῖς οὐκ οἶδατε πόθεν ἐστίν, καὶ ἡνοῖξέν μου
 41 τοὺς ὀφθαλμούς. οἶδαμεν ὅτι ἁμαρτωλῶν ὁ θεὸς οὐκ ἀκούει, ἀλλ' ἐάν τις θεοσεβῇς
 42 ἢ καὶ τὸ θέλημα αὐτοῦ ποιῇ, τούτου ἀκούει. ἐκ τοῦ αἰῶνος οὐκ ἠκούσθη ὅτι ἡνοῖξέν

§ 84. 8. ὅτι τυφλὸς ἦν 9. ἄλλ. δὲ· ὅτι ὁμοι. G. ἄλλ. [δὲ] ἔλεγον [Οὐχί, ἀλλ'] ὁμοι. L. 10. om. sec. οὖν G. [L.] T. ἀνεψύχθησαν G. σοι 11. ἀπεκ. ἐκ. καὶ εἶπεν G. [L.] om. ὁ bis G. L. om. ὅτι G. L. τὴν κολυμβήθραν τοῦ Σιλ. δέ G. 12. εἶπον οὖν αὐτ. G. [καὶ] εἶπαν αὐτ. T. 14. σάββ. ὅτε τ. πλη. G. 16. οὐτ. ὁ ἄνθρ. οὐκ ἔστ. παρὰ τοῦ Θεοῦ G. 17. om. οὖν G. 20. ἀπεκρ. αὐτοῖς (om. οὖν) G. [L.] εἶπον G. L. 21. αὐτὸς ἡλικ. ἔχ. αὐτ. ἐρωτ. G. αὐτ. ἐρωτ. αὐτὸς ἡλικ. ἔχ. L. αὐτοῦ L. αὐτ. G. 23. and 24. εἶπον G. 23. ἐρωτήσατε G. L. T. 25. ἀπεκρ. οὖν ἐκ. καὶ εἶπεν G. 26. εἶπ. δὲ αὐτ. πάλιν G. (εἶπ. οὖν L. T.) 28. ἐλοιδ. οὖν (οἱ δὲ ἐλοιδ. T.) εἶπον G. L. T. 30. ἐν γὰρ τουτῷ θαυμασ. (om. τὸ) G. L. ἀνέφεξε G. 31. οἶδ. δέ G.^{oo}

ST. JOHN IX., X.

33 τις ὀφθαλμοὺς τυφλοῦ γεγεννημένον· εἰ μὴ ᾧ παρὰ θεοῦ, οὐκ ἦδύνατο ποιεῖν
34 οὐδέν. ἀπεκρίθησαν καὶ εἶπαν αὐτῷ· Ἐν ἁμαρτίας σὺ ἐγεννήθης ὁλος, καὶ σὺ
διδάσκεις ἡμᾶς; καὶ ἐξέβαλον αὐτὸν ἔξω.

35 Ἦκουσεν Ἰησοῦς ὅτι ἐξέβαλον αὐτὸν ἔξω, καὶ εὐρὼν αὐτὸν εἶπεν· Σὺ πιστεύεις
36 εἰς τὸν υἱὸν τοῦ ἀνθρώπου; ἀπεκρίθη ἐκείνος καὶ εἶπεν· Καὶ τίς ἐστιν, κύριε, ἵνα
37 πιστεῦσω εἰς αὐτόν; Ἔειπεν αὐτῷ ὁ Ἰησοῦς· Καὶ ὥρακας αὐτόν, καὶ ὁ λαλῶν μετὰ
38 σοῦ ἐκεῖνός ἐστιν. ὁ δὲ ἔφη· Πιστεύω, κύριε· καὶ προσεκύνησεν αὐτῷ. καὶ εἶπεν
ὁ Ἰησοῦς· Εἰς κρίμα ἐγὼ εἰς τὸν κόσμον τοῦτον ἦλθον, ἵνα οἱ μὴ βλέποντες
βλέπωσιν καὶ οἱ βλέποντες τυφλοὶ γένωνται.

40 Ἦκουσαν ἐκ τῶν Φαρισαίων οἱ μετ' αὐτοῦ ὄντες, καὶ εἶπαν αὐτῷ· Μὴ καὶ ἡμεῖς
41 τυφλοὶ ἐσμεν; εἶπεν αὐτοῖς ὁ Ἰησοῦς· Εἰ τυφλοὶ ἦτε, οὐκ ἂν εἶχετε ἁμαρτίαν· νῦν
1 δὲ λέγετε ὅτι βλέπομεν· ἡ ἁμαρτία ὑμῶν μένει. X. Ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ μὴ
εἰσερχόμενος διὰ τῆς θύρας εἰς τὴν αὐλὴν τῶν προβάτων, ἀλλὰ ἀναβαίνων ἀλλαχόθεν,
2 ἐκείνος κλέπτῃς ἐστὶν καὶ ληστής· ὁ δὲ εἰσερχόμενος διὰ τῆς θύρας ποιμὴν ἐστὶν
3 τῶν προβάτων. τοῦτ' ὁ θυρωρὸς ἀνοίγει, καὶ τὰ πρόβατα τῆς φωνῆς αὐτοῦ ἀκούει,
4 καὶ τὰ ἴδια πρόβατα φωνεῖ κατ' ὄνομα καὶ ἐξάγει αὐτά. ὅταν τὰ ἴδια πάντα ἐκβάλῃ,
ἔμπροσθεν αὐτῶν πορεύεται, καὶ τὰ πρόβατα αὐτῷ ἀκολουθεῖ, ὅτι οἶδασιν τὴν φωνήν
5 αὐτοῦ· ἀλλοτρίῳ δὲ οὐ μὴ ἀκολουθήσουσιν, ἀλλὰ φεύξονται ἀπ' αὐτοῦ, ὅτι οὐκ οἶδασιν
6 τῶν ἀλλοτρίων τὴν φωνήν. Ταύτην τὴν παροιμίαν εἶπεν αὐτοῖς ὁ Ἰησοῦς· ἐκείνοι
δὲ οὐκ ἔγνωσαν τίνα ἦν ἢ ἐλάλει αὐτοῖς.

7 Εἶπεν οὖν ὁ Ἰησοῦς· Ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι ἐγὼ εἰμι ἡ θύρα τῶν προβάτων.
8 πάντες ὅσοι ἦλθον κλέπται εἰσὶν καὶ λησταί· ἀλλ' οὐκ ἤκουσαν αὐτῶν τὰ πρόβατα.
9 ἐγὼ εἰμι ἡ θύρα· δι' ἐμοῦ ἐάν τις εἰσέλθῃ, σωθήσεται, καὶ εἰσελεύσεται καὶ ἐξελεύσεται
10 καὶ νομὴν εὐρήσει. ὁ κλέπτῃς οὐκ ἔρχεται εἰ μὴ ἵνα κλέψῃ καὶ θύσῃ καὶ ἀπολέσῃ·
11 ἐγὼ ἦλθον ἵνα ζῶν ἔχωσιν καὶ περισσὸν ἔχωσιν. Ἐγὼ εἰμι ὁ ποιμὴν ὁ καλός. ὁ
12 ποιμὴν ὁ καλὸς τὴν ψυχὴν αὐτοῦ τίθησιν ὑπὲρ τῶν προβάτων· ὁ μισθωτὸς καὶ οὐκ
ὢν ποιμὴν, οὗ οὐκ ἔστιν τὰ πρόβατα ἴδια, θεωρεῖ τὸν λύκον ἐρχόμενον καὶ ἀφίησιν
13 τὰ πρόβατα καὶ φεύγει, καὶ ὁ λύκος ἀρπάζει αὐτὰ καὶ σκορπίζει· ὅτι μισθωτός ἐστιν,
14 καὶ οὐ μέλει αὐτῷ περὶ τῶν προβάτων. ἐγὼ εἰμι ὁ ποιμὴν ὁ καλός, καὶ γινώσκω τὰ
15 ἐμὰ, καὶ γινώσκουσὶ με τὰ ἐμὰ, καθὼς γινώσκει με ὁ πατὴρ ἀγῶν γινώσκω τὸν πατέρα,
16 καὶ τὴν ψυχὴν μου τίθημι ὑπὲρ τῶν προβάτων. καὶ ἄλλα πρόβατα ἔχω, ἃ οὐκ ἔστιν
ἐκ τῆς αὐλῆς ταύτης· κακεῖνα δεῖ με ἀγαγεῖν, καὶ τῆς φωνῆς μου ἀκούσουσιν, καὶ
17 γενήσεται μία ποίμνη, εἰς ποιμὴν. διὰ τοῦτό με ὁ πατὴρ ἀγαπᾷ, ὅτι ἐγὼ τίθημι τὴν
18 ψυχὴν μου, ἵνα πάλιν λάβω αὐτήν. οὐδεὶς αἶρει αὐτήν ἀπ' ἐμοῦ, ἀλλ' ἐγὼ τίθημι
αὐτήν ἀπ' ἐμαυτοῦ. ἐξουσὶαν ἔχω θείναι αὐτήν, καὶ ἐξουσὶαν ἔχω πάλιν λαβεῖν
αὐτήν· ταύτην τὴν ἐντολὴν ἔλαβον παρὰ τοῦ πατρὸς μου.

§ 84. 34. εἶπον G. 35. ὁ Ἰησ. G. L. [T.] εἶπ. αὐτῷ G. L. [T.] Θεοῦ G. + L. T. ALXΓΔΔ etc. as text NBD etc. 36. om. καὶ L. 37. εἶπ. δὲ αὐτ. G. 40. pref. καὶ G. 41. Φαρισ. ταῦτα G. L. T. εἶπον G. L. T. 41. ἡ οὖν ἁμαρτ. G. 50 [L.] x. 3. καλεῖ G. ++ 4. pref. καὶ G. 50 L. 5. ἀκολουθήσουσιν G. 7. εἶπ. οὖν πάλιν αὐτοῖς G. L. T. (αὐτ. πάλ. L.) 8. 8σ. πρὸ ἐμοῦ ἦλθ., ἦλθ. πρὸ ἐμοῦ G. L. T. 12. ὁ μισθ. δέ, καὶ G. L. [T.] εἰσὶ G. add τὰ πρόβατα G. [L.] 13. pref. ὁ δὲ μισθωτὸς φεύγει G. 50 [L.] 14. γινώσκουμαι ὑπὸ τῶν ἐμῶν G.

ST. JOHN X.

¹⁹ Σχίσμα πάλιν ἐγένετο ἐν τοῖς Ἰουδαίοις διὰ τοὺς λόγους τούτους. ἔλεγον οἱ
²¹ πολλοὶ ἐξ αὐτῶν· Δαιμόνιον ἔχει καὶ μαίνεται· τί αὐτοῦ ἀκούετε; ἄλλοι ἔλεγον· Ταῦτα τὰ ῥήματα οὐκ ἔστιν δαιμονιζόμενον· μὴ δαιμόνιον δύναται τυφλῶν ὀφθαλμοὺς ἀνοῖξαι;

§ 85. The Return of the Seventy. — *In or near Jerusalem.*

ST. MATT. XI. 25–30, XIII. 16, 17.

ST. LUKE X. 17–24.

¹⁷ Ὑπέστρεψαν δὲ οἱ ἐβδομήκοντα μετὰ χαρᾶς λέγοντες· Κύριε, καὶ τὰ δαιμόνια ὑποτάσσεται ἡμῖν ἐν τῷ ὀνόματί σου.
¹⁸ εἶπεν δὲ αὐτοῖς· Ἐθεώρουν τὸν σατανᾶν ὡς ἄστραπην ἐκ τοῦ οὐρανοῦ πεσόντα.
¹⁹ ἰδοὺ δίδωκα ὑμῖν τὴν ἐξουσίαν τοῦ πατεῖν ἐπάνω ὄφεων καὶ σκορπίων, καὶ ἐπὶ πᾶσαν τὴν δύναμιν τοῦ ἐχθροῦ,
²⁰ καὶ οὐδὲν ὑμᾶς οὐ μὴ ἀδικήσῃ. πλὴν ἐν τούτῳ μὴ χαίrete ὅτι τὰ πνεύματα ὑμῖν ὑποτάσσεται, χαίrete δὲ ὅτι τὰ ὀνόματα ὑμῶν ἐν γέγραπται ἐν τοῖς οὐρανοῖς.
²¹ Ἐν αὐτῇ τῇ ὥρᾳ ἡγαλλιάσατο ἐν τῷ πνεύματι τῷ ἁγίῳ καὶ εἶπεν· Ἐξομολογοῦμαί σοι πάτερ, κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς, ὅτι ἀπέκρυψας ταῦτα ἀπὸ σοφῶν καὶ συνετῶν, καὶ ἀπεκάλυψας αὐτὰ νηπίοις· ναὶ ὁ πατήρ, ὅτι οὕτως εὐδοκία ἐγένετο ἐμπροσθέν σου.
²² Πάντα μοι παρεδόθη ὑπὸ τοῦ πατρός μου, καὶ οὐδεὶς ἐπιγινώσκει τὸν υἱὸν εἰ μὴ ὁ πατήρ, οὐδὲ τὸν πατέρα τις ἐπιγινώσκει εἰ μὴ ὁ υἱὸς καὶ ὃς ἐὰν βούληται ὁ υἱὸς ἀποκαλύψαι. Δεῦτε πρὸς με πάντες οἱ κοπιῶντες καὶ πεφορτισμένοι, κἀγὼ ἀνα-

§ 84. 19. σχίσμ. οὖν G.^o 20. δέ G. L. T. 21. ἀνοίγειν G. L.

§ 85. MATT. 25. ἀπέκρυψας G. LK. 19. δίδωμι G. L. 20. χαίret. δὲ μᾶλλον ἐγράφη G. L. 21. om. ἐν G. L. T. πνεύμ. ὁ Ἰησοῦς, καὶ εἶπ. (om. τῷ ἁγίῳ) G.

§ 85. The return of the Seventy is shown to have occurred in or near Jerusalem by the narrative of the following sections, evidently relating to that neighborhood. Very likely our Lord waited at Jerusalem after the feast of Tabernacles until joined by them, and then set out for Perea, where they had been preparing his way.

There is no reason for disturbing the order of St. Luke, although the visit to Jerusalem at the feast (of which he makes no mention) comes between the sending forth and the return of the Seventy.

ST. MATT. XI.

ST. LUKE X.

- 20 παύσω ὑμᾶς. ἄρατε τὸν ζυγὸν μου ἐφ' ὑμᾶς καὶ μάθετε ἀπ' ἐμοῦ, ὅτι πραῦς εἰμι καὶ ταπεινὸς τῇ καρδίᾳ, καὶ εὐρήσετε
30 ἀνάπαυσιν ταῖς ψυχαῖς ὑμῶν. ὁ γὰρ ζυγός μου χρηστός καὶ τὸ φορτίόν μου ἐλαφρόν ἐστιν.

ST. MATT. XIII.

- 16 Ὑμῶν δὲ μακάριοι οἱ ὀφθαλμοὶ ὅτι βλέπουνσιν, καὶ τὰ ὅρα ὑμῶν ὅτι ἀκούουσιν.
17 Ἄμην λέγω ὑμῖν ὅτι πολλοὶ προφῆται καὶ δίκαιοι ἐπεθύμησαν ἰδεῖν ἃ βλέπετε, καὶ οὐκ ἔβαν, καὶ ἀκοῦσαι ἃ ἀκούετε, καὶ οὐκ ἤκουσαν.

- 28 Καὶ στραφεὶς πρὸς τοὺς μαθητὰς κατ' ἰδίαν εἶπεν· Μακάριοι οἱ ὀφθαλμοὶ οἱ βλέποντες ἃ βλέπετε. λέγω γὰρ ὑμῖν ὅτι πολλοὶ προφῆται καὶ βασιλεῖς ἠθέλησαν ἰδεῖν ἃ ὑμεῖς βλέπετε, καὶ οὐκ ἔβαν, καὶ ἀκοῦσαι ἃ ἀκούετε, καὶ οὐκ ἤκουσαν.

§ 86. Parable of the Good Samaritan. — *Near Jerusalem.*

ST. LUKE X. 25-37.

- 25 Καὶ ἰδοὺ νομικός τις ἀνέστη ἐκπειράζων αὐτὸν λέγων· Διδάσκαλε, τί ποιήσας
26 ζῶν αἰώνιον κληρονομήσω; Ἵ δὲ εἶπεν πρὸς αὐτόν· Ἐν τῷ νόμῳ τί γέγραπται;
27 πῶς ἀναγνώσκεις; Ἵ δὲ ἀποκριθεὶς εἶπεν·^a Ἀγαπήσεις κύριον τὸν θεόν σου ἐξ ὅλης τῆς καρδίας σου καὶ ἐν ὅλῃ τῇ ψυχῇ σου καὶ ἐν ὅλῃ τῇ ἰσχύϊ σου καὶ ἐν ὅλῃ τῇ διανοίᾳ σου, καὶ τὸν πλησίον σου ὡς σεαυτόν. εἶπεν δὲ αὐτῷ· Ὅρθῶς ἀπεκρίθης· τοῦτο
29 ποιεῖ, καὶ ζήσῃ. ὁ δὲ θέλων δικαιοῦσαι ἑαυτὸν εἶπεν πρὸς τὸν Ἰησοῦν· Καὶ τίς ἐστίν μου πλησίον;
30 Ὑπολαβὼν ὁ Ἰησοὺς εἶπεν· Ἀνθρωπὸς τις κατέβαινεν ἀπὸ Ἱερουσαλὴμ εἰς Ἱερειχώ, καὶ ληστοῖς περιέπεσεν, οἱ καὶ ἐκδύσαντες αὐτὸν καὶ πληγὰς ἐπιθέντες
31 ἀπῆλθον, ἀφέντες ἡμίθην. κατὰ συγκυρίαν δὲ ἱερεὺς τις κατέβαινεν ἐν τῇ ὁδῷ
32 ἐκείνῃ, καὶ ἰδὼν αὐτὸν ἀντιπαρήλθεν. ὁμοίως δὲ καὶ Λευεΐτης γενόμενος κατὰ τὸν
33 τόπον, ἔλθων καὶ ἰδὼν ἀντιπαρήλθεν. Σαμαρίτης δὲ τις ὁδεύων ἦλθεν κατ' αὐτόν
34 καὶ ἰδὼν ἐσπλαγχνίσθη, καὶ προσελθὼν κατέδρασε τὰ τραύματα αὐτοῦ ἐπιχέων ἔλαιον καὶ οἶνον, ἐπιβιβάσας δὲ αὐτὸν ἐπὶ τὸ ἴδιον κτῆνος ἤγαγεν αὐτόν εἰς πανδοχεῖον καὶ
35 ἐπεμελήθη αὐτοῦ. καὶ ἐπὶ τὴν αὔριον ἐκβαλὼν δύο δηνάρια ἔδωκεν τῷ πανδοχεῖ καὶ εἶπεν· Ἐπιμελήθητι αὐτοῦ, καὶ ὃ τι ἂν προσδαπανήσης ἐγὼ ἐν τῷ ἐπανέρχεσθαί με
36 ἀποδώσω σοι. τίς τούτων τῶν τριῶν πλησίον δοκεῖ σοι γεγονέναι τοῦ ἐμπεσοντός
37 εἰς τοὺς ληστές; Ἵ δὲ εἶπεν· Ὁ ποιήσας τὸ ἔλεος μετ' αὐτοῦ. εἶπεν δὲ αὐτῷ ὁ Ἰησοῦς· Πορεύου καὶ σὺ ποιεῖ ὁμοίως.

^a Deut. vi. 5.^b Lev. xix. 18.

§ 85. MATT. 29. πρᾶος G. xiii. 16. ἀκούει G. 17. ἄμην γὰρ λέγ G. L. T. εἶδον G. εἶδαν G. T. LK. 24. εἶδον G. L. εἶδαν T.

§ 86. 25. ἐκπειρ. αὐτ. καὶ λέγ. G. L. [T.] 27. ἐξ ὅλης τῆς ψυχῆς σ., κ. ἐξ ὅλης τῆς ἰσχύος σ., κ. ἐξ ὅλης τῆς διανοίας G. 29. δικαιοῦν G. 30. ὑπολαβ. δέ G. L. T. add τυγχάνοντα G. 33. ἰδ. αὐτόν, ἐσπλ. G. [L. T.] 35. ἐπ. τ. αὔρ. ἐξελθὼν G.^{oo} εἶπεν αὐτῷ G. [L.] 36. τίς οὖν τοῦτ. G. [L. T.] 37. οὖν.

§ 87. The visit to Martha and Mary. — *Bethany.*

ST. LUKE X. 38–42.

³⁸ Ἐγένετο δὲ ἐν τῷ πορεύεσθαι αὐτοὺς καὶ αὐτὸς εἰσῆλθεν εἰς κώμην τινὰ· γυνὴ δέ
³⁹ τις ὀνόματι Μάρθα ὑπεδέξατο αὐτὸν εἰς τὴν οἰκίαν. καὶ τῇδε ἦν ἀδελφὴ καλουμένη
 Μαριάμ, ἥ καὶ παρακαθίσασα πρὸς τοὺς πόδας τοῦ κυρίου ἤκουεν τὸν λόγον αὐτοῦ·
⁴⁰ ἡ δὲ Μάρθα περιεσπᾶτο περὶ πολλὴν διακονίαν· ἐπιστᾶσα δὲ εἶπεν· Κύριε, οὐ μέλει
 σοι ὅτι ἡ ἀδελφὴ μου μόνην με κατέλιπεν διακονεῖν; εἰπὼν οὖν αὐτῇ ἵνα μοι συναν-
⁴¹ τιλάβηται. ἀποκριθεὶς δὲ εἶπεν αὐτῇ ὁ κύριος· Μάρθα, Μάρθα, μεριμνᾷς καὶ
⁴² θορυβάῃ περὶ πολλά, ἑνὸς δέ ἐστιν χρεία· Μαρία γὰρ τὴν ἀγαθὴν μερίδα ἐξελέξατο,
 ἥτις οὐκ ἀφαιρεθῆσεται αὐτῆς.

§ 88. The Disciples again taught how to pray.

ST. MATT. VII. 7–11.

ST. LUKE XI. 1–13.

- 1 Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν τόπῳ
 τινὶ προσευχόμενον, ὡς ἐπαύσατο, εἰπέν
 τις τῶν μαθητῶν αὐτοῦ πρὸς αὐτόν·
 Κύριε, διδάξον ἡμᾶς προσεύχεσθαι, καθὼς
 καὶ Ἰωάννης ἐδίδαξεν τοὺς μαθητὰς αὐτοῦ.
- 2 εἶπεν δὲ αὐτοῖς· Ὅταν προσεύχησθε,
 λέγετε· Πάτερ, ἁγιασθήτω τὸ ὄνομά σου·
- 3 ἐλθέτω ἡ βασιλεία σου· τὸν ἄρτον ἡμῶν
 τὸν ἐπιούσιον δίδου ἡμῖν τὸ καθ' ἡμέραν·
- 4 καὶ ἄφες ἡμῖν τὰς ἀμαρτίας ἡμῶν, καὶ
 γὰρ αὐτοὶ ἀφίμεν παντὶ ὀφείλουσι ἡμῖν·
 καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν.
- 5 Καὶ εἶπεν πρὸς αὐτοὺς· Τίς ἐξ ὑμῶν
 ἔξει φίλον, καὶ πορεύσεται πρὸς αὐτὸν
 μεσονυκτίου καὶ εἴπῃ αὐτῷ· Φίλε, χρῆσόν
 6 μοι τρεῖς ἄρτους, ἐπειδὴ φίλος μου πα-
 ρεγένετο ἐξ ὁδοῦ πρὸς με καὶ οὐκ ἔχω ὃ

§ 87. 38. τὸν οἶκον αὐτῆς G. L. T. (but [αὐτῆς] T.) 39. παρακάθισα παρὰ G. L. Ἰησοῦ G.
 40. εἶπεν G. L. T. 41. Ἰησοῦς G. L. T. τυρβάξῃ G. 42. δέ G. L. T. ἀπ' αὐτῆς
 G. [L. T.]

§ 88. LK. 2. Πάτερ ἡμῶν ὃ ἐν τοῖς οὐρανοῖς, ἁγιασθ. L. ἐλθέτω G. L. add γεννηθῆτω τὸ
 θέλημά σου, ὡς ἐν οὐρανῷ καὶ ἐπὶ τῆς γῆς L. (but ὡς γῆς [L.]) 4. ἀφίμεν G.++ add
 ἀλλὰ βῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ L.

§ 87. St. Luke here mentions our Lord's acquaintance with Martha and Mary, which St. John (xi.) assumes, but does not mention, while St. Luke makes no allusion to the miracle recorded by St. John.

§ 88. The much abridged form of the Lord's prayer as given (according to the text) by St. Luke is perhaps to be considered as our Lord's recalling to the recollection of the disciples, in answer to their request, the prayer he had already long since taught them in the Sermon on the Mount (Matt. vi. 9 ss.); in the *text. rec.* it appears almost as a full repetition of the prayer itself.

ST. MATT. VII.

- 7 Αἰτεῖτε, καὶ δοθήσεται ὑμῖν· ζητεῖτε,
καὶ εὐρήσετε· κρούετε, καὶ ἀνοιγήσεται
8 ὑμῖν. πᾶς γὰρ ὁ αἰτῶν λαμβάνει, καὶ
ὁ ζητῶν εὐρίσκει, καὶ τῷ κρούοντι
9 ἀνοιγήσεται. ἢ τίς ἐστιν ἐξ ὑμῶν ἄν-
θρωπος, ὃν αἰτήσῃ ὁ υἱὸς αὐτοῦ ἄρτον,
10 μὴ λίθον ἐπιδώσει αὐτῷ; ἢ καὶ ἰχθὺν
αἰτήσῃ, μὴ ὄφιν ἐπιδώσει αὐτῷ;
- 11 εἰ οὖν
ὑμεῖς πονηροὶ ὄντες οἴδατε δόματα
ἀγαθὰ δίδοναι τοῖς τέκνοις ὑμῶν, πόσῳ
μᾶλλον ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρα-
νοῖς δώσει ἀγαθὰ τοῖς αἰτοῦσιν αὐτόν.

ST. LUKE XI.

- 7 παραθήσω αὐτῷ. κἀκείνος ἔσωθεν ἀπο-
κριθεὶς εἶπη· Μὴ μοι κόπους παρέχε·
ἤδη ἡ θύρα κέκλεισται, καὶ τὰ παῖδιά μου
μετ' ἐμοῦ εἰς τὴν κοίτην εἰσίν· οὐ δύναμαι
8 ἀναστὰς δοῦναί σοι. λέγω ὑμῖν, εἰ καὶ
οὐ δώσει αὐτῷ ἀναστὰς διὰ τὸ εἶναι φίλον
αὐτοῦ, διὰ γε τὴν ἀναιδίαν* αὐτοῦ ἐγερθεὶς
9 δώσει αὐτῷ ὅσων χρήξει. Καὶ γὰρ ὑμῖν
λέγω, αἰτεῖτε, καὶ δοθήσεται ὑμῖν· ζητεῖτε,
καὶ εὐρήσετε· κρούετε, καὶ ἀνοιχθήσεται
10 ὑμῖν· πᾶς γὰρ ὁ αἰτῶν λαμβάνει, καὶ ὁ
ζητῶν εὐρίσκει, καὶ τῷ κρούοντι ἀνοιχθή-
σεται.
- 11 Τίνα δὲ ἐξ ὑμῶν τὸν πατέρα αἰτήσῃ ὁ
υἱὸς ἄρτον, μὴ λίθον ἐπιδώσει αὐτῷ; ἢ
καὶ ἰχθύν, μὴ ἀντὶ ἰχθύος ὄφιν αὐτῷ
12 ἐπιδώσει; ἢ καὶ αἰτήσῃ ψόν, μὴ ἐπιδώσει
13 αὐτῷ σκορπίον; εἰ οὖν ὑμεῖς πονηροὶ
ὑπάρχοντες οἴδατε δόματα ἀγαθὰ δίδοναι
τοῖς τέκνοις ὑμῶν, πόσῳ μᾶλλον ὁ πατὴρ
ὁ ἐξ οὐρανοῦ δώσει πνεῦμα ἅγιον τοῖς
αἰτοῦσιν αὐτόν.

§ 89. At meat in the House of a Pharisee, Jesus reproves the Pharisees.

ST. MATT. XXIII. 4-39.

ST. LUKE XI. 37-54, XIII. 34, 35.

- 37 Ἐν δὲ τῷ λαλῆσαι ἔρωτῃ αὐτὸν
Φαρισαῖος ὅπως ἀριστήσῃ παρ' αὐτῷ·
38 εἰσελθὼν δὲ ἀνέπεσεν. ὁ δὲ Φαρισαῖος

* Cf. Lk. xviii. 1-5.

- § 88. MATT. 9. *δν ἐὰν αἰτήσῃ* G. 10. *καὶ ἐὰν ἰχθ. αἰτήσῃ* G. LK. 9. *ἀνοιγήσεται* G. L. T.
10. *ἀνοιγήσεται* G. T. 11. *om. ἐξ* G. ++ *εἰ καὶ* 12. *ἐὰν αἰτήσῃ* G. L.
§ 89. LK. 37. *ἡρώτα* G. *ἐρώτα* T. *Φαρισ. τις* G. L.

§ 89. This discourse, as given by the two Evangelists, is too plainly the same to allow of the separation of the two records. It is more fully recorded by St. Matthew, as is his custom in regard to the discourses of our Lord; but as he gives no account of the journey in Perea, it is placed by him in connection with the warning against the Scribes and Pharisees in xxiii. 1-3 (§ 122). The closing verses of lament over Jerusalem are commonly considered as having been twice uttered: once in the connection given by St. Matthew, and once in that mentioned by St. Luke. This is indeed probable; for if they were uttered only once, it is not easy to see why St. Luke should have omitted them here, and have inserted them there; while in St. Matthew they cannot well be separated from the context. Nevertheless, the agreement of the two passages is so close, almost verbal throughout, that for the purposes of a harmony they must be exhibited together.

ST. MATT. XXIII.

- 25 Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι καθαρίζετε τὸ ἔξωθεν τοῦ ποτηρίου καὶ τῆς παροψίδος, ἔσωθεν δὲ γέμουσιν ἐξ ἄρπαγῆς καὶ ἀκρασίας.
- 26 Φαρισαῖε τυφλέ, καθάρισον πρῶτον τὸ ἐντὸς τοῦ ποτηρίου, ἵνα γένηται καὶ τὸ ἐκτὸς αὐτοῦ καθαρὸν.
- 27 Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι ἀποδεκατοῦτε τὸ ἡδύοσμον καὶ τὸ ἄνηθον καὶ τὸ κύμινον, καὶ ἀφήκατε τὰ βαρύτερα τοῦ νόμου τὴν κρίσιν καὶ τὸ ἔλεος καὶ τὴν πίστιν· ταῦτα ἔδει ποιῆσαι,
- 28 κἀκεῖνα μὴ ἀφείναι. ὀδηγοὶ τυφλοί, οἱ διῴλίζοντες τὸν κώνωπα, τὴν δὲ κάμηλον καταπίνοντες.
- 29 Πάντα δὲ τὰ ἔργα αὐτῶν ποιοῦσιν πρὸς τὸ θεαθῆναι τοῖς ἀνθρώποις· πλατύνουσιν γὰρ τὰ φυλακτήρια αὐτῶν καὶ μεγαλύνουσιν τὰ κράσπεδα,* φιλοῦσιν δὲ τὴν πρωτοκλισίαν ἐν τοῖς δείπνοις καὶ τὰς πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς καὶ τοὺς ἀσπασμοὺς ἐν ταῖς ἀγοραῖς καὶ καλεῖσθαι ὑπὸ τῶν ἀνθρώπων ῥαββεῖ.
- 30 ὑμεῖς δὲ μὴ κληθῆτε ῥαββεῖ· εἰς γὰρ ἔστιν ὑμῶν ὁ διδάσκαλος, πάντες δὲ ὑμεῖς ἀδελφοί ἐστε. καὶ πατέρα μὴ καλέσητε ὑμῶν ἐπὶ τῆς γῆς· εἰς γὰρ ἔστιν ὑμῶν ὁ πατὴρ ὁ οὐράνιος. μὴδὲ κληθῆτε καθηγηταί, ὅτι καθηγητὴς ὑμῶν ἔστιν εἰς ὁ Χριστός. ὁ δὲ μείζων ὑμῶν ἔσται ὑμῶν διάκονος. ὅστις δὲ ὑψώσει ἑαυτὸν ταπεινωθήσεται, καὶ ὅστις ταπεινώσει ἑαυτὸν ὑψωθήσεται.
- 31 Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι παρομοιάζετε τάφοις κεκολλημένοις, οἵτινες ἔξωθεν μὲν φαίνονται ὡραῖοι, ἔσωθεν δὲ γέμουσιν ὀστέων νεκρῶν

ST. LUKE XI.

- ἰδὼν ἐθαύμασεν ὅτι οὐ πρῶτον ἐβαπτίσθη πρὸ τοῦ ἀρίστου. εἶπεν δὲ ὁ κύριος πρὸς αὐτόν· Νῦν ὑμεῖς οἱ Φαρισαῖοι τὸ ἔξωθεν τοῦ ποτηρίου καὶ τοῦ πίνακος καθαρίζετε, τὸ δὲ ἔσωθεν ὑμῶν γέμει ἄρπαγῆς καὶ πονηρίας. ἄφρονες, οὐχ ὁ ποιήσας τὸ ἔξωθεν καὶ τὸ ἔσωθεν ἐποίησεν; πλὴν τὰ ἐνόητα δότε ἐλεημοσύνην, καὶ ἰδοὺ πάντα καθαρὰ ὑμῖν ἔστιν. ἀλλὰ οὐαὶ ὑμῖν τοῖς Φαρισαίοις, ὅτι ἀποδεκατοῦτε τὸ ἡδύοσμον καὶ τὸ πῆγανον καὶ πᾶν λάχανον, καὶ παρέρχεσθε τὴν κρίσιν καὶ τὴν ἀγάπην τοῦ θεοῦ· ταῦτα ἔδει ποιῆσαι κἀκεῖνα μὴ παρῆναι.
- 32 οὐαὶ ὑμῖν τοῖς Φαρισαίοις, ὅτι ἀγαπᾶτε τὴν πρωτοκαθεδρίαν ἐν ταῖς συναγωγαῖς καὶ τοὺς ἀσπασμοὺς ἐν ταῖς ἀγοραῖς.
- 33 οὐαὶ ὑμῖν, ὅτι ἐστὲ ὡς τὰ μνημεῖα τὰ ἄδηλα, καὶ οἱ ἄνθρωποι οἱ περιπατοῦντες ἐπάνω οὐκ οἶδασιν.
- 34 Ἀποκριθεὶς δὲ τις τῶν νομικῶν λέγει

* Num. xv. 38; Deut. xxii. 12 (Cf. vi. 8).

§ 89. ΜΑΤΤ. 26. ποτηρ. καὶ τῆς παροψίδος G.^{oo} L. T. αὐτῶν G.++ 23. τὸν ἔλεον G. ἀφίεναι G. 5. πλατύν. δέ G.+ add τῶν ἱματίων αὐτῶν G.^o 6. τέ G. 7. add sec. ῥαββεῖ G.^o 8. καθηγητῆς (G.+) ὁ Χριστός 9. ἐν τοῖς οὐρανοῖς G. 10. εἰς γὰρ ὑμ. ἔστ. ὁ καθηγ. G.+ LK. 42. ἀφίεναι G. 44. οὐαὶ ὑμ. γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί [L.]

ST. MATT. XXIII.

28 καὶ πάσης ἀκαθαρσίας. οὕτως καὶ ὑμεῖς
 ἐξωθεν μὲν φαίνεσθε τοῖς ἀνθρώποις δίκαιοι,
 4 ἔσωθεν δέ ἐστε μεστοὶ ὑποκρίσεως καὶ
 ἀνομίας. δεσμεύουσιν δὲ φορτία βαρέα
 καὶ ἐπιτιθέασιν ἐπὶ τοὺς ὄμους τῶν ἀνθρώπων,
 αὐτοὶ δὲ τῷ δακτύλῳ αὐτῶν οὐ
 29 θέλουσιν κινήσαι αὐτά. οὐαὶ ὑμῖν, γραμματεῖς
 καὶ Φαρισαῖοι ὑποκριταί, ὅτι οἰκοδομεῖτε
 τοὺς τάφους τῶν προφητῶν καὶ
 30 κοσμεῖτε τὰ μνημεῖα τῶν δικαίων, καὶ
 λέγετε· Εἰ ἡμεθεὶς ἐν ταῖς ἡμέραις τῶν
 πατέρων ἡμῶν, οὐκ ἂν ἡμεθεὶς κοινωνοί
 31 αὐτῶν ἐν τῷ αἵματι τῶν προφητῶν. ὥστε
 μαρτυρεῖτε ἑαυτοῖς ὅτι υἱοὶ ἐστέ τῶν
 32 φονευσάντων τοὺς προφήτας. καὶ ὑμεῖς
 πληρῶσατε τὸ μέτρον τῶν πατέρων ὑμῶν.
 33 ὅφεις, γεννήματα ἐχιδνῶν, πῶς φύγητε
 ἀπὸ τῆς κρίσεως τῆς γενένης;
 18 Οὐαὶ δὲ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι
 ὑποκριταί, ὅτι κλείετε τὴν βασιλείαν τῶν
 οὐρανῶν ἔμπροσθεν τῶν ἀνθρώπων· ὑμεῖς
 γὰρ οὐκ εἰσέρχεσθε, οὐδὲ τοὺς εἰσερχο-
 15 μένους ἀφίετε εἰσελθεῖν. οὐαὶ ὑμῖν,
 γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι
 περιάγετε τὴν θάλασσαν καὶ τὴν ξηρὰν
 ποιῆσαι ἕνα προσήλυτον, καὶ ὅταν γένηται,
 ποιεῖτε αὐτὸν υἱὸν γενένης διπλότερον
 16 ὑμῶν. οὐαὶ ὑμῖν, ὁδηγοὶ τυφλοὶ οἱ λέγοντες·
 *Ὅς ἂν ὁμόσῃ ἐν τῷ ναῷ, οὐδὲν ἐστιν·
 17 ὅς δ' ἂν ὁμόσῃ ἐν τῷ χρυσῷ τοῦ ναοῦ,
 ὅφειλει. μωροὶ καὶ τυφλοί, τίς γὰρ
 18 μείζων ἐστίν, ὁ χρυσὸς ἢ ὁ ναὸς ὁ
 ἐγείρας τὸν χρυσόν;* καὶ· Ὅς ἂν ὁμόσῃ
 ἐν τῷ θυσιαστηρίῳ, οὐδὲν ἐστιν· ὅς δ'
 19 ἂν ὁμόσῃ ἐν τῷ δώρῳ τῷ ἐπάνω αὐτοῦ,
 ὅφειλει. τυφλοί, τί γὰρ μείζων, τὸ δῶρον
 ἢ τὸ θυσιαστήριον τὸ ἀγιάζον τὸ δῶρον;*

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αὐτῷ· Διδάσκαλε, ταῦτα λέγων καὶ
 46 ἡμᾶς ὑβρίζεις. ὁ δὲ εἶπεν· Καὶ ὑμῖν
 τοῖς νομικοῖς οὐαὶ, ὅτι φορτίζετε τοὺς
 ἀνθρώπους φορτία δυσβάστακτα, καὶ
 αὐτοὶ ἐν τῶν δακτύλων ὑμῶν οὐ προσ-
 ψάετε τοῖς φορτίοις.

47 οὐαὶ ὑμῖν,

ὅτι οἰκοδομεῖτε τὰ μνημεῖα
 τῶν προφητῶν, καὶ οἱ πατέρες ὑμῶν
 ἀπέκτειναν αὐτούς.

48 ἄρα μάρτυρές ἐστε
 καὶ συνευδοκεῖτε τοῖς ἔργοις τῶν πατέρων
 ὑμῶν, ὅτι αὐτοὶ μὲν ἀπέκτειναν
 αὐτούς, ὑμεῖς δὲ οἰκοδομεῖτε.

52 Οὐαὶ ὑμῖν τοῖς νομικοῖς, ὅτι ἤρατε
 τὴν κλεῖδα τῆς γνώσεως· αὐτοὶ οὐκ
 εἰσῆλθατε καὶ τοὺς εἰσερχομένους ἐκ-
 λύσατε.

* Exod. xxix. 37; xxx. 29.

§ 89. ΜΑΤΤ. 4. γὰρ G.+ βαρ. καὶ δυσβάστακτα, καὶ ἐπιτίθ. G.^oL.[T.] τῷ δὲ δακτύλῳ. (om. αὐτοὶ) G. 30. ἡμεν bis. 13. om. δέ G. 14. Οὐαὶ δὲ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί, (G.) ὅτι κατεσχέτε τὰς οἰκίας τῶν χηρῶν, καὶ προφάσεις μακρὰ προσευχόμενοι· διὰ τοῦτο λήψετε περισσώτερον κρίμα G.^{oo} (G. places 14 before 13.) om. L.T. & BDLZ etc. 17. ἀγιάζων G. 18. ἐάν G. 19. pref. μωροὶ καὶ G.^o[L.] Lk. 47. οἱ δέ G.L.T. 48. μαρτυρεῖτε G.L. add αὐτῶν τὰ μνημεῖα G.^{oo} [L.] 52. εἰσῆλθετε

ST. MATT. XXIII.

ST. LUKE XI, XIII.

20 ὁ σὺν ὁμόσας ἐν τῷ θυσιαστηρίῳ ὁμνύει
ἐν αὐτῷ καὶ ἐν πᾶσιν τοῖς ἐπάνω αὐτοῦ·
21 καὶ ὁ ὁμόσας ἐν τῷ ναῷ ὁμνύει ἐν αὐτῷ
22 καὶ ἐν τῷ κατοικοῦντι αὐτόν· καὶ ὁ ὁμόσας
ἐν τῷ οὐρανῷ ὁμνύει ἐν τῷ θρόνῳ τοῦ θεοῦ
καὶ ἐν τῷ καθημένῳ ἐπάνω αὐτοῦ.

24 Διὰ τοῦτο ἰδοὺ ἐγὼ ἀποστέλλω πρὸς
ὑμᾶς προφῆτας καὶ σοφοὺς καὶ γραμ-
ματεῖς· ἐξ αὐτῶν ἀποκτενεῖτε καὶ σταυ-
ρώσετε, καὶ ἐξ αὐτῶν μαστιγώσετε ἐν
ταῖς συναγωγαῖς ὑμῶν καὶ διώξετε ἀπὸ
35 πόλεως εἰς πόλιν· ὅπως ἔλθῃ ἐφ' ὑμᾶς
πᾶν αἷμα δίκαιον ἐκχυννόμενον ἐπὶ τῆς
γῆς ἀπὸ τοῦ αἵματος Ἀβελ^b τοῦ δικαίου
ἕως τοῦ αἵματος Ζαχαρίου υἱοῦ Βαραχίου,^c
ὃν ἐφονεύσατε μεταξὺ τοῦ ναοῦ καὶ τοῦ
36 θυσιαστηρίου. ἀμὴν λέγω ὑμῖν, ἥξει
ταῦτα πάντα ἐπὶ τὴν γενεὰν ταύτην.

37 Ἱερουσαλήμ, Ἱερουσαλήμ, ἡ ἀποκτεί-
νουσα τοὺς προφῆτας καὶ λιθοβολοῦσα
τοὺς ἀπεισταλμένους πρὸς αὐτήν, ποσάκις
ἠθέλησα ἐπισυναγαγεῖν τὰ τέκνα σου, ὃν
τρόπον ὄρνις ἐπισυνάγει τὰ νοσσία αὐτῆς
ὑπὸ τὰς πτέρυγας, καὶ οὐκ ἠθελήσατε.
38 ἰδοὺ ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν ἔρημος.^d
39 λέγω γὰρ ὑμῖν, οὐ μὴ με ἴδῃτε ἀπ' ἄρτι
ἕως ἂν εἴπητε· Εὐλογημένος ὁ ἐρχόμενος
ἐν ὀνόματι κυρίου.*

40 Διὰ τοῦτο καὶ ἡ σοφία τοῦ θεοῦ
εἶπεν·^a Ἀποστελῶ εἰς αὐτοὺς προφῆ-
τας καὶ ἀποστόλους, καὶ ἐξ αὐτῶν
41 ἀποκτενοῦσιν καὶ ἐκδιώξουσιν, ἵνα
ἐκζητηθῇ τὸ αἷμα πάντων τῶν προφη-
τῶν τὸ ἐκχυννόμενον ἀπὸ καταβολῆς
42 κόσμου ἀπὸ τῆς γενεᾶς ταύτης, ἀπὸ
αἵματος Ἀβελ^b ἕως αἵματος Ζαχαρίου^c
τοῦ ἀπολομένου μεταξὺ τοῦ θυσιαστη-
ρίου καὶ τοῦ οἴκου· ναὶ λέγω ὑμῖν,
ἐκζητηθήσεται ἀπὸ τῆς γενεᾶς ταύτης.

ST. LUKE XIII.

34 Ἱερουσαλήμ, Ἱερουσαλήμ, ἡ ἀπο-
κτείνουσα τοὺς προφῆτας καὶ λιθο-
βολοῦσα τοὺς ἀπεισταλμένους πρὸς
αὐτήν, ποσάκις ἠθέλησα ἐπισυνάξει τὰ
τέκνα σου ὃν τρόπον ὄρνις τὴν ἐαυτῆς
νοσσιὰν ὑπὸ τὰς πτέρυγας, καὶ οὐκ
35 ἠθελήσατε. ἰδοὺ ἀφίεται ὑμῖν ὁ οἶκος
ὑμῶν.^d λέγω ὑμῖν ὅτι οὐ μὴ ἴδῃτε με
ἕως ἥξει ὅτι εἴπητε· Εὐλογημένος
ὁ ἐρχόμενος ἐν ὀνόματι κυρίου.*

ST. LUKE XI.

38 Κάκειθεν ἐξελθόντος αὐτοῦ ἤρξαντο
οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι δεινῶς
ἐνέχειν καὶ ἀποστοματίζειν αὐτὸν περὶ
54 πλειόνων, ἐνεδρεύοντες, θηρεύσαι τι
ἐκ τοῦ στόματος αὐτοῦ.

^a Cf. 2 Chron. xxiv. 18-22. ^b Gen. iv. 8. ^c 2 Chron. xxiv. 20, 21; cf. also Zech. i. 1.
^d Cf. Ps. lxxviii. 25. (lxxix. 26); Jer. xii. 7; xxii. 5. * Ps. cxvii. (cxviii.) 26, εὐλογημένος ὁ
ἐρχόμενος ἐν ὀνόματι Κυρίου.

§ 89. MATT. 34. γραμματ.· καὶ ἐξ αὐτ. G. 37. ἐαυτῆς G. [αὐτῆς] L. T. LK. 51. bis. τοῦ
αἵματ. G. xiii. 34. ὄρνις G. L. T. 35. οἶκ. ὑμ. ἔρημος· ἀμὴν δὲ λέγω, (λέγ. δὲ om. ἔρημος·
ἀμὴν G. L. T.) ἕως ἂν ἥξ. G. xi. 53. Λέγοντος δὲ αὐτοῦ ταῦτα πρὸς αὐτοὺς, ἤρξαν. G. L.
(Καὶ ἤρξ. G.++) 54. ἐνεδρεύοντες αὐτὸν καὶ ζῆτοῦντες θηρεύσ., G.^{oo} L. (om. καὶ G. L.), ἐνεδρ
αὐτὸν [ζῆτοῦτες] θηρ. T. add ἵνα κατηγορήσωσιν αὐτοῦ G.^{oo} L. [T.]

§ 90. Christ teaches to avoid Hypocrisy and Timidity.

ST. MATT. x. 26-33, 40, 41, 17-20.

ST. LUKE xii. 1-9, 11, 12.

26 Μὴ οὖν φοβηθῆτε αὐτούς· οὐδὲν γάρ
ἐστὶν κεκαλυμμένον ὃ οὐκ ἀποκαλυφ-
θήσεται, καὶ κρυπτὸν ὃ οὐ γνωσθήσεται.
27 ὃ λέγω ὑμῖν ἐν τῇ σκοτίᾳ, εἴπατε ἐν
τῷ φωτί· καὶ ὃ εἰς τὸ οὐς ἀκούετε,
κηρύξατε ἐπὶ τῶν δωματίων.

28 Καὶ μὴ
φοβείσθε ἀπὸ τῶν ἀποκτενόντων τὸ
σῶμα, τὴν δὲ ψυχὴν μὴ δυναμένων
ἀποκτείνειν· φοβείσθε δὲ μᾶλλον τὸν

δυναμένον καὶ ψυχὴν καὶ σῶμα ἀπο-
λέσαι ἐν γένῃ. οὐχὶ δύο στρουθία
ἀσσαρίου πωλεῖται; καὶ ἓν ἐξ αὐτῶν οὐ
πεσεῖται ἐπὶ τὴν γῆν ἄνευ τοῦ πατρὸς
29 ὑμῶν. ὑμῶν δὲ καὶ αἱ τρίχες τῆς
30 κεφαλῆς πᾶσαι ἡριθμημέναι εἰσὶν. μὴ
οὖν φοβείσθε· πολλῶν στρουθίων δια-
31 φέρετε ὑμεῖς. Πᾶς οὖν ὅστις ὁμολογή-
σει ἐν ἐμοὶ ἔμπροσθεν τῶν ἀνθρώπων,
ὁμολογήσω ἀγῶν ἐν αὐτῷ ἔμπροσθεν
32 τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς· ὅστις
δ' ἂν ἀρνήσῃται με ἔμπροσθεν τῶν
ἀνθρώπων, ἀρνήσομαι καὶ ἐγὼ αὐτὸν
ἔμπροσθεν τοῦ πατρὸς μου τοῦ ἐν οὐ-
33 ρανοῖς.^b

40 Ὁ δεχόμενος ὑμᾶς ἐμὲ δέχεται, καὶ
ὃ ἐμὲ δεχόμενος δέχεται τὸν ἀποστεί-

1 Ἐν οἷς ἐπισυναχθεισῶν τῶν μυριάδων
τοῦ ὄχλου, ὥστε καταπατεῖν ἀλλήλους,
ἤρξατο λέγειν πρὸς τοὺς μαθητὰς αὐτοῦ
πρῶτον· Προσέχετε ἑαυτοῖς ἀπὸ τῆς
ζύμης τῶν Φαρισαίων,^a ἣτις ἐστὶν ὑπό-
2 κρισις. Οὐδὲν δὲ συγκεκαλυμμένον ἐστὶν
δ' οὐκ ἀποκαλυφθήσεται, καὶ κρυπτὸν δ'
3 οὐ γνωσθήσεται. ἀνθ' ὧν ὅσα ἐν τῇ
σκοτίᾳ εἴπατε, ἐν τῷ φωτί ἀκουσθήσεται,
καὶ ὃ πρὸς τὸ οὐς ἐλαλήσατε ἐν τοῖς
ταμίεις, κηρυχθήσεται ἐπὶ τῶν δωματίων.

4 Λέγω δὲ ὑμῖν τοῖς φίλοις μου, μὴ
φοβηθῆτε ἀπὸ τῶν ἀποκτενόντων τὸ
σῶμα καὶ μετὰ ταῦτα μὴ ἐχόντων περισ-
5 σσότερόν τι ποιῆσαι. ὑποδείξω δὲ ὑμῖν
τίνα φοβηθῆτε· φοβήθητε τὸν μετὰ τὸ
ἀποκτείνειν ἔχοντα ἐξουσίαν ἐμβαλεῖν εἰς
τὴν γέενναν. ναὶ λέγω ὑμῖν, τοῦτον φο-
6 βήθητε. οὐχὶ πέντε στρουθία πωλοῦνται
ἀσσαρίων δύο; καὶ ἓν ἐξ αὐτῶν οὐκ ἔστιν
7 ἐπιλελησμένον ἐνώπιον τοῦ θεοῦ· ἀλλὰ
καὶ αἱ τρίχες τῆς κεφαλῆς ὑμῶν πᾶσαι
ἡριθμηνται. μὴ φοβείσθε· πολλῶν
στρουθίων διαφέρετε.

8 Λέγω δὲ ὑμῖν, πᾶς ὃς ἂν ὁμολογήσῃ
ἐν ἐμοὶ ἔμπροσθεν τῶν ἀνθρώπων, καὶ ὁ
υἱὸς τοῦ ἀνθρώπου ὁμολογήσῃ ἐν αὐτῷ
9 ἔμπροσθεν τῶν ἀγγέλων τοῦ θεοῦ· ὃ δὲ
ἀρνησάμενός με ἐνώπιον τῶν ἀνθρώπων
ἀπαρνηθήσεται ἐνώπιον τῶν ἀγγέλων τοῦ
θεοῦ.^b

^a Matt. xvi. 6-12.^b Cf. 2 Tim. ii. 12.§ 90. MATT. 28. *dis.* and 31. φοβηθῆτε *sec.* G. L. T. 3d G.

28. ἀποκτενόντων

LK. 4. ἀποκτενόντων 6. πωλεῖται G. L. 7. μὴ οὖν φοβ. G. [L.]

§ 90. It has been already said (note to § 59) that this discourse can hardly have been originally spoken in connection with its context in St. Matthew; the order of St. Luke (except v. 10) is therefore preserved. The remainder of the discourse as given by St. Matthew will appear still later (§§ 92, 97, 126).

ST. MATT. X.

ST. LUKE XII.

- 41 λαντά με. ὁ δεχόμενος προφήτην εἰς
ὄνομα προφήτου μισθὸν προφήτου
λήμψεται, καὶ ὁ δεχόμενος δίκαιον εἰς
ὄνομα δικαίου μισθὸν δικαίου λήμψεται.
- 17 Προσέχετε δὲ ἀπὸ τῶν ἀνθρώπων·
παραδώσουσιν γὰρ ὑμᾶς εἰς συνέδρια,
καὶ ἐν ταῖς συναγωγαῖς αὐτῶν μαστι-
18 γώσουσιν ὑμᾶς· καὶ ἐπὶ ἡγεμόνας δὲ
καὶ βασιλεῖς ἀχθήσεσθε ἕνεκεν ἐμοῦ,
εἰς μαρτύριον αὐτοῖς καὶ τοῖς ἔθνεσιν.
- 19 ὅταν δὲ παραδώσιν ὑμᾶς, μὴ μεριμνή-
σητε πῶς ἢ τί λαλήσητε· δοθήσεται
γὰρ ὑμῖν ἐν ἐκείνῃ τῇ ὥρᾳ τί λαλήσητε·
20 οὐ γὰρ ὑμεῖς ἐστέ οἱ λαλοῦντες, ἀλλὰ
τὸ πνεῦμα τοῦ πατρὸς ὑμῶν τὸ λαλοῦν
ἐν ὑμῖν.

- 11 ὅταν δὲ ἐισφέρωσιν ὑμᾶς ἐπὶ τὰς συνα-
γωγὰς καὶ τὰς ἀρχὰς καὶ τὰς ἐξουσίας,
μὴ μεριμνήσητε πῶς ἢ τί ἀπολογήσησθε
12 ἢ τί εἴπητε· τὸ γὰρ ἅγιον πνεῦμα διδάξει
ὑμᾶς ἐν αὐτῇ τῇ ὥρᾳ ἃ δεῖ εἰπεῖν.

§ 91. He refuses to divide an Inheritance. The Parable of the Rich Man.

ST. LUKE XII. 13–21.

- 13 Εἶπεν δέ τις ἐκ τοῦ ὄχλου αὐτῷ· Διδάσκαλε, εἰπὲ τῷ ἀδελφῷ μου μερίσασθαι
14 μετ' ἐμοῦ τὴν κληρονομίαν. ὁ δὲ εἶπεν αὐτῷ· Ἄνθρωπε, τίς με κατέστησεν κριτὴν
15 ἢ μεριστὴν ἐφ' ὑμᾶς; Ἐἶπεν δὲ πρὸς αὐτούς· Ὁρᾶτε καὶ φυλάσσετε ἀπὸ πάσης
πλεονεξίας, ὅτι οὐκ ἐν τῷ περισσεύειν τινὶ ἡ ζωὴ αὐτοῦ ἐστὶν ἐκ τῶν ὑπαρχόντων
αὐτῷ.
- 16 Εἶπεν δὲ παραβολὴν πρὸς αὐτοὺς λέγων· Ἄνθρώπου τινὸς πλουσίου εὐφόρησεν ἡ
17 χώρα. καὶ διελογίζετο ἐν ἑαυτῷ λέγων· Τί ποιήσω, ὅτι οὐκ ἔχω ποῦ συνάξω τοὺς
18 καρπούς μου; καὶ εἶπεν· Τοῦτο ποιήσω· καθελῶ μου τὰς ἀποθήκας καὶ μείζοντας
19 οἰκοδομήσω, καὶ συνάξω ἐκεῖ πάντα τὰ γενήματά μου καὶ τὰ ἀγαθὰ μου, καὶ ἐρῶ τῇ
ψυχῇ μου· Ψυχὴ, ἔχεις πολλὰ ἀγαθὰ κείμενα εἰς ἔτη πολλὰ· ἀναπαύου, φάγε, πίε,
20 εὐφραίνου. εἶπεν δὲ αὐτῷ ὁ θεός· Ἄφρων, ταύτῃ τῇ νυκτὶ τὴν ψυχὴν σου ἀπαιτοῦσιν
21 ἀπὸ σοῦ· ἃ δὲ ἡτοίμασας, τί νῦν ἔσται; οὕτως ὁ θησαυρίζων αὐτῷ καὶ μὴ εἰς θεὸν
πλουτῶν.

§ 92. Further Instructions and Parables.

ST. MATT. VI. 25–34, XXIV. 43–51, X. 34–36, V. 25, 26. ST. LUKE XII. 22–59.

- 25 Διὰ τοῦτο λέγω ὑμῖν, μὴ μεριμνᾶτε 22 Εἶπεν δὲ πρὸς τοὺς μαθητὰς αὐτοῦ·
τῇ ψυχῇ ὑμῶν τί φάγητε, μηδὲ τῷ Διὰ τοῦτο ὑμῖν λέγω, μὴ μεριμνᾶτε τῇ

§ 90. MATT. 19. παραδίδωσιν G. λαλήσετε G. (δοθήσεται λαλήσετε G.^o [L.])
LK. 11. προσφέρωσιν G. L. μεριμνᾶτε G. L.

§ 91. 14. δικαστὴν G. 15. ἀπὸ τῆς πλεονεξ. G. ++ ὑπαρχ. αὐτοῦ G. 20. Ἄφρων G.
21. ἐαυτῷ G. L. T.

§ 92. MATT. 25. τί φάγ. καὶ τί πίνετε G.^{oo} ἢ τί πίνετε L. T.

ST. MATT. VI.

σώματι ὑμῶν τί ἐνδύσθησθε. οὐχὶ ἡ
 ψυχὴ πλεῖον ἐστὶν τῆς τροφῆς καὶ τὸ
 28 σῶμα τοῦ ἐνδύματος; ἔμβλέψατε εἰς
 τὰ πετεινὰ τοῦ οὐρανοῦ, ὅτι οὐ σπεί-
 ρουσιν οὐδὲ θερίζουσιν οὐδὲ συνάγουσιν
 εἰς ἀποθήκας, καὶ ὁ πατὴρ ὑμῶν ὁ οὐ-
 ράνιος τρέφει αὐτά· οὐχ ὑμεῖς μᾶλλον
 27 διαφέρετε αὐτῶν; τίς δὲ ἐξ ὑμῶν με-
 ριμνῶν δύναται προσθεῖναι ἐπὶ τὴν
 28 ἡλικίαν αὐτοῦ πῆχυν ἓνα; καὶ περὶ
 ἐνδύματος τί μεριμνᾶτε; καταμάθετε
 τὰ κρίνα τοῦ ἀγροῦ πῶς αἰξάνουσιν·
 29 οὐ κοπιῶσιν οὐδὲ νήθουσιν. λέγω δὲ
 ὑμῖν ὅτι οὐδὲ Σολομὼν ἐν πάσῃ τῇ δόξῃ
 30 αὐτοῦ περιεβάλετο ὡς ἐν τούτων. εἰ
 δὲ τὸν χόρτον τοῦ ἀγροῦ σήμερον ὄντα
 καὶ αὔριον εἰς κλίβανον βαλλόμενον ὁ
 θεὸς οὕτως ἀμφιέννυσιν, οὐ πολλῶ
 31 μᾶλλον ὑμᾶς, ὀλιγόπιστοι; μὴ οὖν
 μεριμνήσητε λέγοντες· Τί φάγωμεν ἢ
 32 τί πίνωμεν ἢ τί περιβαλώμεθα; πάντα
 γὰρ ταῦτα τὰ ἔθνη ἐπιζητοῦσιν· οἶδεν
 γὰρ ὁ πατὴρ ὑμῶν ὁ οὐράνιος ὅτι
 33 χρῆζετε τούτων ἀπάντων. ζητεῖτε δὲ
 πρῶτον τὴν βασιλείαν καὶ τὴν δικαι-
 οσύνην αὐτοῦ, καὶ ταῦτα πάντα προσ-
 34 τεθήσεται ὑμῖν. μὴ οὖν μεριμνήσητε
 εἰς τὴν αὔριον· ἡ γὰρ αὔριον μεριμνήσει
 ἑαυτῆς. ἀρκετὸν τῇ ἡμέρᾳ ἡ κακία
 αὐτῆς.

ST. LUKE XII.

ψυχῇ τί φάγητε, μηδὲ τῷ σώματι τί
 28 ἐνδύσθησθε. ἡ ψυχὴ πλεῖον ἐστὶν τῆς
 τροφῆς καὶ τὸ σῶμα τοῦ ἐνδύματος.
 24 κατανοήσατε τοὺς κόρακας, ὅτι οὐτε σπεί-
 ρουσιν οὐτε θερίζουσιν, οἷς οὐκ ἐστὶν
 ταμεῖον οὐδὲ ἀποθήκη, καὶ ὁ θεὸς τρέφει
 αὐτούς· πόσω μᾶλλον ὑμεῖς διαφέρετε
 25 τῶν πετεινῶν. τίς δὲ ἐξ ὑμῶν μεριμνῶν
 δύναται προσθεῖναι ἐπὶ τὴν ἡλικίαν αὐτοῦ
 26 πῆχυν; εἰ οὖν οὐδὲ ἐλάχιστον δύνασθε,
 27 τί περὶ τῶν λοιπῶν μεριμνᾶτε; κατανοή-
 σατε τὰ κρίνα, πῶς οὐτε νήθει οὐτε ὑφαίνει·
 λέγω δὲ ὑμῖν, οὐδὲ Σολομὼν ἐν πάσῃ τῇ
 δόξῃ αὐτοῦ περιεβάλετο ὡς ἐν τούτων.
 28 εἰ δὲ ἐν ἀγρῷ τὸν χόρτον ὄντα σήμερον
 καὶ αὔριον εἰς κλίβανον βαλλόμενον ὁ
 θεὸς οὕτως ἀμφιέζει, πόσω μᾶλλον ὑμᾶς,
 29 ὀλιγόπιστοι. καὶ ὑμεῖς μὴ ζητεῖτε τί
 φάγητε καὶ τί πίνητε, καὶ μὴ μετεωρίζεσθε·
 30 ταῦτα γὰρ πάντα τὰ ἔθνη τοῦ κόσμου
 ἐπιζητοῦσιν· ὑμῶν δὲ ὁ πατὴρ οἶδεν ὅτι
 31 χρῆζετε τούτων. πλὴν ζητεῖτε τὴν βα-
 σιλείαν αὐτοῦ, καὶ ταῦτα προστεθήσεται
 ὑμῖν.

32 Μὴ φοβοῦ, τὸ μικρὸν ποιμνιον· ὅτι
 εὐδόκησεν ὁ πατὴρ ὑμῶν δοῦναι ὑμῖν τὴν

§ 92. ΜΑΤΤ. 28. αἰξάνει G. κοπιᾷ G. κοπιοῦσιν T. νήθει G. 32. ἐπιζητεῖ G.
 33. βασιλ. τοῦ Θεοῦ G. T. 34. μεριμ. τὰ ἑαυτ. G.^{oo} LK. 22. ψυχ. ὑμῶν G.^{oo} 24. οὐ
 σπείρ. οὐδὲ θερ. G. L. T. 25. add ἓνα G. L. [T.] 26. οὐτε G. 27. πῶς αἰξάνει· οὐ
 κοπιᾷ, οὐδὲ νήθει· G. L. T. 28. ἐν τῷ ἀγρ. G. ἀμφιέννυσι G., ἀμφιάζει L. 29. ἡ G. L.
 30. ἐπιζητεῖ G. L. 31. βασιλ. τοῦ Θεοῦ G.⁺⁺ ταῦτ. πάντα G.^{oo} [L.]

§ 92. As St. Matthew gives no account of this journey through Perea, he cannot, of course, record the discourses spoken there in their connection. Such portions of them as he has preserved at all, he has placed in connection with such other teachings of our Lord, given at various times, as they most resembled. It thus happens that in order to exhibit really parallel passages in their parallelism, it is necessary to bring together matter distributed in the Gospel of St. Matthew almost from one end to the other. The present section is the most striking instance of this, and it is noticeable in several others.

ST. MATT. XXIV.

ST. LUKE XII.

- 43 Ἐκεῖνο δὲ γινώσκετε, ὅτι εἰ ἦδει ὁ οἰκοδεσπότης ποῖα φυλακῇ ὁ κλέπτης ἔρχεται, ἐργηγόρησεν ἂν καὶ οὐκ ἂν εἴασεν διορυγῆναι τὴν οἰκίαν αὐτοῦ.
- 44 διὰ τοῦτο καὶ ὑμεῖς γίνεσθε ἑτοιμοί,^c ὅτι ἡ οὐ δοκεῖτε ὥρα ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται.
- 45 Τίς ἄρα ἐστὶν ὁ πιστὸς δοῦλος καὶ φρόνιμος, ὃν κατέστησεν ὁ κύριος ἐπὶ τῆς οἰκετείας αὐτοῦ τοῦ δοῦναι αὐτοῖς τὴν τροφήν ἐν καιρῷ; μακάριος ὁ δοῦλος ἐκεῖνος ὃν ἐλθὼν ὁ κύριος αὐτοῦ εὐρήσει οὕτως ποιοῦντα. ἀμὴν λέγω ὑμῖν ὅτι ἐπὶ πᾶσιν τοῖς ὑπάρχουσιν αὐτοῦ καταστήσει αὐτόν. ἔὰν δὲ εἴπῃ ὁ κακὸς δοῦλος ἐν τῇ καρδίᾳ αὐτοῦ·
- 46 Χρονίζει μου ὁ κύριος, καὶ ἄρξῃται
- 43 βασιλείαν. Πωλήσατε τὰ ὑπάρχοντα ὑμῶν καὶ δότε ἐλεημοσύνην· ποιήσατε ἑαυτοῖς βαλλάντια μὴ παλαιούμενα, θησαυρὸν ἀνέκλειπτον ἐν τοῖς οὐρανοῖς,^a ὅπου κλέπτης οὐκ ἐγγίζει οὐδὲ σὴς διαφθείρει. ὅπου γάρ ἐστιν ὁ θησαυρὸς ὑμῶν, ἐκεῖ καὶ ἡ καρδία ὑμῶν ἔσται.
- 45 Ἔστωσαν ὑμῶν αἱ ὁσφύες περιεζωσμέναι
- 46 καὶ^b οἱ λύχνοι καίόμενοι· καὶ ὑμεῖς ὅμοιοι ἀνθρώποις προσδεχομένοις τὸν κύριον ἑαυτῶν, πότε ἀναλύσῃ ἐκ τῶν γάμων, ἵνα ἐλθόντος καὶ κρούσαντος εὐθέως ἀνοίξωσιν αὐτῷ.
- 47 μακάριοι οἱ δοῦλοι ἐκεῖνοι, οὓς ἐλθὼν ὁ κύριος εὐρήσει γρηγοροῦντας· ἀμὴν λέγω ὑμῖν ὅτι περιζώσεται καὶ ἀνακλινεῖ αὐτοὺς καὶ παρελθὼν διακονήσει αὐτοῖς. κἂν ἐν τῇ δευτέρᾳ κἂν ἐν τῇ τρίτῃ φυλακῇ ἔλθῃ καὶ εὖρῃ οὕτως, μακάριοί εἰσιν. τοῦτο δὲ γινώσκετε, ὅτι εἰ ἦδει ὁ οἰκοδεσπότης ποῖα ὥρα ὁ κλέπτης ἔρχεται, οὐκ ἂν ἀφῆκεν διορυγῆναι τὸν οἶκον αὐτοῦ. καὶ ὑμεῖς γίνεσθε ἑτοιμοί,^c ὅτι ἡ ὥρα οὐ δοκεῖτε ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται.
- 41 Εἶπεν δὲ αὐτῷ ὁ Πέτρος· Κύριε, πρὸς ἡμᾶς τὴν πυραβολὴν ταύτην λέγεις ἢ καὶ πρὸς πάντας; καὶ εἶπεν ὁ κύριος· Τίς ἄρα ἐστὶν ὁ πιστὸς οἰκονόμος ὁ φρόνιμος, ὃν καταστήσει ὁ κύριος ἐπὶ τῆς θεραπείας αὐτοῦ τοῦ δίδοναι ἐν καιρῷ τὸ σιτομέτριον; μακάριος ὁ δοῦλος ἐκεῖνος, ὃν ἐλθὼν ὁ κύριος αὐτοῦ εὐρήσει ποιοῦντα οὕτως.
- 42 ἀληθῶς λέγω ὑμῖν ὅτι ἐπὶ πᾶσιν τοῖς ὑπάρχουσιν αὐτοῦ καταστήσει αὐτόν. ἔὰν δὲ εἴπῃ ὁ δοῦλος ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ· Χρονίζει ὁ κύριός μου ἔρχεσθαι,

^a Matt. vi. 20, 21. ^b Matt. xxv. 1-13. Cf. 1 Pet. i. 13. ^c Matt. xxv. 13; Mar. xiii. 33; Lk. xxi. 34-36.

§ 92. ΜΑΤΤ. XXIV. 43. διορυγῆναι G. L. 45. κύρ. αὐτοῦ ἐπ. τ. θεραπείας G. δίδοναι
48. δοῦλ. ἐκεῖνος G. L. T. add ἐλθεῖν G. Lk. 36. ἀναλύσει G. 38. καὶ ἐὰν ἔλθῃ ἐν τῇ
δευτ. φυλακῇ, καὶ ἐν τῇ G. L. add οἱ δοῦλοι G.^o [T.] (add also ἐκεῖνοι L.) 39. ἔρχετ.
ἐργηγόρησεν ἂν, καὶ οὐκ G. L. T. διορυγῆναι G. L. T. 40. ὅμ. οὖν γίν. G. 42. εἰπ. 34 G. L.
καὶ φρόν. G. ++

ST. MATT. XXIV, X, V.

τύπτειν τοὺς συνδούλους αὐτοῦ, ἐσθίει
 80 δὲ καὶ πίνει μετὰ τῶν μεθύνοντων· ἤξει
 ὁ κύριος τοῦ δούλου ἐκείνου ἐν ἡμέρᾳ
 ἣ οὐ προσδοκᾷ καὶ ἐν ᾧρᾳ ἣ οὐ γινώ-
 81 σκει, καὶ διχοτομήσει αὐτὸν καὶ τὸ
 μέρος αὐτοῦ μετὰ τῶν ὑποκριτῶν θήσει·
 ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς
 τῶν ὀδόντων.

ST. MATT. X.

84 Μὴ νομίσητε ὅτι ἦλθον βαλεῖν εἰρήνην
 ἐπὶ τὴν γῆν· οὐκ ἦλθον βαλεῖν εἰρήνην,
 85 ἀλλὰ μάχαιραν. ἦλθον γὰρ διχάσαι
 ἄνθρωπον κατὰ τοῦ πατρὸς αὐτοῦ καὶ
 θυγατέρα κατὰ τῆς μητρὸς αὐτῆς καὶ
 86 νύμφην κατὰ τῆς πενθερᾶς αὐτῆς, ἵνα
 ἐχθροὶ τοῦ ἀνθρώπου οἱ οἰκιακοὶ αὐτοῦ.

ST. MATT. V.

25 Ἰσοῦ εὐνοῶν τῷ ἀντιδίκῳ σου ταχὺ

ST. LUKE XII.

καὶ ἄρξῃται τύπτειν τοὺς παῖδας καὶ τὰς
 παιδίσκας, ἐσθίειν τε καὶ πίνειν καὶ
 46 μεθύσκεσθαι· ἤξει ὁ κύριος τοῦ δούλου
 ἐκείνου ἐν ἡμέρᾳ ἣ οὐ προσδοκᾷ καὶ ἐν
 ᾧρᾳ ἣ οὐ γινώσκει, καὶ διχοτομήσει αὐτὸν
 καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ἀπίστων
 47 θήσει. ἐκείνος δὲ ὁ δοῦλος ὁ γνοὺς^a τὸ
 θέλημα τοῦ κυρίου αὐτοῦ καὶ μὴ ἐτοιμάσας
 ἢ ποιήσας πρὸς τὸ θέλημα αὐτοῦ δαρή-
 48 σεται πολλάς· ὁ δὲ μὴ γνοὺς, ποιήσας
 δὲ ἄξια πληγῶν, δαρήσεται ὀλίγας. παντὶ
 δὲ ᾧ ἐδόθη πολὺ, πολὺ ζητηθήσεται παρ'
 αὐτοῦ, καὶ ᾧ παρέθεντο πολὺ, περισσώτε-
 ρον αἰτήσουσιν αὐτόν.

49 Πῦρ ἦλθον βαλεῖν ἐπὶ τὴν γῆν, καὶ τί
 50 θέλω εἰ ἤδη ἀνήφθῃ. βάπτισμα δὲ ἔχω
 βαπτισθῆναι, καὶ πῶς συνέχομαι ἕως ἔσθου
 51 τελεσθῆ. δοκεῖτε ὅτι εἰρήνην παρεγενό-
 μην δοῦναι ἐν τῇ γῇ; οὐχὶ λέγω ὑμῖν
 52 ἀλλ' ἢ διαμερισμόν. ἔσονται γὰρ ἀπὸ
 τοῦ νῦν πέντε ἐν ἐνὶ οἴκῳ διαμεμερισμέ-
 53 νοι, τρεῖς ἐπὶ δυσὶν καὶ δύο ἐπὶ τρισὶν
 54 διαμερισθήσονται, πατὴρ ἐπὶ υἱῷ καὶ υἱὸς
 ἐπὶ πατρί, μήτηρ ἐπὶ θυγατέρᾳ καὶ θυγάτηρ
 ἐπὶ μητέρᾳ, πενθερὰ ἐπὶ τὴν νύμφην καὶ
 νύμφη ἐπὶ τὴν πενθεράν.

54 Ἐλεγεν δὲ καὶ τοῖς ὄχλοις·^b Ὅταν ἴδῃτε
 νεφέλην ἀνατέλλουσαν ἐπὶ δυσμῶν, εὐθέως
 λέγετε ὅτι ὁμβρος ἔρχεται, καὶ γίνεται
 55 οὕτως· καὶ ὅταν νότον πνέοντα, λέγετε
 56 ὅτι καύσων ἔσται, καὶ γίνεται. ὑποκριταί,
 τὸ πρόσωπον τῆς γῆς καὶ τοῦ οὐρανοῦ
 οἴδατε δοκιμάζειν, τὸν δὲ καιρὸν τούτου
 πῶς οὐ δοκιμάζετε;

57 Τί δὲ καὶ ἀφ' ἑαυτῶν οὐ κρίνετε τὸ
 58 δίκαιον; ὥς γὰρ ὑπάγεις μετὰ τοῦ ἀντι-
 δίκου σου ἐπ' ἄρχοντα, ἐν τῇ ὁδῷ δὸς

^a Cf. Num. xv. 27-31; Jno. ix. 41; xv. 22, etc.^b Cf. Matt. xvi. 2, 3.

§ 92. MATT. 49. συνδούλ. ἐσθίειν δὲ καὶ πίνειν, (om. αὐτοῦ G.+) LK. 47. ἑαυτοῦ G. μηδὲ
 ποιήσ. G. L. T. 49. eis G.++ 50. οὐ G.++ 53. διαμερισθήσεται G. ἐφ' G. L.
 θυγατρὶ and μητρὶ G. (τὴν μητέρα L. T.) νύμφ. αὐτῆς G. L. T. add αὐτῆς G. L.
 54. τὴν νεφέλ. G. ἀπὸ G. L. T. om. ὅτι G. [L.]

ST. MATT. V.

ἕως, ὅτου εἰ μετ' αὐτοῦ ἐν τῇ ὁδῷ·
μήποτε σε παραδῶ ὁ ἀντίδικος τῷ
κριτῇ καὶ ὁ κριτὴς τῷ ὑπηρετῇ, καὶ εἰς
26 φυλακὴν βληθήσῃ. ἀμὴν λέγω σοι,
οὐ μὴ ἐξέλθῃς ἐκεῖθεν ἕως ἂν ἀποδῷς
τὸν ἔσχατον κοδράντην.

ST. LUKE XII.

ἐργασίαν ἀπηλλάχθαι ἀπ' αὐτοῦ, μήποτε
κατασύρῃ σε πρὸς τὸν κριτὴν καὶ ὁ κριτὴς
σε παραδῶσι τῷ πράκτορι, καὶ ὁ πράκτωρ
σε βαλεῖ εἰς φυλακὴν. λέγω σοι, οὐ μὴ
ἐξέλθῃς ἐκεῖθεν ἕως καὶ τὸ ἔσχατον λεπτὸν
ἀποδῷς.

§ 93. Of the Slaughter of the Galileans ; the Parable of the Fig-tree ; a Woman healed on the Sabbath.

ST. LUKE XIII. 1-17.

1 Παρήσαν δέ τινες ἐν αὐτῷ τῷ καιρῷ ἀπαγγέλλοντες αὐτῷ περὶ τῶν Γαλιλαίων ὅν
2 τὸ αἷμα Πιλάτος ἔμιζεν μετὰ τῶν θυσιῶν αὐτῶν. καὶ ἀποκριθεὶς εἶπεν αὐτοῖς·
Δοκεῖτε ὅτι οἱ Γαλιλαῖοι οὗτοι ἁμαρτωλοὶ παρὰ πάντας τοὺς Γαλιλαίους ἐγένοντο,
3 ὅτι ταῦτα πεπόνθασιν; οὐχὶ λέγω ὑμῖν, ἀλλ' ἐὰν μὴ μετανοήτε, πάντες ὁμοίως
4 ἀπολείσθε· ἢ ἐκεῖνοι οἱ δεκαοκτὼ, ἐφ' οὓς ἔπescen ὁ πύργος ἐν τῷ Σιλωὰμ καὶ
ἀπέκτεινεν αὐτούς, δοκεῖτε ὅτι αὐτοὶ ὀφειλέται ἐγένοντο παρὰ πάντας τοὺς ἀνθρώπους
5 τοὺς κατοικοῦντας ἐν Ἱερουσαλὴμ; οὐχὶ λέγω ὑμῖν, ἀλλ' ἐὰν μὴ μετανοήσῃτε, πάντες
ὡσαύτως ἀπολείσθε.

6 Ἐλεγεν δὲ ταύτην τὴν παραβολὴν· Ἡ Συκὴν εἶχεν τις πεφυτευμένην ἐν τῷ ἀμπελῶνι
7 αὐτοῦ, καὶ ἦλθεν ζητῶν καρπὸν ἐν αὐτῇ καὶ οὐχ εὔρεν. εἶπεν δὲ πρὸς τὸν ἀμπελουργόν·
Ἴδου τρία ἔτη ἀφ' οὗ ἔρχομαι ζητῶν καρπὸν ἐν τῇ συκῇ ταύτῃ καὶ οὐχ εὐρίσκω·
8 ἔκκοψον αὐτήν· ἵνατί καὶ τὴν γῆν καταργεῖ; ὁ δὲ ἀποκριθεὶς λέγει αὐτῷ· Κύριε,
9 ἄφες αὐτήν καὶ τοῦτο τὸ ἔτος, ἕως ὅτου σκάψω περὶ αὐτὴν καὶ βάλω κόπρια, ἵκαν μὲν
ποιήσῃ καρπὸν εἰς τὸ μέλλον· εἰ δὲ μήγε, ἐκκόψεις αὐτήν.

10 Ἦν δὲ διδάσκων ἐν μιᾷ τῶν συναγωγῶν ἐν τοῖς σάββασιν. καὶ ἰδοὺ γυνὴ πνεῦμα
11 ἔχουσα ἀσθενείας ἔτη δεκαοκτὼ, καὶ ἦν συγκύπτουσα καὶ μὴ δυναμένη ἀνακύβει εἰς
12 τὸ παντελές. ἰδὼν δὲ αὐτήν ὁ Ἰησοῦς προσεφώνησεν καὶ εἶπεν αὐτῇ· Γύναι,
13 ἀπολέλυσαι ἀπὸ τῆς ἀσθενείας σου, ἵκαν ἐπέθηκεν αὐτῇ τὰς χεῖρας· καὶ παραχρῆμα
ἀνορθώθη, καὶ ἐδόξαζεν τὸν θεόν.

14 Ἀποκριθεὶς δὲ ὁ ἀρχισυνάγωγος, ἀγανακτῶν ὅτι τῷ σαββάτῳ ἰθεράπευσεν ὁ
Ἰησοῦς, ἔλεγεν τῷ ὄχλῳ ὅτι ἕξ ἡμέραι εἰσὶν ἐν αἷς δεῖ ἐργάζεσθαι·^b ἐν αὐταῖς οὖν
15 ἐρχόμενοι θεραπεύεσθε, καὶ μὴ τῇ ἡμέρᾳ τοῦ σαββάτου. ἀπεκρίθη δὲ αὐτῷ ὁ κύριος
καὶ εἶπεν· Ὑποκριταί, ἕκαστος ὑμῶν τῷ σαββάτῳ^c οὐ λύει τὸν βοῦν αὐτοῦ ἢ τὸν
16 ὄνον ἀπὸ τῆς φάτνης καὶ ἀπαγαγὼν ποτίζει; ταύτην δὲ θυγατέρα Ἀβραάμ οὖσαν,
ἣν ἔδωκεν ὁ σατανᾶς ἰδοὺ δέκα καὶ ὀκτὼ ἔτη, οὐκ ἔδει λυθῆναι ἀπὸ τοῦ δεσμοῦ τούτου

^a Cf. Isa. v. 1-7.^b Ex. xx. 9.^c Cf. Lk. xiv. 5.

§ 92. ΜΑΤΤ. V. 25. κριτὴς σε παραδῶ G. [T.] LK. 58. παραδῶ G. βάλλη (βάλη G.)
59. ἕως οὗ G. L.

§ 93. 2. ἀποκρ. δ' Ἰησοῦς G. [L.] τοιαῦτα G. L. 3. ὡσαύτως G. 4. δέκ. καὶ ὀκτ. G. [L. T.]
ὅσοι G. om. 1st. τοὺς G. 5. μετανοήτε G. ὁμοίως G. L. 7. om. ἀφ' οὗ G. L.
8. καρπὸν 9. καρπὸν· εἰ δὲ μήγε, εἰς τὸ μέλλ. ἐκκ. G. L. 11. γυν. ἦν πνεύ. G. δέκ. καὶ ὀκτ.
G. [L. T.] 12. om. ἀπὸ G. T. 13. ἀνορθώθη G. 14. om. sec. ὅτι G. L. T. ταύταις G.
15. οὖν G. ἀποκριτὰ G.++

ST. LUKE XIII.

17 τῇ ἡμέρᾳ τοῦ σαββάτου; καὶ ταῦτα λέγοντος αὐτοῦ κατησχύνοντο πάντες οἱ ἀντικείμενοι αὐτῷ, καὶ πᾶς ὁ ὄχλος ἔχαiren ἐπὶ πᾶσιν τοῖς ἐνδόξοις τοῖς γινόμενοις ὑπ' αὐτοῦ.

§ 94. The Festival of Dedication ; Jesus retires beyond the Jordan.

ST. JOHN x. 22-42.

23 Ἐγένετο δὲ τὰ ἐνκαίνια^α ἐν Ἱεροσολύμοις^β χειμὼν ᾗ· ^γκαὶ περιεπάτει ὁ Ἰησοῦς
ἐν τῷ ἱερῷ ἐν τῇ στοᾷ Σολομῶνος.^δ

24 Ἐκύκλωσαν οὖν αὐτὸν οἱ Ἰουδαῖοι καὶ ἔλεγον αὐτῷ· Ἔως πότε τὴν ψυχὴν ἡμῶν
25 αἶρεις· εἰ σὺ εἶ ὁ Χριστὸς, ἐπὶν ἡμῖν παρρησίᾳ. ἀπεκρίθη ὁ Ἰησοῦς· Εἰπον ὑμῖν,
καὶ οὐ πιστεύετε· τὰ ἔργα ἃ ἐγὼ ποιῶ ἐν τῷ ὀνόματι τοῦ πατρὸς μου, τὰυτα μαρτυρεῖ
26 περὶ ἐμοῦ· ἀλλὰ ὑμεῖς οὐ πιστεύετε, ὅτι οὐκ ἔστε ἐκ τῶν προβάτων τῶν ἐμῶν. τὰ
27 πρόβατα τὰ ἐμὰ τῆς φωνῆς μου ἀκούουσιν, καὶ γὰρ γινώσκω αὐτά, καὶ ἀκολουθοῦσιν
28 μοι, ὡς ἐγὼ δίδωμι αὐτοῖς ζωὴν αἰώνιον, καὶ οὐ μὴ ἀπόλωνται εἰς τὸν αἰῶνα, καὶ οὐχ
29 ἀρπάσει τις αὐτὰ ἐκ τῆς χειρὸς μου. ὁ πατὴρ δὲ δέδωκέν μοι πάντων μέζον ἔστιν,
30 καὶ οὐδεὶς δύναται ἀρπάξαι ἐκ τῆς χειρὸς τοῦ πατρὸς. ἐγὼ καὶ ὁ πατὴρ ἓν ἐσμεν.

31 Ἐβάστασαν πάλιν λίθους οἱ Ἰουδαῖοι ἵνα λιθάσωσιν αὐτόν. ἀπεκρίθη αὐτοῖς ὁ
32 Ἰησοῦς· Πολλὰ ἔργα καλὰ ἔδειξα ὑμῖν ἐκ τοῦ πατρὸς· διὰ τοῖον αὐτῶν ἔργον ἐμε
33 λιθάσετε· ἀπεκρίθησαν αὐτῷ οἱ Ἰουδαῖοι· Περὶ καλοῦ ἔργου οὐ λιθάζομεν σε, ἀλλὰ
34 περὶ βλασφημίας, καὶ ὅτι σὺ ἄνθρωπος ὢν ποιεῖς σεαυτὸν θεόν. ἀπεκρίθη αὐτοῖς ὁ
35 Ἰησοῦς· Οὐκ ἔστιν γεγραμμένον ἐν τῷ νόμῳ ὑμῶν ὅτι ἐγὼ εἶπα· Θεοὶ ἔστε··^ε· εἰ
ἐκείνους εἶπεν θεοὺς, πρὸς οὓς ὁ λόγος ἐγένετο τοῦ θεοῦ, καὶ οὐ δύναται λυθῆναι ἡ
36 γραφή, ὃν ὁ πατὴρ ἡγάγιασε· καὶ ἀπέστειλεν εἰς τὸν κόσμον, ὑμεῖς λέγετε ὅτι βλασ-
37 φημεῖς, ὅτι εἶπον· Υἱὸς θεοῦ εἰμὶ·· εἰ οὐ ποιῶ τὰ ἔργα τοῦ πατρὸς μου, μὴ πιστεύετε
38 μοι· εἰ δὲ ποιῶ, κἂν ἐμοὶ μὴ πιστεύετε, τοῖς ἔργοις πιστεύετε, ἵνα γνῶτε καὶ γινώσκητε
ὅτι ἐν ἐμοὶ ὁ πατὴρ καὶ ἐγὼ ἐν τῷ πατρί.

39 Ἐξήγγονον οὖν αὐτὸν πιάσαι, καὶ ἐξήλθεν ἐκ τῆς χειρὸς αὐτῶν. Καὶ ἀπῆλθεν πάλιν
40 πέραν τοῦ Ἰορδάνου εἰς τὸν τόπον ὅπου ᾗ Ἰωάννης τὸ πρῶτον βαπτίζων,^α καὶ ἔμεινεν
41 ἐκεῖ. καὶ πολλοὶ ἦλθον πρὸς αὐτόν καὶ ἔλεγον ὅτι Ἰωάννης μὲν σημεῖον ἐποίησεν
42 οὐδέν, πάντα δὲ ὅσα εἶπεν Ἰωάννης περὶ τούτου ἀληθὴ ᾗ. καὶ πολλοὶ ἐπίστευσαν
εἰς αὐτόν ἐκεῖ.

^a See 1 Macc. iv. 59.

^b Cf. Acts iii. 11 ; v. 12.

^c Ps. lxxxi. (lxxxii.) 6. Ἐγὼ εἶπα θεοί ἐστε καὶ υἱοὶ ὑψίστου πάντες. ^d Jno. i. 28.

§ 94. 22. ἐν τοῖς Ἱερ. G.^{oo} L. T. (Tisch. also in text by error.) καὶ χειμ. G.^o I. 23. τοῦ (T.) Σολομώντος 24. εἶπε G. L. T. 25. ἀπεκρ. αὐτοῖς G. L. T. 26. οὐ γὰρ ἔστ. G. L. add καθὼς εἶπον ὑμῖν G.^o [L.] 27. ἀκούει G. L. 28. δ πατ. μου, δὲ δέκα G. L. πατ. μου δ T. μείζων πάντων G. L. add μου G. L. [T.] 31. ἐθάσ. οὐν πάλ. G. L. [T.] 32. πατρ. μου G. [L. T.] λιθάζετ με G. L. 33. οἱ Ἰουδ. λέγοντες G.^{oo} 34. om. ὅτι G. 36. τοῦ Θεοῦ G. L. T. 38. πιστεύητε G. L. T. πιστεύσατε G. γν. καὶ πιστεύσητε G. ἐν αὐτῷ G.⁺ 39. οὐν πάλιν αὐτ. G. L. T. (οὐν [T.])

§ 94. St. John's narrative of our Lord's visit to Jerusalem and his discourse at the festival of Dedication is inserted in this place, not without doubt. No mention being made of

§ 95 (A) Our Lord journeys towards Jerusalem. — *Perea*.ST. MATT. XIX. 1^b, 2.

—Καὶ ἦλθεν εἰς τὰ ὄρια
τῆς Ἰουδαίας πέραν τοῦ
2 Ἰορδάνου. καὶ ἠκολού-
θησαν αὐτῷ ὄχλοι πολ-
λοί, καὶ ἰθεράπευσεν
αὐτοὺς ἐκεῖ.

ST. MARK X. 1^b.

—Ἐρχεται εἰς τὰ ὄρια τῆς 2
Ἰουδαίας καὶ πέραν τοῦ
Ἰορδάνου, καὶ συνπορεύ-
ονται πάλιν ὄχλοι πρὸς
αὐτόν, καὶ ὡς εἰώθει πάλιν
ἐδίδασκεν αὐτούς.

ST. LUKE XIII. 22.

Καὶ διεπορεύετο κατὰ
πόλεις καὶ κώμας διδά-
σκων καὶ πορείαν ποιού-
μενος εἰς Ἱεροσόλυμα.

(B) He teaches on the way, and is warned against Herod. — *Perea*.

ST. LUKE XIII. 23–33.

23 Εἶπεν δέ τις αὐτῷ· Κύριε, εἰ ὀλίγοι οἱ σωζόμενοι; ὁ δὲ εἶπεν πρὸς αὐτούς;
24 Ἀγωνίζεσθε εἰσελθεῖν διὰ τῆς στενῆς θύρας,^a ὅτι πολλοί, λέγω ὑμῖν, ζητήσουσιν
25 εἰσελθεῖν καὶ οὐκ ἰσχύσουσιν. ἀφ' οὗ ἂν ἐγερθῇ ὁ οἰκοδεσπότης καὶ ἀποκλείσῃ τὴν
θύραν, καὶ ἄρξῃσθε ἔξω ἐστάναι καὶ κρούειν τὴν θύραν λέγοντες· Κύριε, ἄνοιξον
26 ἡμῖν, καὶ ἀποκριθεὶς ἐρεῖ ὑμῖν· Οὐκ οἶδα ὑμᾶς πόθεν ἐστέ.^b τότε ἄρξεσθε λέγειν·

^a Cf. Matt. vii. 13.^b Cf. Matt. vii. 22, 23.

§ 95. (A). MAR. *δια τοῦ πέραν* G. AX. (om. both *καὶ* and *δια τοῦ* C**DGA etc.) as
in text. *ABC*L* etc. § 95. (B). 24. *πύλης* 25. *Κύρ. Κύριε* G. [L.]

these things by the other Evangelists, and the Perea journey being recorded by St. Luke alone, there are no points of comparison by which to determine with certainty the chronological order. This visit and discourse, however, must have taken place not far from this time; and as St. Luke, in the next section (xiii. 22), mentions our Lord's "journeying towards Jerusalem," he may intend to designate thereby another going up to the city, besides the one of which he has already given so full an account. This cannot, however, be considered as quite decisive. As attendance at the festival of Dedication was not obligatory, it is generally considered that our Lord must have been already in the neighborhood, — as he would very probably have been at the close of his journey through Perea.

§ 95. (A) According to the arrangement given above, as on the whole more probable than any other, some time must have elapsed since the events of the previous section. During this time our Lord abode where John had baptised; and there many, prepared by his forerunner, believed on him. He now began again to move towards Jerusalem, stopping as he went, to teach in the villages along the way. Here the latter part of Matt. xix. 1 and Mar. x. 1 is introduced, although these verses must cover the whole time from our Lord's final departure from Galilee until his near approach to Jerusalem for the last Passover.

If Jno. x. 22–42 be placed elsewhere than in the previous section, then Lk. xiii. 22 will refer only to the leisurely continuance of the journey begun so long before.

§ 95. (B) Several of our Lord's sayings in this passage closely resemble parts of the Sermon on the Mount. These appear to have been a partial repetition in Perea of the instruction long before given in Galilee. Although particular expressions are even verbally the same, their context is quite different.

Verses 34 and 35 of Lk. xiii. are so closely parallel to Matt. xxiii. 37–39, that they may be better studied in connection with them, and they have been therefore placed in § 89. As a matter of fact, however, it is likely that they were uttered twice, first under the circumstances mentioned by St. Matthew, and afterwards repeated as they are recorded by St. Luke. They are most closely attached to the context in St. Matthew.

ST. LUKE XIII.

- 27 Ἐφάγομεν ἐνώπιόν σου καὶ ἐπίομεν καὶ ἐν ταῖς πλατείαις ἡμῶν ἐδίδαξας· καὶ ἔρεῖ·
 Λέγω ὑμῖν, οὐκ οἶδα ὑμᾶς πόθεν ἐστέ· ἀπόστιγτε ἀπ' ἐμοῦ πάντες ἐργάται ἀδικίας.
 28 ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων,^a ὅταν ὤψεσθε Ἀβραὰμ καὶ Ἰσαὰκ
 καὶ Ἰακώβ καὶ πάντας τοὺς προφῆτας ἐν τῇ βασιλείᾳ τοῦ θεοῦ, ὑμᾶς δὲ ἐκβαλλομένους
 29 ἔξω. καὶ ἤξουσιν ἀπὸ ἀνατολῶν καὶ δυσμῶν καὶ βορρᾶ καὶ νότον καὶ ἀνακλιθήσονται
 30 ἐν τῇ βασιλείᾳ τοῦ θεοῦ. καὶ ἰδοὺ εἰσὶν ἔσχατοι οἱ ἔσονται πρῶτοι, καὶ εἰσὶν πρῶτοι
 οἱ ἔσονται ἔσχατοι.^b
 31 Ἐν αὐτῇ τῇ ὥρᾳ προσήλθον τινες Φαρισαῖοι λέγοντες αὐτῷ· Ἐξέλθε καὶ πορεύου
 32 ἐντεῦθεν, ὅτι Ἡρώδης θέλει σε ἀποκτεῖναι. καὶ εἶπεν αὐτοῖς· Πορευθέντες εἵπατε
 τῇ ἀλώπεκι ταύτῃ· Ἰδοὺ ἐκβάλλω δαιμόνια καὶ ἰάσεις ἀποτελῶ σήμερον καὶ αὔριον,
 33 καὶ τῇ τρίτῃ τελειοῦμαι. πλὴν δεῖ με σήμερον καὶ αὔριον καὶ τῇ ἐχομένῃ πορεύεσθαι,
 ὅτι οὐκ ἐνδέχεται προφήτην ἀπολέσθαι ἔξω Ἱερουσαλῆμ.

§ 96. At Table with a chief Pharisee on the Sabbath ; He heals the Dropsy, and teaches. — *Perea.*

ST. LUKE XIV. 1-24.

- 1 Καὶ ἐγένετο ἐν τῷ ἐλθεῖν αὐτὸν εἰς οἶκόν τινος τῶν ἀρχόντων τῶν Φαρισαίων
 2 σαββάτῳ φαγεῖν ἄρτον, καὶ αὐτοὶ ἦσαν παρατηρούμενοι αὐτόν. καὶ ἰδοὺ ἄνθρωπος
 3 τις ἦν ὑδρωπικός· ἐμπροσθεν αὐτοῦ. καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν πρὸς τοὺς
 νομικοὺς καὶ Φαρισαίους λέγων· Ἐξεστὶν τῷ σαββάτῳ θεραπεῦσαι ἢ οὐ; οἱ δὲ
 4 ἡσύχασαν. καὶ ἐπιλαβόμενος ἰάσατο αὐτὸν καὶ ἀπέλυσεν. καὶ ἀποκριθεὶς πρὸς
 αὐτοὺς εἶπεν· Τίνος ὑμῶν υἱὸς ἢ βούς εἰς φρέαρ πεσεῖται, καὶ οὐκ εὐθὺς ἀνασπάσει
 6 αὐτὸν ἐν ἡμέρᾳ τοῦ σαββάτου;^c καὶ οὐκ ἴσχυσαν ἀνταποκριθῆναι πρὸς ταῦτα.
 7 Ἐλεγεν δὲ πρὸς τοὺς κεκλημένους παραβολήν, ἐπέχων πῶς τὰς πρωτοκλισίας
 8 ἐξελέγοντο, λέγων πρὸς αὐτούς· Ὅταν κληθῆς ὑπὸ τινος εἰς γάμους, μὴ κατακλιθῆς
 9 εἰς τὴν πρωτοκλισίαν, μήποτε ἐντιμότερός σου ἢ κεκλημένος ὑπ' αὐτοῦ, καὶ ἐλθὼν ὁ
 σὲ καὶ αὐτὸν καλέσας ἔρεῖ σοι· Δὸς τούτῳ τόπον· καὶ τότε ἄρξῃ μετὰ αἰσχύνῃς τὸν
 10 ἔσχατον τόπον κατέχειν. ἀλλ' ὅταν κληθῆς, πορευθεὶς ἀνάπεσε εἰς τὸν ἔσχατον
 τόπον, ἵνα ὅταν ἔλθῃ ὁ κεκληκὼς σε ἔρεῖ σοι· Φίλε, προσανάβηθι ἀνώτερον· τότε
 11 ἔσται σοι δόξα ἐνώπιον πάντων τῶν συνανακειμένων σοι. ὅτι πᾶς ὁ ὑψὼν ἑαυτὸν
 ταπεινωθήσεται, καὶ ὁ ταπεινὼν ἑαυτὸν ὑψωθήσεται.^d
 12 Ἐλεγεν δὲ καὶ τῷ κεκληκότι αὐτόν· Ὅταν ποιῆς ἄριστον ἢ δεῖπνον, μὴ φώνει
 τοὺς φίλους σου μηδὲ τοὺς ἀδελφούς σου μηδὲ τοὺς συγγενεῖς σου μηδὲ γείτονας
 13 πλουσίους, μήποτε καὶ αὐτοὶ ἀντικαλέσωσίν σε καὶ γένῃται ἀνταποδομὰ σοι. ἀλλ'
 14 ὅταν ποιῆς δοχὴν, κάλει πτωχοὺς, ἀναπήρους, χωλοὺς, τυφλοὺς. καὶ μακάριος ἔσῃ,^e
 ὅτι οὐκ ἔχουσιν ἀνταποδοῦναί σοι· ἀνταποδοθήσεται δὲ σοι ἐν τῇ ἀναστάσει τῶν
 δικαίων.

^a Matt. viii. 11, 12.^b Matt. xix. 30; xx. 16; Mar. x. 31.^c Cf. Lk. xiii. 15.^d Matt. xxiii. 12; Lk. xviii. 14.^e Cf. Acts xx. 35.

§ 95. (B) 27. οἱ ἐργάται. G.^o L. τῆς ἀδικ. G. 28. ὤψεσθε G. L. 29. ἀπὸ βορ. G.^{oo} [L. T.]
 31. ἡμέρᾳ G.+ L. T. προσήλθον G. L. 32. ἐπιτελῶ G.
 § 96. 3. εἰ ἔξεστ. G. L. θεραπεύειν G. om. ἢ οὐ G. [L.] 5. ὄνος ἢ β. G.+
 ἐμπεσεῖται G. 6. ἀνταποκρ. αὐτῷ G. L. 10. ἀνάπεσον (ἀνάπεσαι G.) εἶπῃ G. L.
 om. πάντων G. 14. ἀνταποδ. γὰρ G. L. T.

ST. LUKE XIV.

- 15 Ἀκούσας δὲ τις τῶν συνανακειμένων ταῦτα εἶπεν αὐτῷ· Μακάριος ὅστις φάγεται
 16 ἄρτον ἐν τῇ βασιλείᾳ τοῦ θεοῦ. ὁ δὲ εἶπεν αὐτῷ·^a Ἀνθρωπὸς τις ἐποίησεν δειπνον
 17 μέγα καὶ ἐκάλεσεν πολλούς, καὶ ἀπέστειλεν τὸν δούλον αὐτοῦ τῇ ὥρᾳ τοῦ δειπνου
 18 εἰπεῖν τοῖς κεκλημένοις· Ἐρχεσθε, ὅτι ἤδη ἐτοιμά εἰσιν. καὶ ἤρξαντο ἀπὸ μιᾶς
 πάντες παραιτεῖσθαι. ὁ πρῶτος εἶπεν αὐτῷ· Ἀγρὸν ἡγόρασα καὶ ἔχω ἀνάγκην
 19 ἐξελθὼν ἰδεῖν αὐτόν· ἐρωτῶ σε, ἔχε με παρητημένον. καὶ ἕτερος εἶπεν· Ζεύγη βοῶν
 ἡγόρασα πέντε καὶ πορεύομαι δοκιμάσαι αὐτά· ἐρωτῶ σε, ἔχε με παρητημένον.
 20 καὶ ἕτερος εἶπεν· Γυναῖκα ἔγγραμμα καὶ διὰ τοῦτο οὐ δύναμαι ἔλθιν. καὶ παραγενό-
 21 μενος ὁ δούλος ἀπήγγειλεν τῷ κυρίῳ αὐτοῦ ταῦτα. τότε ὀργισθεὶς ὁ οἰκοδεσπότης
 εἶπεν τῷ δούλῳ αὐτοῦ· Ἐξέλθε ταχέως εἰς τὰς πλατείας καὶ ῥύμας τῆς πόλεως, καὶ
 22 τοὺς πτωχοὺς καὶ ἀναπήρους καὶ τυφλοὺς καὶ χωλοὺς εἰσάγαγε ὧδε. καὶ εἶπεν ὁ
 23 δούλος· Κύριε, γέγονεν ὃ ἐπέταξας, καὶ ἔτι τόπος ἐστίν. καὶ εἶπεν ὁ κύριος πρὸς
 τὸν δούλον· Ἐξέλθε εἰς τὰς ὁδοὺς καὶ φραγμοὺς καὶ ἀνάγκασον εἰσελθεῖν, ἵνα
 24 γεμισθῇ μου ὁ οἶκος· λέγω γὰρ ὑμῖν ὅτι οὐδεὶς τῶν ἀνδρῶν ἐκείνων τῶν κεκλημένων
 γεύσεται μου τοῦ δειπνου.^b

§ 97. What is required of Disciples. — Perea.

ST. MATT. x. 37—39.

ST. LUKE XIV. 25—35.

- 37 Ὁ φιλὼν πατέρα ἢ μητέρα 25 Συνεπορεύοντο δὲ αὐτῷ ὄχλοι πολλοί, καὶ στρα-
 ὑπὲρ ἐμέ οὐκ ἔστιν μου ἄξιος, 26 φεῖς εἶπεν πρὸς αὐτούς· Εἴ τις ἔρχεται πρὸς με
 καὶ ὁ φιλὼν υἱὸν ἢ θυγατέρα καὶ οὐ μισεῖ τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα καὶ
 ὑπὲρ ἐμέ οὐκ ἔστιν μου ἄξιος, τὴν γυναῖκα καὶ τὰ τέκνα καὶ τοὺς ἀδελφούς καὶ
 38 καὶ ὃς οὐ λαμβάνει τὸν σταυ- 27 τὰς ἀδελφάς, ἔτι δὲ καὶ τὴν ἑαυτοῦ ψυχὴν, οὐ
 ρὸν αὐτοῦ καὶ ἀκολουθεῖ ὀπίσω 28 δύναται εἶναί μου μαθητής. ὅστις οὐ βαστάζει
 μου, οὐκ ἔστιν μου ἄξιος.^c τὸν σταυρὸν ἑαυτοῦ καὶ ἔρχεται ὀπίσω μου, οὐ
 39 Ὁ εὗρων τὴν ψυχὴν αὐτοῦ 29 δύναται εἶναί μου μαθητής.^c Τίς γὰρ ἐξ ὑμῶν
 ἀπολέσει αὐτήν, καὶ ὁ ἀπολέ- 30 θέλων πύργον οἰκοδομῆσαι οὐχὶ πρῶτον καθίσας
 σας τὴν ψυχὴν αὐτοῦ ἔνεκεν 31 ψηφίζει τὴν δαπάνην, εἰ ἔχει εἰς ἀπαρτίσμον; ἵνα
 ἐμοῦ εὕρησει αὐτήν.^d μήποτε θέντος αὐτοῦ θεμέλιον καὶ μὴ ἰσχύοντος
 32 ἐκτελέσαι πάντες οἱ θεωροῦντες ἄρξονται αὐτῷ
 33 ἐμπαίξουν, λέγοντες ὅτι οὗτος ὁ ἄνθρωπος ἤρξατο
 34 οἰκοδομεῖν καὶ οὐκ ἰσχυρεν ἐκτελέσαι. Ἡ τίς

^a Cf. Matt. xxii. 2—14.^b Matt. xxi. 43.^c Matt. xvi. 24; Mar. viii. 34; Lk. ix. 23.^d Matt. xvi. 25; Mar. viii. 35; Lk. ix. 24; xvii. 33; Jno. xii. 25.

§ 96. 15. ὃς G. L.	16. ἐποίησε G. L.	17. ἐστι πάντα G. ἐστι [πάντα] L. T.
18. ἐξελεῖν καὶ G. L.	21. δούλ. ἐκείνος G. ^{oo}	22. ὡς ἐπέτ. G. L.
§ 97. Lk. 26. ἑαυτοῦ G.	27. pref. καὶ G. L. T.	αὐτοῦ G. T.
(τὰ εἰς L. G.+)		28. ἐχ. τὰ πρὸς ἀπαρτ.

§ 97. Matt. x. 39 is allowed to stand here in its close connection with the preceding verses although it does not occur in the parallel passage of St. Luke. It occurs again in Lk. xvii. 33 (§ 102), where there is nothing to correspond in St. Matthew. But as it was often repeated by our Lord (see §§ 70, 102, 124) there seems no objection to supposing one more repetition, and thus preserve its various connections.

ST. MATT. X.

ST. LUKE XIV.

βασιλεὺς πορευόμενος ἐτέρῳ βασιλεῖ συμβαλεῖν
εἰς πόλεμον οὐχὶ καθίσας πρῶτον βουλευέσεται εἰ
δυνατός ἐστιν ἐν δέκα χιλιάσιν ὑπαντῆσαι τῷ μετὰ
22 εἰκοσὶ χιλιάδων ἐρχομένῳ ἐπ' αὐτόν; εἰ δὲ μήγε,
ἔτι αὐτοῦ πόρρω ὄντος πρεσβείαν ἀποστείλας ἐρωτᾷ
23 τὰ πρὸς εἰρήνην. οὕτως οὖν πᾶς ἐξ ὑμῶν ὃς οὐκ
ἀποτάσσεται πᾶσιν τοῖς ἑαυτοῦ ὑπάρχουσιν οὐ
δύναται εἶναί μου μαθητής.
34 Καλὸν οὖν τὸ ἅλα· ἐὰν δὲ καὶ τὸ ἅλα μωρανθῇ,
35 ἐν τίνι ἀρτυθήσεται;* οὔτε εἰς γῆν οὔτε εἰς κοπρίαν
εὐθετόν ἐστιν· ἔξω βάλλουσιν αὐτό. ὁ ἔχων ὅτα
ἀκούετω.

§ 98. Parables of the Lost Sheep, the Lost Drachma, and the Prodigal
Son. — *Perea*.

ST. LUKE XV. 1-32.

- 1 Ἦσαν δὲ αὐτῷ ἐγγίζοντες πάντες οἱ τελῶναι καὶ οἱ ἁμαρτωλοὶ ἀκούειν αὐτοῦ.
2 καὶ διεγόγγυζον οἱ τε Φαρισαῖοι καὶ οἱ γραμματεῖς λέγοντες ὅτι οὗτος ἁμαρτωλοῦς
3 προσδέχεται καὶ συνεσθίει αὐτοῖς. εἶπεν δὲ πρὸς αὐτοὺς τὴν παραβολὴν ταύτην
λέγων·
4 Τίς ἄνθρωπος ἐξ ὑμῶν ἔχων ἑκατὸν πρόβατα καὶ ἀπολέσας ἐξ αὐτῶν ἓν οὐ κατα-
λείπει τὰ ἐνεήκοντα ἑνέα ἐν τῇ ἐρήμῳ καὶ πορεύεται ἐπὶ τὸ ἀπολωλός, ὥς εὔρη
5 αὐτό; καὶ εὑρὼν ἐπιτίθῃσιν ἐπὶ τοὺς ὄμους αὐτοῦ χαίρων, ἢ καὶ ἑλθὼν εἰς τὸν οἶκον
συγκαλεῖ τοὺς φίλους καὶ τοὺς γείτονας, λέγων αὐτοῖς· Συγχαρήτέ μοι, ὅτι εὑρον τὸ
7 πρόβατόν μου τὸ ἀπολωλός.^b λέγω ὑμῖν ὅτι οὕτως χαρὰ ἐν τῷ οὐρανῷ ἔσται ἐπὶ ἐνὶ
ἁμαρτωλῷ μετανοοῦντι ἢ ἐπὶ ἐνεήκοντα ἑνέα δικαίοις οἵτινες οὐ χρειάν ἔχουσιν
μετανοίας.
8 Ἡ τίς γυνὴ δραχμὰς ἔχουσα δέκα, ἐὰν ἀπολέσῃ δραχμὴν μίαν, οὐχὶ ἅπτει λύχνον
9 καὶ σαροῖ τὴν οἰκίαν καὶ ζητεῖ ἐπιμελῶς ὥς ὅτου εὔρη; καὶ εὑροῦσα συγκαλεῖ τὰς
φίλας καὶ γείτονας λέγουσα· Συγχαρήτέ μοι, ὅτι εὑρον τὴν δραχμὴν ἣν ἀπώλεσα.
10 οὕτως, λέγω ὑμῖν, γίνεται χαρὰ ἐνώπιον τῶν ἀγγέλων τοῦ θεοῦ ἐπὶ ἐνὶ ἁμαρτωλῷ
μετανοοῦντι.
11 Εἶπεν δέ· Ἄνθρωπός τις εἶχεν δύο υἱούς. καὶ εἶπεν ὁ νεώτερος αὐτῶν τῷ πατρί·
12 Πάτερ, δός μοι τὸ ἐπιβάλλον μέρος τῆς οὐσίας. καὶ διεῖλεν αὐτοῖς τὸν βίον. ἢ καὶ
μετ' οὐ πολλὰς ἡμέρας συναγαγὼν ἅπαντα ὁ νεώτερος υἱὸς ἀπεδήμησεν εἰς χώραν
14 μακράν, καὶ ἐκεῖ διεσκόρπισεν τὴν οὐσίαν αὐτοῦ ζῶν ἀσώτως. δαπανήσαντος δὲ
αὐτοῦ πάντα ἐγένετο λιμὸς ἰσχυρὰ κατὰ τὴν χώραν ἐκείνην, καὶ αὐτὸς ἥρξατο

* Matt. v. 13; Mar. ix. 50.

^b Cf. Matt. xviii. 12, 13 and note.

§ 97. LK. 31. βουλευέται G. L. T. ἀπαντῆσαι G. 34. om. οὖν G. L. [T.] ἅλα bis
G. L. T. om. καὶ G. 35. ἀκούειν ἀκούετ. G. L. T.

§ 98. 2. om. τε G. 5. ἑαυτοῦ G. L. 9. συγκαλεῖται G. L. T. τὰς γείτονας. G.
14. ἰσχυρός G. ++

ST. LUKE XV.

15 ὑστερεῖσθαι. καὶ πορευθεὶς ἐκολλήθη ἐνὶ τῶν πολιτῶν τῆς χώρας ἐκείνης, καὶ
 16 ἔπεμψεν αὐτὸν εἰς τοὺς ἀγροὺς αὐτοῦ βόσκειν χοίρους· καὶ ἐπεθύμει γεμίσαι τὴν
 17 κοιλίαν αὐτοῦ ἀπὸ τῶν κερατιῶν ὧν ἤσθιον οἱ χοῖροι, καὶ οὐδεὶς ἐδίδου αὐτῷ. εἰς
 18 ἑαυτὸν δὲ ἐλθὼν ἔφη· Πόσοι μίσθιοι τοῦ πατρὸς μου περισσεύουσιν ἄρτων· ἐγὼ δὲ
 19 λιμῷ ὧδε ἀπόλλυμαι. ἀναστὰς πορεύσομαι πρὸς τὸν πατέρα μου καὶ ἐρῶ αὐτῷ·
 20 Πάτερ, ἡμαρτον εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου· οὐκέτι εἰμὶ ἄξιος κληθῆναι υἱὸς
 21 σου· ποιήσόν με ὡς ἓνα τῶν μισθίων σου. καὶ ἀναστὰς ἦλθεν πρὸς τὸν πατέρα
 22 αὐτοῦ. ἔτι δὲ αὐτοῦ μακρὰν ἀπέχοντος, εἶδεν αὐτὸν ὁ πατὴρ αὐτοῦ καὶ ἐσπλαγχνίσθη,
 23 καὶ δραμὼν ἐπέπεσεν ἐπὶ τὸν τράχηλον αὐτοῦ καὶ κατεφίλησεν αὐτόν. εἶπεν δὲ
 24 αὐτῷ ὁ υἱός· Πάτερ, ἡμαρτον εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου· οὐκέτι εἰμὶ ἄξιος
 25 κληθῆναι υἱὸς σου. εἶπεν δὲ ὁ πατὴρ πρὸς τοὺς δούλους αὐτοῦ· Ἐξερέγκατε στολὴν
 26 τὴν πρώτην καὶ ἐνδύσατε αὐτόν, καὶ δότε δακτύλιον εἰς τὴν χεῖρα αὐτοῦ καὶ ὑποδήματα
 27 εἰς τοὺς πόδας, ἵνα φέρετε τὸν μόσχον τὸν σιτευτόν, θύσατε, καὶ φαγόντες εὐφρανθῶμεν,
 28 ὅτι οὗτος ὁ υἱός μου νεκρὸς ἦν καὶ ἀνέζησεν, ἦν ἀπολωλὼς καὶ εὑρέθη. καὶ ἤρξαντο
 29 εὐφραίνεσθαι. ἦν δὲ ὁ υἱὸς αὐτοῦ ὁ πρεσβύτερος ἐν ἀγρῷ· καὶ ὡς ἐρχόμενος ἤγγισεν
 30 τῇ οἰκίᾳ, ἤκουσεν συμφωνίας καὶ χορῶν, ἵνα προσκαλεσάμενος ἓνα τῶν παῖδων
 31 ἐπυνθάνετο τί εἴη ταῦτα. ὁ δὲ εἶπεν αὐτῷ ὅτι ὁ ἀδελφός σου ἦκει καὶ ἔθυσεν ὁ
 32 πατὴρ σου τὸν μόσχον τὸν σιτευτόν, ὅτι ὑγαίνοντα αὐτὸν ἀπέλαβεν. ὠρῆσθη δὲ
 33 καὶ οὐκ ἤθελεν εἰσελθεῖν· ὁ δὲ πατὴρ αὐτοῦ ἐξελθὼν παρεκάλει αὐτόν. ὁ δὲ ἀποκρι-
 34 θείς εἶπεν τῷ πατρί· Ἰδοὺ τοσαῦτα ἔτη δουλεύω σοι, καὶ οὐδέποτε ἐντολήν σου
 35 παρήλθον, καὶ ἐμοὶ οὐδέποτε ἔδωκας ἔριφον ἵνα μετὰ τῶν φίλων μου εὐφρανθῶ·
 36 ὅτε δὲ ὁ υἱὸς σου οὗτος ὁ καταφαγὼν σου τὸν βίον μετὰ πορνῶν ἦλθεν, ἔθυσας αὐτῷ
 37 τὸν σιτευτὸν μόσχον. ὁ δὲ εἶπεν αὐτῷ· Τέκνον, σὺ πάντοτε μετ' ἐμοῦ εἶ, καὶ πάντα
 38 τὰ ἐμὰ σὰ ἔστιν· εὐφρανθῆναι δὲ καὶ χαρῆναι ἔδει, ὅτι ὁ ἀδελφός σου οὗτος νεκρὸς
 39 ἦν καὶ ἔζησεν, ἀπολωλὼς καὶ εὑρέθη.

§ 99 (A) The Parable of the Unjust Steward. — *Perea.*

ST. LUKE XVI. 1-8.

1 Ἐλεγεν δὲ καὶ πρὸς τοὺς μαθητάς· Ἄνθρωπός τις ἦν πλούσιος ὃς εἶχεν οἰκονόμον,
 2 καὶ οὗτος διεβλήθη αὐτῷ ὡς διασκορπίζων τὰ ὑπάρχοντα αὐτοῦ. καὶ φωνήσας αὐτόν
 3 εἶπεν αὐτῷ· Τί τοῦτο ἀκούω περὶ σοῦ; ἀπόδος τὸν λόγον τῆς οἰκονομίας σου· οὐ
 4 γὰρ δύνη ἐτι οἰκονομεῖν. εἶπεν δὲ ἐν ἑαυτῷ ὁ οἰκονόμος· Τί ποιήσω, ὅτι ὁ κύριός
 5 μου ἀφαιρεῖται τὴν οἰκονομίαν ἀπ' ἐμοῦ; σκάπτειν οὐκ ἰσχύω, ἐπαιτεῖν αἰσχύνομαι.
 6 ἔγνω τί ποιήσω, ἵνα ὅταν μετασταθῶ ἐκ τῆς οἰκονομίας δέξωνταί με εἰς τοὺς οἴκους
 7 ἑαυτῶν. καὶ προσκαλεσάμενος ἓνα ἕκαστον τῶν χρεοφειλετῶν τοῦ κυρίου ἑαυτοῦ
 8 ἔλεγεν τῷ πρώτῳ· Πόσον ὀφείλεις τῷ κυρίῳ μου; ὁ δὲ εἶπεν· Ἑκατὸν βάτους
 9 ἐλαίου. ὁ δὲ εἶπεν αὐτῷ· Δέξαι σου τὰ γράμματα καὶ καθίσας ταχέως γράψον
 10 πεντήκοντα. ἔπειτα ἐτέρῳ εἶπεν· Σὺ δὲ πόσον ὀφείλεις; ὁ δὲ εἶπεν· Ἑκατὸν κόρους

§ 98. 17. εἶπε G. L. T. om. ὧδε 19. pref. καὶ 20. ἑαυτοῦ G. 21. καὶ οὐκέτ. G.^{oo}
 22. τὴν στολ. G.^o 23. ἐνέγκαντες G. L. 24. καὶ ἀπολωλὼς ἦν (καὶ G.^{oo}, ἦν G.^o) 28. οὖν G.
 30. τὸν μόσχ. τὸν σιτευτ. G. L. 32. ἀνέζησε G. L. καὶ ἀπολ. G.^o L. T. ἀπολ. ἦν G.^{oo}

§ 99. 1. μαθητ. αὐτοῦ G. L. 2. δυνήσῃ G. L. 4. om. ἐκ G. [L.] αὐτῶν G. L.
 6. καὶ εἶπ. G. 6. and 7. τὸ γράμμα G.

ST. LUKE XVI.

8 σίτου. λέγει αὐτῷ· Δέξαι σου τὰ γράμματα καὶ γράψον ὀγδοήκοντα. 'καὶ ἐπήνεσεν ὁ κύριος τὸν οἰκονόμον τῆς ἀδικίας, ὅτι φρονίμως ἐποίησεν· ὅτι οἱ υἱοὶ τοῦ αἰῶνος τούτου φρονιμώτεροι ὑπὲρ τοὺς υἱοὺς τοῦ φωτὸς εἰς τὴν γενεάν τὴν αὐτῶν εἰσιν.

(B) The right use of Riches. The covetous Pharisees reproved.

ST. MATT. VI. 24.

ST. LUKE XVI. 9-15.

9 Καὶ ἐγὼ ὑμῖν λέγω, αὐτοῖς ποιήσατε φίλους ἐκ τοῦ μαμωνᾶ τῆς ἀδικίας, ἵνα ὅταν ἐκλίπῃ δέξωνται
10 ὑμᾶς εἰς τὰς αἰωνίους σκηνάς. ὁ πιστὸς ἐν ἐλαχίστῳ καὶ ἐν πολλῷ πιστὸς ἐστίν, καὶ ὁ ἐν ἐλαχίστῳ ἀδικὸς καὶ ἐν πολλῷ ἀδικὸς ἐστίν. εἰ οὖν ἐν τῷ ἀδίκῳ μαμωνᾷ πιστοὶ οὐκ ἐγένεσθε, τὸ ἀληθινὸν
12 τίς ὑμῖν πιστεῦσει; καὶ εἰ ἐν τῷ ἄλλοτρίῳ πιστοὶ οὐκ ἐγένεσθε, τὸ ὑμέτερον τίς δώσει ὑμῖν; οὐδεὶς οἰκέτης δύναται δυσὶ κυρίοις δουλεῖν· ἢ γὰρ τὸν ἓνα μισήσῃ καὶ τὸν ἕτερον ἀγαπήσῃ, ἢ ἐνὸς ἀνθέξεται καὶ τοῦ ἑτέρου καταφρονήσῃ. οὐ δύνασθε θεῷ δουλεῖν καὶ μαμωνᾷ.

14 Ἦκουον δὲ ταῦτα πάντα οἱ Φαρισαῖοι φιλάργυροι
15 ὑπάρχοντες, καὶ ἐξεμυκτήριζον αὐτόν. καὶ εἶπεν αὐτοῖς· Ὑμεῖς ἐστὲ οἱ δικαιοῦντες ἑαυτοὺς ἐνώπιον τῶν ἀνθρώπων, ὁ δὲ θεὸς γινώσκει τὰς καρδίας ὑμῶν· ὅτι τὸ ἐν ἀνθρώποις ὑψηλὸν βδέλυγμα ἐνώπιον τοῦ θεοῦ.

(C) The Parable of Dives and Lazarus.

ST. LUKE XVI. 19-31.

19 Ἄνθρωπος δέ τις ἦν πλούσιος, καὶ ἐνεδιδύσκετο πορφύραν καὶ βύσσον εὐφραυνό-
20 μενος καθ' ἡμέραν λαμπρῶς. πτωχὸς δέ τις ὀνόματι Λάζαρος ἐβέβλητο πρὸς τὸν
21 πυλῶνα αὐτοῦ εἰλκωμένος. καὶ ἐπιθυμῶν χορτασθῆναι ἀπὸ τῶν πιπτόντων ἀπὸ τῆς τραπέζης τοῦ πλουσίου· ἀλλὰ καὶ οἱ κύνες ἐρχόμενοι ἐπέλειχον τὰ ἔλκη αὐτοῦ.

§ 99 (A) 7. καὶ λέγ. αὐτ. G. § 99. (B) 9. ἀγῶ G. L. ἐκλίπῃτε G. + 14. καὶ οἱ
Φαρ. G. L. 15. add ἐστίν § 99. (C) 20. τις ἦν ὀνόμ. Δόξ. 85 G. [L.] ἡλκωμένος G.
21. ἀπὸ τῶν ψυχίων τ. πιπτ. G. [L. T] ἀπέλειχον G.

§ 99. The three verses of St. Luke xvi. (16, 17, and 18) omitted here are closely parallel to passages of St. Matthew which are intimately joined to their context: vs. 16 with Matt. xi. 12, 13; vs. 17 with Matt. v. 18; and vs. 18 with Matt. xix. 9 (Mar. x. 11, 12). As they stand isolated here, without any reference to the circumstances under which they were severally spoken, their true chronological position is obviously determined by St. Matthew, and they have been placed accordingly.

ST. LUKE XVI.

23 ἐγένετο δὲ ἀποθανεῖν τὸν πτωχὸν καὶ ἀπενεχθῆναι αὐτὸν ὑπὸ τῶν ἀγγέλων εἰς τὸν
 23 κόλπον Ἀβραάμ· ἀπέθανεν δὲ καὶ ὁ πλούσιος καὶ ἐτάφη. καὶ ἐν τῷ ᾧδῃ ἐπάρας
 τοὺς ὀφθαλμοὺς αὐτοῦ, ὑπάρχων ἐν βασάνοις, ὁρᾷ Ἀβραάμ ἀπὸ μακρόθεν καὶ
 24 Λάζαρρον ἐν τοῖς κόλποις αὐτοῦ. καὶ αὐτὸς φωνήσας εἶπεν· Πάτερ Ἀβραάμ, ἐλέησόν
 με καὶ πέμψον Λάζαρρον ἵνα βάψῃ τὸ ἄκρον τοῦ δακτύλου αὐτοῦ ὕδατος καὶ καταψύξῃ
 25 τὴν γλῶσσάν μου, ὅτι ὀδυνῶμαι ἐν τῇ φλογὶ ταύτῃ. εἶπεν δὲ Ἀβραάμ· Τέκνον,
 μνήσθητι ὅτι ἀπέλαβες τὰ ἀγαθὰ σου ἐν τῇ ζωῇ σου, καὶ Λάζαρος ὁμοίως τὰ κακά·
 26 νῦν δὲ ἴδε παρακαλεῖται, σὺ δὲ ὀδυνᾷσαι. καὶ ἐν πᾶσι τούτοις μεταξὺ ἡμῶν καὶ
 ὑμῶν χάσμα μέγα ἐστῆρicketai, ὅπως οἱ θέλοντες διαβῆναι ἔνθεν πρὸς ὑμᾶς μὴ δύνωται,
 27 μὴδὲ οἱ ἐκείθεν πρὸς ἡμᾶς διαπερῶσιν. εἶπεν δέ· Ἐρωτῶ οὖν σε, πάτερ, ἵνα πέμψῃς
 28 αὐτὸν εἰς τὸν οἶκον τοῦ πατρός μου· ἔχω γὰρ πέντε ἀδελφούς· ὅπως διαμαρτύρηται
 29 αὐτοῖς, ἵνα μὴ καὶ αὐτοὶ ἔλθωσιν εἰς τὸν τόπον τοῦτον τῆς βασάνου. λέγει δὲ
 30 Ἀβραάμ· Ἐχουσιν Μωϋσέα καὶ τοὺς προφῆτας· ἀκουσάτωσαν αὐτῶν. ὁ δὲ εἶπεν·
 Οὐχί, πάτερ Ἀβραάμ, ἀλλ' εἰάν τις ἀπὸ νεκρῶν πορευθῇ πρὸς αὐτούς, μετανοήσουσιν.
 31 εἶπεν δὲ αὐτῷ· Εἰ Μωϋσέως καὶ τῶν προφητῶν οὐκ ἀκούουσιν, οὐδὲ εἰάν τις ἐκ νεκρῶν
 ἀναστῇ πεισθήσονται.

§ 100. The Power of Faith, and the Duty of Humility. — *Perea.*

ST. LUKE XVII. 5-10.

5 Καὶ εἶπαν οἱ ἀπόστολοι τῷ κυρίῳ· Πρόσθετε ἡμῖν πίστιν. εἶπεν δὲ ὁ κύριος·
 Εἰ ἔχετε πίστιν ὡς κόκκον σινάπεως,^a ἐλέγετε ἂν τῇ συκαμίνῳ ταύτῃ· Ἐκκρίζωθι
 καὶ φυτεύθῃ ἐν τῇ θαλάσῃ, καὶ ὑπήκουσεν ἂν ὑμῖν.
 7 Τίς δὲ ἐξ ὑμῶν δοῦλον ἔχων ἀροτριῶντα ἢ ποιμαίνοντα, ὃς εἰσελθόντι ἐκ τοῦ ἀγροῦ
 8 ἐρεῖ αὐτῷ· Εὐθέως παρελθὼν ἀνάπεσε; ἢ οὐχὶ ἐρεῖ αὐτῷ· Ἐτοιμάσον τί δειπνήσω,
 καὶ περιζωσάμενος διακόνει μοι ἕως φάγω καὶ πῖω, καὶ μετὰ ταῦτα φάγεσαι καὶ πίεσαι
 10 σύ; μὴ ἔχει χάριν τῷ δούλῳ ὅτι ἐποίησεν τὰ διαταχθέντα; οὕτως καὶ ὑμεῖς, ὅταν
 ποιήσῃτε πάντα τὰ διαταχθέντα ὑμῖν, λέγετε ὅτι δούλοι ἀχρεῖοί ἐσμεν, ὃ ὀφείλομεν
 ποιῆσαι πεποιήκαμεν.

§ 101 The Resurrection of Lazarus and consequent Action of the Jews. —

Bethany, Jerusalem, and Ephraïm.

ST. JOHN XI. 1-54.

1 Ἦν δὲ τις ἀσθενῶν, Λάζαρος ἀπὸ Βηθανίας, ἐκ τῆς κώμης τῆς Μαρίας καὶ Μάρθας
 2 τῆς ἀδελφῆς αὐτῆς.^b ἦν δὲ Μαρία ἡ ἀλείψασα^c τὸν κύριον μύρῳ καὶ ἐκμάξασα τοὺς

^a Matt. xvii. 20; xxi. 21; Mar. ix. 23; xi. 23.^b Lk. x. 38, 39.^c Matt. xxvi. 7; Mar. xiv. 3; Jno. xii. 3.

§ 99. (C) 22. τοῦ Ἀβρ. 23. τὸν Ἀβρ. G. 25. ἀπέλαβ. σύ L. 26. ἐπὶ
 G. L. T. ἐντεῦθεν 29. λέγ. αὐτῷ Ἀβρ. G. λέγ. δὲ αὐτῷ L. Tisch. in text by error. λέγ. δὲ
 [αὐτῷ] T.

§ 100. 5. εἶπον G. 6. εἴχετε G. L. 7. om. αὐτῷ G. [L.] and join ἐρεῖ εὐθέως L.
 ἀνάπεσαι G. 9. δούλ. ἐκεῖν G. add αὐτῷ; οὐ δοκῶ. (add only οὐ δοκῶ. G. [L.])
 10. ἐσμεν· ὅτι G.^oT.

§ 101. 1. om. τῆς before Μαρίας G. L. T.

ST. JOHN XI.

8 πόδας αὐτοῦ ταῖς θριξίν αὐτῆς, ἧς ὁ ἀδελφὸς Λάζαρος ἡσθένει. ἀπέστειλαν, οὖν αἱ ἀδελφαὶ πρὸς αὐτὸν λέγουσαι· Κύριε, ἴδε ὃν φιλεῖς ἀσθενεῖ.

4 Ἀκούσας δὲ ὁ Ἰησοῦς εἶπεν· Αὕτη ἡ ἀσθένεια οὐκ ἔστιν πρὸς θάνατον, ἀλλ' ὑπὲρ τῆς δόξης τοῦ θεοῦ, ἵνα δοξασθῇ ὁ υἱὸς τοῦ θεοῦ δι' αὐτῆς. ἡγάπα δὲ ὁ Ἰησοῦς τὴν Μάρθαν καὶ τὴν ἀδελφὴν αὐτῆς καὶ τὸν Λάζαρον. ὡς οὖν ἤκουσεν ὅτι ἀσθενεῖ, τότε μὲν ἔμεινεν ἐν ᾧ ἦν τόπῳ δύο ἡμέρας· ἔπειτα μετὰ τοῦτο λέγει τοῖς μαθηταῖς·

8 Ἀγωμεν εἰς τὴν Ἰουδαίαν πάλιν. λέγουσιν αὐτῷ οἱ μαθηταί· Ῥαββεί, νῦν ἐξήτουν σε λιθάσαι οἱ Ἰουδαῖοι,^a καὶ πάλιν ὑπάγεις ἐκεῖ; ἀπεκρίθη Ἰησοῦς· Οὐχὶ δώδεκα ὥραι εἰσὶν τῆς ἡμέρας; ἐὰν τις περιπατῇ ἐν τῇ ἡμέρᾳ, οὐ προσκóπτει, ὅτι τὸ φῶς τοῦ κόσμου τούτου βλέπει· ἐὰν δὲ τις περιπατῇ ἐν τῇ νυκτί, προσκóπτει, ὅτι τὸ φῶς οὐκ ἔστιν ἐν αὐτῷ. ταῦτα εἶπεν, καὶ μετὰ τοῦτο λέγει αὐτοῖς· Λάζαρος ὁ φίλος ἡμῶν κεκοίμηται· ἀλλὰ πορεύομαι ἵνα ἐξυπνίσω αὐτόν. εἶπον οὖν αὐτῷ οἱ μαθηταί· Κύριε, εἰ κεκοίμηται, σωθήσεται. εἰρήκει δὲ ὁ Ἰησοῦς περὶ τοῦ θανάτου αὐτοῦ· ἐκεῖνοι δὲ ἔδοξαν ὅτι περὶ τῆς κοιμήσεως τοῦ ὕπνου λέγει. τότε οὖν εἶπεν αὐτοῖς ὁ Ἰησοῦς παρρησίᾳ· Λάζαρος ἀπέθανεν, καὶ χαίρω δι' ὑμᾶς, ἵνα πιστεύσητε, ὅτι οὐκ ἤμην ἐκεῖ· ἀλλὰ ἄγωμεν πρὸς αὐτόν. εἶπεν οὖν Θωμᾶς ὁ λεγόμενος Δίδυμος τοῖς συνμαθηταῖς· Ἀγωμεν καὶ ἡμεῖς ἵνα ἀποθάνωμεν μετ' αὐτοῦ.

17 Ἐλθὼν οὖν ὁ Ἰησοῦς εὗρεν αὐτὸν τέσσαρας ἡμέρας ἔχοντα ἐν τῷ μνημείῳ. ἦν δὲ Βηθανία ἐγγὺς τῶν Ἱεροσολύμων ὡς ἀπὸ σταδίων δεκαπέντε. πολλοὶ δὲ ἐκ τῶν Ἰουδαίων ἐληλύθεισαν πρὸς τὰς περὶ Μάρθαν καὶ Μαρίας, ἵνα παραμυθίσωνται αὐτὰς περὶ τοῦ ἀδελφοῦ. ἡ οὖν Μάρθα ὡς ἤκουσεν ὅτι Ἰησοῦς ἔρχεται, ὑπήντησεν αὐτῷ· Μαρία δὲ ἐν τῷ οἴκῳ ἐκαθέζετο. εἶπεν οὖν ἡ Μάρθα πρὸς Ἰησοῦν· Κύριε, εἰ ἦς ὧδε, οὐκ ἂν ἀπέθανεν ὁ ἀδελφός μου. καὶ νῦν οἶδα ὅτι ὅσα ἂν αἰτήσῃ τὸν θεόν, δώσει σοι ὁ θεός. λέγει αὐτῇ ὁ Ἰησοῦς· Ἀναστήσεται ὁ ἀδελφός σου. λέγει αὐτῷ ἡ Μάρθα· Οἶδα ὅτι ἀναστήσεται ἐν τῇ ἀναστάσει ἐν τῇ ἐσχάτῃ ἡμέρᾳ.^b εἶπεν αὐτῇ ὁ Ἰησοῦς· Ἐγὼ εἰμι ἡ ἀνάστασις καὶ ἡ ζωὴ· ὁ πιστεύων εἰς ἐμέ, κἀν ἀποθάνῃ, ζήσεται, καὶ πᾶς ὁ ζῶν καὶ πιστεύων εἰς ἐμέ οὐ μὴ ἀποθάνῃ εἰς τὸν αἰῶνα·

27 πιστεύεις τοῦτο; λέγει αὐτῷ· Naί, κύριε· ἐγὼ πεπίστευκα ὅτι σὺ εἶ ὁ Χριστὸς ὁ υἱὸς τοῦ θεοῦ ὁ εἰς τὸν κόσμον ἐρχόμενος.

28 Καὶ τοῦτο εἰπούσα ἀπήλθεν καὶ ἐφώνησεν Μαριάμ τὴν ἀδελφὴν αὐτῆς λάθρα εἰπούσα· Ὁ διδάσκαλος πάρεστιν καὶ φωνεῖ σε. ἐκείνη ὡς ἤκουσεν, ἐγείρεται ταχὺ καὶ ἔρχεται πρὸς αὐτόν· οὐπω δὲ ἐληλύθει ὁ Ἰησοῦς εἰς τὴν κώμην, ἀλλ' ἦν ἐν τῷ τόπῳ ὅπου ὑπήντησεν αὐτῷ ἡ Μάρθα. οἱ οὖν Ἰουδαῖοι οἱ ὄντες μετ' αὐτῆς ἐν τῇ οἰκίᾳ καὶ παραμυθούμενοι αὐτήν, ἰδόντες τὴν Μαριάμ ὅτι ταχέως ἀνέστη καὶ ἐξῆλθεν, ἠκολούθησαν αὐτῇ, δόξαντες ὅτι ὑπάγει εἰς τὸ μνημεῖον ἵνα κλαύσῃ ἐκεῖ. ἡ οὖν Μαριάμ ὡς ἦλθεν ὅπου ἦν Ἰησοῦς, ἰδοῦσα αὐτὸν ἔπεσεν αὐτοῦ πρὸς τοὺς πόδας,

^a x. 31.^b Dan. xii. 2 etc.

§ 101. 9. ὁ Ἰησ. 12. εἰπ. οὖν οἱ μαθ. αὐτοῦ G. 17. ἡμέρ. ἡδη G. L. ἡδη ἡμέρ. T. 18. ἡ Βηθαν. G. L. T. 19. καὶ πολ. ἐκ τ. Ἰουδ. G. add αὐτῶν G. L. 20. ὁ Ἰησ. 21. τὸν Ἰησ. G. L. [T] ὁ ἀδελφ. μ. οὐκ ἂν ἐτεθνήκει G. ++ 22. pref. ἀλλὰ G. [L.] 24. om. ἡ G. 28. ταῦτα G. L. 31. λέγοντες G. + L. 32. ὁ Ἰησ. G. ἐπ. εἰς τ. πόδ. αὐτ. L. ἐπ. αὐτ. εἰς τ. πόδ. G.

ST. JOHN XI.

- 83³³ λέγουσα αὐτῷ· Κύριε, εἰ ἦς ὧδε, οὐκ ἂν μου ἀπέθανεν ὁ ἀδελφός. Ἰησοὺς οὖν ὡς εἶδεν αὐτὴν κλαίουσιν καὶ τοὺς συνελθόντας αὐτῇ Ἰουδαίους κλαίοντας, ἐνεβριμή-
 34³⁴ σατο τῷ πνεύματι καὶ ἐτάραξεν ἑαυτόν, 'καὶ εἶπεν· Ποῦ τεθείκατε αὐτόν; λέγουσιν
 35³⁵ αὐτῷ· Κύριε, ἔρχου καὶ ἴδε. ἐδάκρυσεν ὁ Ἰησοὺς. ἔλεγον οὖν οἱ Ἰουδαῖοι· Ἴδε
 37³⁶ πῶς ἐφίλει αὐτόν. τινὲς δὲ ἐξ αὐτῶν εἶπον· Οὐκ ἰδύνατο οὗτος ὁ ἀνοίξας τοὺς
 38³⁷ ὀφθαλμοὺς τοῦ τυφλοῦ ποιῆσαι ἵνα καὶ οὗτος μὴ ἀποθάνῃ; Ἰησοὺς οὖν πάλιν
 39³⁸ ἐπ' αὐτῷ. Ἱλέγει ὁ Ἰησοὺς· Ἄρατε τὸν λίθον. λέγει αὐτῷ ἡ ἀδελφὴ τοῦ
 40³⁹ τετελευτηκότος Μάρθα· Κύριε, ἥδη ὄζει· τεταρταῖος γάρ ἐστιν. λέγει αὐτῇ ὁ
 41⁴⁰ Ἰησοὺς· Οὐκ εἰπὸν σοι ὅτι ἐὰν πιστεύσῃς, ὅψῃ τὴν δόξαν τοῦ θεοῦ; ἦραν οὖν τὸν
 42⁴¹ λίθον· ὁ δὲ Ἰησοὺς ἤρην τοὺς ὀφθαλμοὺς ἄνω καὶ εἶπεν· Πάτερ, εὐχαριστῶ σοι ὅτι
 43⁴² ἤκουσάς μου. ἐγὼ δὲ ᾔδειν ὅτι πάντοτέ μου ἀκούεις· ἀλλὰ διὰ τὸν ὄχλον τὸν
 44⁴³ περιστώτα εἶπον, ἵνα πιστεῦσωσιν ὅτι σύ με ἀπέστειλας. καὶ ταῦτα εἰπὼν φωνῇ
 45⁴⁴ μεγάλη ἐκραύγασεν· Δάδαρε, δεῦρο ἕξω. ἐξῆλθεν ὁ τεθνηκώς δεδεμένος τοὺς πόδας
 46⁴⁵ καὶ τὰς χεῖρας κειρίαις καὶ ἡ ὄψις αὐτοῦ σουδαρίῳ περιεδέδετο. λέγει αὐτοῖς ὁ
 47⁴⁶ Ἰησοὺς· Δύσατε αὐτόν καὶ ἄφετε αὐτὸν ὑπάγειν.
 48⁴⁷ Πολλοὶ οὖν ἐκ τῶν Ἰουδαίων, οἱ ἐλθόντες πρὸς τὴν Μαριάμ καὶ θεασάμενοι ἃ
 49⁴⁸ ἐποίησεν, ἐπίστευσαν εἰς αὐτόν· τινὲς δὲ ἐξ αὐτῶν ἀπῆλθον πρὸς τοὺς Φαρισαίους
 50⁴⁹ καὶ εἶπαν αὐτοῖς ἃ ἐποίησεν Ἰησοὺς.
 51⁵⁰ Συνήγαγον οὖν οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι συνέδριον καὶ ἔλεγον· Τί ποιούμεν,
 52⁵¹ ὅτι οὗτος ὁ ἄνθρωπος πολλὰ ποιεῖ σημεῖα; ἐὰν ἀφώμεν αὐτὸν οὕτως, πάντες πιστεύ-
 53⁵² σουσιν εἰς αὐτόν, καὶ ἐλεύσονται οἱ Ῥωμαῖοι καὶ ἀρούσιν ἡμῶν καὶ τὸν τόπον καὶ τὸ
 54⁵³ ἔθνος· εἰς δὲ τις, ἐξ αὐτῶν Καϊάφας,^a ἀρχιερεὺς ὢν τοῦ ἐνιαυτοῦ ἐκείνου, εἶπεν αὐτοῖς·
 55⁵⁴ Ὑμεῖς οὐκ οἴδατε οὐδέν, 'οὐδὲ λογίσεσθε ὅτι συμφέρει ὑμῖν ἵνα εἰς ἄνθρωπος ἀποθάνῃ,
 56⁵⁵ ἵνα ὑπερ τοῦ λαοῦ καὶ μὴ ὅλον τὸ ἔθνος ἀπόληται. τοῦτο δὲ ἀφ' ἑαυτοῦ οὐκ εἶπεν, ἀλλὰ
 57⁵⁶ ἀρχιερεὺς ὢν τοῦ ἐνιαυτοῦ ἐκείνου ἐπροφῆτευσεν ὅτι ἤμελλεν Ἰησοὺς ἀποθνήσκειν
 58⁵⁷ ὑπὲρ τοῦ ἔθνους, 'καὶ οὐχ ὑπὲρ τοῦ ἔθνους μόνον, ἀλλ' ἵνα καὶ τὰ τέκνα τοῦ θεοῦ τὰ
 59⁵⁸ διεσκορπισμένα συναγάγῃ εἰς ἓν.
 60⁵⁹ Ἀπ' ἐκείνης οὖν τῆς ἡμέρας ἐβουλεύσαντο ἵνα ἀποκτείνωσιν αὐτόν. Ἰησοὺς οὖν
 61⁶⁰ οὐκέτι παρρησίᾳ περιεπάτει ἐν τοῖς Ἰουδαίοις, ἀλλὰ ἀπῆλθεν ἐκεῖθεν εἰς τὴν χώραν
 62⁶¹ ἐγγὺς τῆς ἐρήμου, εἰς Ἐφραίμ λεγομένην πόλιν, κακεῖ διέτριβεν μετὰ τῶν μαθητῶν.

^a Cf. Lk. iii. 2.

§ 101. 37. ἠδύνατο G. 38. ἐμβριμώμενος G. L. T. 39. τεθνηκός G. ++ 40. ὄψῃ G. ++
 41. ἦρ. οὖν τ. λίθ., οὗ ἦν ὁ τεθνηκώς κείμενος. 44. pref. καὶ L. om. sec. αὐτόν G. L. [T.]
 45. ἐποίησεν. ὁ Ἰησοὺς 46. εἶπον G. L. T. ὁ Ἰησ. G. 50. διαλογίσεσθε G. ++ ἡμῖν G. L.
 51. προεφῆτευσεν G. ἤμελλεν ὁ Ἰησ. (ἐμελ. G.) 53. συνεβουλεύσαντο G. 54. add
 αὐτοῦ G. L.

§ 101. Ephraim, to which our Lord retired (vs. 54), is a small, but very strong, city in the N. E. of Judah, on the confines of Samaria, and is identified with the Ephron or Ephraim of 2 Chron. xiii. 19, and is also identified by Robinson (notes in loco, p. 204) with the Ophrah in Benjamin of Josh. xviii. 23; 1 Sam. xiii. 17, and with "the lofty site of the modern et-Taiyibeh, situated two hours northeast of Bethel, and six hours and twenty minutes N. N. E. of Jerusalem (reckoning three Roman miles to the hour), adjacent to and overlooking the

§ 102. Concerning the Coming of the Kingdom of God.

ST. MATT. XXIV. 26-28, 37-41.

ST. LUKE XVII. 20-30, 32-37.

- 20 Ἐπερωτηθεὶς δὲ ὑπὸ τῶν Φαρισαίων
 πότε ἔρχεται ἡ βασιλεία τοῦ θεοῦ, ἀπε-
 κρίθη αὐτοῖς καὶ εἶπεν· Οὐκ ἔρχεται ἡ
 βασιλεία τοῦ θεοῦ μετὰ παρατηρήσεως,
 21 οὐδὲ ἐροῦσιν· Ἴδου ὧδε ἢ ἐκεῖ· ἰδοὺ
 γὰρ ἡ βασιλεία τοῦ θεοῦ ἐντὸς ὑμῶν
 ἐστίν.
 22 Εἶπεν δὲ πρὸς τοὺς μαθητάς· Ἐλεύ-
 σονται ἡμέραι ὅτε ἐπιθυμήσετε μίαν
 τῶν ἡμερῶν τοῦ υἱοῦ τοῦ ἀνθρώπου ἰδεῖν,
 23 καὶ οὐκ ὀψεσθε. καὶ ἐροῦσιν ὑμῖν·
 Ἴδου ἐκεῖ, ἰδοὺ ὧδε· μὴ ἀπέλθῃτε μηδὲ
 24 διώξῃτε. ὥσπερ γὰρ ἡ ἀστραπὴ ἀστρά-
 πτουσα ἐκ τῆς ὑπὸ τὸν οὐρανὸν εἰς τὴν
 ὑπ' οὐρανὸν λάμπει, οὕτως ἔσται ὁ υἱὸς
 25 τοῦ ἀνθρώπου ἐν τῇ ἡμέρᾳ αὐτοῦ. πρῶ-
 τον δὲ δεῖ αὐτὸν πολλὰ παθεῖν καὶ ἀπο-
 δοκιμασθῆναι ἀπὸ τῆς γενεᾶς ταύτης.
 26 καὶ καθὼς ἐγένετο ἐν ταῖς ἡμέραις
 Νῶε,^a οὕτως ἔσται καὶ ἐν ταῖς ἡμέραις
 27 τοῦ υἱοῦ τοῦ ἀνθρώπου· ἦσθιον, ἔπινον,
 28 ὥσπερ δὲ αἱ ἡμέραι τοῦ Νῶε,^a οὕτως
 ἔσται ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου.
 29 ὡς γὰρ ἦσαν ἐν ταῖς ἡμέραις ταῖς πρὸ
 τοῦ κατακλυσμοῦ τρώγοντες καὶ πίνοντες,

^a Gen. vi. vii.

§ 102. MATT. 27. ἔστ. καὶ ἡ παρ. G. ^{oo}	37. ἔστ. καὶ ἡ παρ. G.	38. ὥσπερ G.
LK. 21. ἢ ἰδοὺ ἐκεῖ G. L. T.	23. ἰδοὺ ὧδε, ἢ ἰδοὺ ἐκεῖ G. (ἢ G. ^{oo}) L.	24. ἀστρ. ἢ ἀστρ.
G. L. [T.] om. τὸν G.	ἔστ. καὶ ὁ υἱ. [L.]	26. τοῦ Νῶε

broad tract of desert country lying between it and the valley of the Jordan." Our Saviour appears to have remained here until the near approach of the last Passover, when he again crossed the Jordan, and joined the crowds of worshippers going up to Jerusalem. At this point the other Evangelists resume their narrative. The length of the sojourn in Ephraim we have no means of ascertaining, and there are no certain data for determining at precisely what point in St. Luke's narrative the resurrection of Lazarus occurred. It is generally agreed, however, that it is not likely to have been later than the point here assigned, while there is no sufficient reason for putting it earlier.

§ 102. Another instance in which St. Matthew, having omitted the narrative of this period, preserves some important parts of its discourses, by connecting them with a similar discourse uttered somewhat later. By transposing these passages to this place, and into connection with the closely parallel language of St. Luke, the twenty-fourth chapter of St. Matthew may become clearer to the student. A single verse of St. Luke (31), on the other hand, requires to be transposed to that discourse by the arrangement of both St. Matthew and St. Mark. It is also intimately connected with what thus becomes its context in St. Luke.

ST. MATT. XXIV.

γαμούντες καὶ γαμίζοντες, ἄχρι ἧς ἡμέρας
 30 εἰσῆλθεν Νῶε εἰς τὴν κιβωτόν, καὶ οὐκ
 ἔγνωσαν ἕως ἥλθεν ὁ κατακλυσμὸς καὶ
 ἦρεν ἅπαντας, οὕτως ἔσται καὶ ἡ πα-
 40 ρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου. τότε

ἔσονται δύο ἐν τῷ ἀγρῷ, εἰς παραλαμβά-
 41 νεται καὶ εἰς ἀφίεται· δύο ἀλήθουσαι
 ἐν τῷ μύλῳ, μία παραλαμβάνεται καὶ
 28 μία ἀφίεται. Ὅπου ἐὰν ᾖ τὸ πτώμα,
 ἐκεῖ συναχθήσονται οἱ ἀετοί.

ST. LUKE XVII.

ἐγάμουν, ἐγαμίζοντο, ἄχρι ἧς ἡμέρας εἰσ-
 ἤλθεν Νῶε εἰς τὴν κιβωτόν, καὶ ἤλθεν ὁ
 κατακλυσμὸς καὶ ἀπώλεσεν ἅπαντας.
 28 ὁμοίως καθὼς ἐγένετο ἐν ταῖς ἡμέραις
 Δῶτ·^a ἦσθιον, ἔπινον, ἡγόραζον, ἐπώ-
 29 λουν, ἐφύτευον, ψοκοδόμουν· ἡ δὲ ἡμέρα
 ἐξῆλθεν Δῶτ ἀπὸ Σοδόμων,^b ἔβρεξεν
 πῦρ καὶ θεῖον ἀπ' οὐρανοῦ καὶ ἀπώλεσεν
 30 ἅπαντας. κατὰ τὰ αὐτὰ ἔσται ἡ ἡμέρα
 ὁ υἱὸς τοῦ ἀνθρώπου ἀποκαλύπτεται.
 32 μνημονεύετε τῆς γυναικὸς^c Δῶτ. ὃς ἐὰν
 33 ζητήσῃ τὴν ψυχὴν αὐτοῦ περιποιήσασθαι,
 ἀπολέσει αὐτήν, καὶ ὃς ἐὰν ἀπολέσει,
 34 ζωογονήσῃ αὐτήν. λέγω ὑμῖν, ταύτη
 τῇ νυκτὶ ἔσονται δύο ἐπὶ κλίνης μιᾶς,
 εἰς παραλημφθήσεται καὶ ὁ ἕτερος ἀφε-
 35 θήσεται· ἔσονται δύο ἀλήθουσαι ἐπὶ
 τὸ αὐτό, ἡ μία παραλημφθήσεται, ἡ δὲ
 37 ἑτέρα ἀφεθήσεται. καὶ ἀποκριθέντες
 λέγουσιν αὐτῷ· Ποῦ, κύριε; ὁ δὲ
 εἶπεν αὐτοῖς· Ὅπου τὸ σῶμα, ἐκεῖ καὶ
 οἱ ἀετοὶ ἐπισυναχθήσονται.

§ 103. The Parables of the Importunate Widow, and of the Pharisee and Publican.

ST. LUKE XVIII. 1-14.

1 Ἐλεγεν δὲ παραβολὴν αὐτοῖς πρὸς τὸ δεῖν πάντοτε^d προσεύχεσθαι αὐτοὺς καὶ μὴ
 2 ἐγκακεῖν, ἰλέγων· Κριτὴς τις ἦν ἐν τινὶ πόλει τὸν θεὸν μὴ φοβούμενος καὶ ἄνθρωπον
 3 μὴ ἐντρέπόμενος. χήρα δὲ ἦν ἐν τῇ πόλει ἐκείνῃ, καὶ ἤρχετο πρὸς αὐτὸν λέγουσα·
 4 Ἐκδίκησόν με ἀπὸ τοῦ ἀντιδικίου μου. καὶ οὐκ ἤθελεν ἐπὶ χρόνον· μετὰ δὲ ταῦτα
 5 εἶπεν ἐν ἑαυτῷ· Εἰ καὶ τὸν θεὸν οὐ φοβοῦμαι οὐδὲ ἄνθρωπον ἐντρέπομαι, ἰδιὰ γε τὸ
 παρέχειν μοι κόπον τὴν χήραν ταύτην, ἐκδικήσω αὐτήν, ἵνα μὴ εἰς τέλος ἐρχομένη
 6 ὑπωπιάζῃ με. εἶπεν δὲ ὁ κύριος· Ἀκούσατε τί ὁ κριτὴς τῆς ἀδικίας λέγει· ὁ δὲ
 θεὸς οὐ μὴ ποιήσῃ τὴν ἐκδίκησιν τῶν ἐκλεκτῶν αὐτοῦ τῶν βωόντων αὐτῷ ἡμέρας καὶ

^a Gen. xix.^b ib. 24-26.^c ib. 26.^d Cf. Lk. xi. 5-8.

§ 102. ΜΑΤΤ. 38. ἐγαμίζοντες G. T. γαμίσκοντες L. 40. ὁ εἰς bis. G.^o 41. μύλωνι G.
 28. ὅπου γάρ G.^o LK. 27. ἐξεγαμίζοντο G. 28. καὶ ὡς G. L. 30. ταῦτα G. L. 33. σώσαι
 G. L. (sec.) ἀπολέσῃ (T.) αὐτήν G. [L.] 34. ὁ εἰς 35. καὶ ἡ ἑτ. G. L. 36. δύο
 ἔσονται ἐν τῷ ἀγρῷ· ὁ εἰς παραλημφθήσεται, καὶ ὁ ἕτερος ἀφεθήσεται DU etc. . . . om. G. L. T.
 NABEGHKLQS etc. 37. om. sec. καὶ G. [L] συναχθήσονται οἱ ἀετ. G. L.

§ 103. 1. ἔλεγ. δὲ καὶ G. [T.] om. αὐτοῦς G. ἐγκακεῖν G. ἐγκ. L. T. 3. χήρ. δὲ τις
 4. ἠθέλησεν G.⁺ καὶ ἄνθρ. οὐκ ἐντρ. G. 7. ποιήσῃ G. πρὸς αὐτόν G. L.

ST. LUKE XVIII.

- 8 νυκτός, καὶ μακροθυμεί ἐπ' αὐτοῖς; λέγω ὑμῖν ὅτι ποιήσει τὴν ἐκδίκησιν αὐτῶν ἐν τάχει. πλὴν ὁ υἱὸς τοῦ ἀνθρώπου ἔλθων ἄρα εὐρήσει τὴν πίστιν ἐπὶ τῆς γῆς;
- 9 Εἶπεν δὲ καὶ πρὸς τινὰς τοὺς πεποιθότας ἐφ' ἑαυτοῖς ὅτι εἰσὶν δίκαιοι καὶ ἐξουθενούντας τοὺς λοιποὺς τὴν παραβολὴν ταύτην. "Ἀνθρωποὶ δύο ἀνέβησαν εἰς τὸ ἱερὸν προσεύξασθαι, ὁ εἰς Φαρισαῖος καὶ ὁ ἕτερος τελώνης. ὁ Φαρισαῖος σταθεῖς ταῦτα προσηύχετο· 'Ὁ θεός, εὐχαριστῶ σοι ὅτι οὐκ εἰμι ὥσπερ οἱ λοιποὶ τῶν ἀνθρώπων, ἄρπαγες, ἄδικοι, μοιχοί, ἢ καὶ ὡς οὗτος ὁ τελώνης· νηστεύω δις τοῦ σαββάτου, ἀποδεκατεύω πάντα ὅσα κτῶμαι. ὁ δὲ τελώνης μακρόθεν ἑστὼς οὐκ ἤθελεν οὐδὲ τοὺς ὀφθαλμοὺς ἐπάραι εἰς τὸν οὐρανόν, ἀλλ' ἔτυπεν τὸ στήθος αὐτοῦ λέγων· 'Ὁ θεός, ἰλάσθητί μοι τῷ ἁμαρτωλῷ. λέγω ὑμῖν, κατέβη οὗτος δεδικαιωμένος εἰς τὸν οἶκον αὐτοῦ ἢ γὰρ ἐκεῖνος· ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν ταπεινωθήσεται, ὁ δὲ ταπεινῶν ἑαυτὸν ὑψωθήσεται.

§ 104. Instructions concerning Divorce.

ST. MATT. XIX. 3-12.

ST. MARK X. 2-12.

ST. LUKE XVI. 18.

- 3 Καὶ προσῆλθον αὐτῷ οἱ Φαρισαῖοι πειράζοντες αὐτὸν καὶ λέγοντες· Εἰ ἔξεστιν ἀπολῦσαι τὴν γυναῖκα αὐτοῦ κατὰ πάσαν αἰτίαν; λέγουσιν αὐτῷ· Τί οὖν Μωϋσῆς ἐνετείλατο δοῦναι βιβλίον ἀποστασίου καὶ ἀπολῦσαι; λέγει αὐτοῖς· "Ὅτι Μωϋσῆς πρὸς τὴν σκληροκαρδίαν ὑμῶν ἐπέτρεψεν ὑμῖν ἀπολῦσαι τὰς γυναῖκας ὑμῶν· ἀπ' ἀρχῆς δὲ οὐ γέγονεν οὕτως. ὁ δὲ ἀποκριθεὶς εἶπεν· Οὐκ ἀνέγνωτε ὅτι ὁ ποιήσας ἀπ' ἀρχῆς^b ἄρσεν καὶ θήλυ ἐποίησεν αὐτούς; καὶ εἶπεν· "Ἔνεκα τούτου καταλείψει
- 3 Καὶ προσελθόντες οἱ Φαρισαῖοι ἐπηρώτων αὐτὸν εἰ ἔξεστιν ἀνδρὶ γυναῖκα ἀπολῦσαι, πειράζοντες αὐτόν. ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· Τί ὑμῖν ἐνετείλατο Μωϋσῆς; οἱ δὲ εἶπαν· "Ἐπέτρεψεν Μωϋσῆς βιβλίον ἀποστασίου γράψαι καὶ ἀπολῦσαι. ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· Πρὸς τὴν σκληροκαρδίαν ὑμῶν ἔγραψεν ὑμῖν τὴν ἐντολήν ταύτην. ἀπὸ δὲ ἀρχῆς κτίσεως^b ἄρσεν καὶ θήλυ ἐποίησεν αὐτούς· ἔνεκεν τούτου καταλείψει ἄνθρωπος τὸν πατέρα αὐ-

^a Deut. xxiv. 1.^b Gen. i. 27; ii. 18-25; v. 2.

^c Gen. ii. 24. ἔνεκεν τούτου καταλείψει ἄνθρωπος τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα, καὶ προσκολληθήσεται πρὸς τὴν γυναῖκα αὐτοῦ· καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν. וְהָיוּ לְבָשָׂר אֶחָד. The Samaritan (both text and version), and Vulgate read וְהָיוּ לְבָשָׂר. The Targum of Onkelos agrees with the Hebrew. Cf. 1 Cor. vi. 16; xi. 8; Eph. v. 30, 31.

§ 103. 7. μακροθυμῶν G. 11. σταθ. πρὸς ἑαυτὸν ταῦτ. G. L. ταῦτ. πρ. ἑαυτ. T. 12. ἀποδεκατῷ G. L. T. 13. καὶ ὁ G. L. T. ἔτυπ. εἰς τ. στήθ. G.^{oo} 14. om. γὰρ (αὐτοῦ παρ' ἐκείνον L. T.)

§ 104. MATT. 3. λέγοντ. αὐτῷ G.^{oo} ἔξεστ. ἀνθρώπῳ G. T. 7. add αὐτήν G. 4. εἶπ' αὐτοῖς G. 5. ἔνεκεν G. MAR. 2. ἐπηρώτησαν G. 4. εἶπον G. 5. καὶ ἀποκριθεὶς ὁ Ἰησ. G. L. 6. add ὁ θεός G. [L.]

ST. MATT. XIX.

ἄνθρωπος τὸν πατέρα καὶ
τὴν μητέρα καὶ κολληθή-
σεται τῇ γυναικὶ αὐτοῦ, καὶ
ἔσονται οἱ δύο εἰς σάρκα
6 μίαν. ὥστε οὐκέτι εἰσὶν
δύο ἀλλὰ σὰρξ μία. ὁ οὖν
ὁ θεὸς συνέζευξεν, ἄνθρωπος

9 μὴ χωριζέτω. λέγω δὲ ὑμῖν
ὅτι ὃς ἂν ἀπολύσῃ τὴν
γυναῖκα αὐτοῦ μὴ ἐπὶ πορ-
νεΐᾳ καὶ γαμήσῃ ἄλλην,
μοιχᾶται.

10 Λέγουσιν αὐτῷ οἱ μαθη-
ταί· Εἰ οὕτως ἐστὶν ἡ
αἰτία τοῦ ἀνθρώπου μετὰ
τῆς γυναικός, οὐ συμφέρει
11 γαμῆσαι. ὁ δὲ εἶπεν αὐ-
τοῖς· Οὐ πάντες χωροῦσιν
τὸν λόγον τοῦτον, ἀλλ' οἷς
12 δέδοται. εἰσὶν γὰρ εὐνοῦχοι
οἷτινες ἐκ κοιλίας μητρὸς
ἐγεννήθησαν οὕτως, καὶ
εἰσὶν εὐνοῦχοι οἷτινες εὐ-
νουχίσθησαν ὑπὸ τῶν ἀν-
θρώπων, καὶ εἰσὶν εὐνοῦχοι
οἷτινες εὐνούχισαν ἑαυτοὺς
διὰ τὴν βασιλείαν τῶν
οὐρανῶν. ὁ δυνάμενος
χωρεῖν χωρεῖτω.

ST. MARK X.

τοῦ καὶ τὴν μητέρα
8 αὐτοῦ, καὶ ἔσονται οἱ
δύο εἰς σάρκα μίαν, ὥστε
οὐκέτι εἰσὶν δύο ἀλλὰ
9 μία σὰρξ. ὁ οὖν ὁ θεὸς
συνέζευξεν, ἄνθρωπος
μὴ χωριζέτω.

10 Καὶ εἰς τὴν οἰκίαν πάλιν
οἱ μαθηταὶ περὶ τούτου
11 ἐπηρώτων αὐτόν. καὶ
λέγει αὐτοῖς· Ὃς ἂν
ἀπολύσῃ τὴν γυναῖκα
αὐτοῦ καὶ γαμήσῃ ἄλλην,
μοιχᾶται ἐπ' αὐτήν.
12 καὶ ἂν αὐτὴ ἀπολύσασα
τὸν ἄνδρα αὐτῆς γαμήσῃ
ἄλλον, μοιχᾶται.

ST. LUKE XVI.

18 Πᾶς ὁ ἀπολύων τὴν
γυναῖκα αὐτοῦ καὶ γαμῶν
ἑτέραν μοιχεύει, καὶ ὁ
ἀπολελυμένην ἀπὸ ἁν-
δρός γαμῶν μοιχεύει.

§ 104. MATT. 5. προσκολληθήσεται G. ++. 9. εἰ μὴ ἐπὶ πορν. (παρεκτὸς λόγου πορνείας L.)
add καὶ ὁ ἀπολελυμένην γαμήσας, μοιχᾶται G. L. [T.] BCINZ etc. om. NC***DLS etc.
cf. Lk. 10. μαθητ. αὐτοῦ G. L. T. MAR. 7. om. sec. αὐτοῦ G. L. T. add καὶ προσκολ-
ληθήσεται πρὸς τὴν γυναῖκα αὐτοῦ G. L. T. ACLNA etc. om. NB etc. cf. Matt. 10. ἐν
τῇ οἰκίᾳ G. ++ μαθητ. αὐτοῦ G. [L.] τοῦ αὐτοῦ G. ἐπηρώτησαν G. L. T. 11. ἐάν G.
12. γυνὴ ἀπολύσῃ G. L. αὐτῆς καὶ γαμή. G. L. γαμηθῇ ἄλλῃ G. Lk. 18. πᾶς ὁ
ἀπολελυμ. G. °°

§ 105. Our Lord receives and blesses little Children.

ST. MATT. XIX. 13-15.

ST. MARK X. 13-16.

ST. LUKE XVIII. 15-17.

13 Τότε προσηνέχθησαν αὐτῷ παῖδιά, ἵνα τὰς χεῖρας ἐπιθῇ αὐτοῖς καὶ προσεύξηται· οἱ δὲ μαθηταὶ ἐπετίμησαν αὐτοῖς. ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· "Ἀφετε τὰ παῖδιά καὶ μὴ κωλύετε αὐτὰ ἐλθεῖν πρὸς ἐμέ· τῶν γὰρ τοιούτων ἐστὶν ἡ βασι-
15 λεῖα τῶν οὐρανῶν. καὶ ἐπιθεὶς τὰς χεῖρας αὐτοῖς ἐπορεύθη ἐκεῖθεν.

13 Καὶ προσέφερον αὐτῷ παῖδιά ἵνα ἄψῃται αὐτῶν· οἱ δὲ μαθηταὶ ἐπετίμων τοῖς προσφέρουσιν. ἰδὼν δὲ ὁ Ἰησοῦς ἠγανάκτησεν καὶ εἶπεν αὐτοῖς· "Ἀφετε τὰ παῖδιά ἔρχεσθαι πρὸς μέ, μὴ κωλύετε αὐτά· τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τοῦ θεοῦ. ἀμὴν λέγω ὑμῖν, ὅς ἐάν μὴ δέξηται τὴν βασιλείαν τοῦ θεοῦ ὡς παιδίον, οὐ μὴ εἰσέλθῃ εἰς αὐτήν. καὶ ἐναγκαλισάμενος αὐτὰ κατεβόλε, τιθεὶς τὰς χεῖρας ἐπ' αὐτά.

15 Προσέφερον δὲ αὐτῷ καὶ τὰ βρέφη ἵνα αὐτῶν ἄπτηται· ἰδόντες δὲ οἱ μαθηταὶ ἐπετίμων αὐτοῖς. ὁ δὲ Ἰησοῦς προσκαλίσσας αὐτὰ λέγων· "Ἀφετε τὰ παῖδιά ἔρχεσθαι πρὸς μέ καὶ μὴ κωλύετε αὐτά· τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τοῦ θεοῦ. ἀμὴν λέγω ὑμῖν, ὅς ἐάν μὴ δέξηται τὴν βασιλείαν τοῦ θεοῦ ὡς παιδίον, οὐ μὴ εἰσέλθῃ εἰς αὐτήν.

§ 106. (A) The Rich Young Man.

ST. MATT. XIX. 16-30.

ST. MARK X. 17-31.

ST. LUKE XVIII. 18-30.

16 Καὶ ἰδοὺ εἰς προσελθὼν αὐτῷ εἶπεν· Διδάσκαλε, τί ἀγαθὸν ποιήσω ἵνα σχῶ ζωὴν αἰώνιον; ὁ δὲ εἶπεν αὐτῷ· Τί με ἐρωτᾷς περὶ τοῦ ἀγαθοῦ; εἰς ἐστὶν ὁ ἀγαθός. εἰ δὲ θέλεις εἰς τὴν ζωὴν εἰσελθεῖν, τήρησον τὰς ἐντολάς. Ποίας; φησὶν. ὁ δὲ Ἰησοῦς εἶπεν· "Τὸ οὐ φονεύσεις, οὐ μοιχεύσεις, οὐ κλέψεις, οὐ

17 Καὶ ἐκπορευομένου αὐτοῦ εἰς ὁδόν, προσδραμὼν εἰς καὶ γονυπετήσας αὐτὸν ἐπηρώτα αὐτόν· Διδάσκαλε ἀγαθέ, τί ποιήσω ἵνα ζωὴν αἰώνιον κληρονομήσω; ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ· Τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθὸς εἰ μὴ εἰς ὁ θεός. 19 τὰς ἐντολάς οἶδας·^a Μὴ μοιχεύσης, μὴ φονεύσης, μὴ κλέψῃς, μὴ ψευδομαρτυρήσης, μὴ ἀποστερήσης, τίμα τὸν πατέρα

18 Καὶ ἐπηρώτησέν τις αὐτὸν ἄρχων λέγων· Διδάσκαλε ἀγαθέ, τί ποιήσας ζωὴν αἰώνιον κληρονομήσω; εἶπεν δὲ αὐτῷ ὁ Ἰησοῦς· Τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθὸς εἰ μὴ εἰς θεός. τὰς ἐντολάς οἶδας·^a Μὴ μοιχεύσης, μὴ φονεύσης, μὴ κλέψῃς, μὴ ψευδομαρτυρήσης, τίμα τὸν πατέρα

^a Ex. xx. 13, etc.; Deut. v. 17, etc.

§ 105. MATT. 14. om. αὐτοῖς G. L. T. με G. L. T. MARK. 14. καὶ μὴ κωλ. L. 15. ἐάν G. 16. χεῖρ. ἐπ' αὐτά, ἡβλόγει (ἐβλ. L.) αὐτά G. L. (κατηνύλγει T.) LK. 15. ἐπετίμησαν G. 16. προσκαλεσάμενος αὐτά, εἶπεν G. L. 17. ἐάν G.

§ 106. (A) MATT. Διδάσκ. ἀγαθέ, G.^{oo} ἔχω G. 17. Τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθός, εἰ μὴ εἰς, ὁ Θεός. 18. λέγει αὐτῷ· ποίας; G. T. ἔφη αὐτ.· ποί. L. LK. 19. ὁ Θεός G. L. T.

ST. MATT. XIX.

19 ψευδομαρτυρήσεις, τίμα
τὸν πατέρα καὶ τὴν μητέρα,
καὶ ἁγαπήσεις τὸν πλησίον
σου ὡς σεαυτόν. λέγει
αὐτῷ ὁ νεανίσκος· Πάντα
ταῦτα ἐφύλαξα· τί ἔτι
21 ὑστερῶ; ἔφη αὐτῷ ὁ Ἰη-
σοῦς· Εἰ θέλεις τέλειος
εἶναι, ὑπαγε πώλησόν σου
τὰ ὑπάρχοντα καὶ δὸς πτω-
χοῖς, καὶ ἔξεις θησαυρὸν
ἐν οὐρανῷ, καὶ δεῦρο ἀκο-
22 λούθει μοι. ἀκούσας δὲ ὁ
νεανίσκος ἀπῆλθεν λυπού-
μενος· ἦν γὰρ ἔχων κτή-
ματα πολλά.
23 Ὁ δὲ Ἰησοῦς εἶπεν τοῖς
μαθηταῖς αὐτοῦ· Ἀμὴν
λέγω ὑμῖν ὅτι πλούσιος
δυσκόλως εἰσελεύσεται εἰς
τὴν βασιλείαν τῶν οὐρανῶν.
24 πάλιν δὲ λέγω ὑμῖν ὅτι

εὐκοπώτερόν ἐστιν κάμηλον
διὰ τρυπήματος ραφίδος
εἰσελθεῖν ἢ πλούσιον εἰς τὴν
βασιλείαν τῶν οὐρανῶν.
25 ἀκούσαντες δὲ οἱ μαθηταὶ
ἐξεπλήσσοντο σφόδρα λέ-
γοντες· Τίς ἄρα δύναται

ST. MARK X.

σου καὶ τὴν μητέρα σου.
20 ὁ δὲ ἔφη αὐτῷ· Διδά-
σκαλε, ταῦτα πάντα
ἐφυλαξάμην ἐκ νεότητός
μου. ὁ δὲ Ἰησοῦς ἐμ-
βλέψας αὐτῷ ἠγάπησεν
αὐτὸν καὶ εἶπεν αὐτῷ·
Ἐν σε ὑστερεῖ· Ὑπαγε,
ὅσα ἔχεις πώλησον καὶ
δὸς τοῖς πτωχοῖς, καὶ
ἔξεις θησαυρὸν ἐν οὐρανῷ,
καὶ δεῦρο ἀκολουθεῖ μοι.
22 ὁ δὲ στυγνάσας ἐπὶ τῷ
λόγῳ ἀπῆλθεν λυπού-
μενος· ἦν γὰρ ἔχων
κτήματα πολλά.

23 Καὶ περιβλεψάμενος
ὁ Ἰησοῦς λέγει τοῖς
μαθηταῖς αὐτοῦ· Πῶς
δυσκόλως οἱ τὰ χρήματα
ἔχοντες εἰς τὴν βασιλείαν
τοῦ θεοῦ εἰσελεύσονται.
24 οἱ δὲ μαθηταὶ ἐθαμβού-
ντο ἐπὶ τοῖς λόγοις αὐ-
τοῦ. ὁ δὲ Ἰησοῦς πάλιν
ἀποκριθεὶς λέγει αὐτοῖς·
Τέκνα, πῶς δύσκολόν
ἐστιν εἰς τὴν βασιλείαν

25 τοῦ θεοῦ εἰσελθεῖν· εὐκο-
πώτερόν ἐστιν κάμηλον
διὰ τῆς τρυμαλιᾶς τῆς
ραφίδος διελθεῖν ἢ πλού-
σιον εἰς τὴν βασιλείαν
26 τοῦ θεοῦ εἰσελθεῖν. οἱ
δὲ περισσῶς ἐξεπλήσ-

ST. LUKE XVIII.

σου καὶ τὴν μητέρα σου.
21 ὁ δὲ εἶπεν· Ταῦτα πάν-
τα ἐφύλαξα ἐκ νεότητος.
22 ἀκούσας δὲ ὁ Ἰησοῦς
εἶπεν αὐτῷ· Ἔτι ἐν σοι
λείπει· πάντα ὅσα ἔχεις
πώλησον καὶ διάδος πτω-
χοῖς, καὶ ἔξεις θησαυρὸν
ἐν οὐρανοῖς, καὶ δεῦρο
23 ἀκολουθεῖ μοι. ὁ δὲ
ἀκούσας ταῦτα περιλυ-
πος ἐγενήθη· ἦν γὰρ
πλούσιος σφόδρα.

24 Ἰδὼν δὲ αὐτὸν ὁ Ἰη-
σοῦς εἶπεν· Πῶς δυσ-
κόλως οἱ τὰ χρήματα
ἔχοντες εἰς τὴν βασιλείαν
τοῦ θεοῦ εἰσπορεύονται·

25 εὐκοπώτερον γάρ ἐστιν
κάμηλον διὰ τρήματος
βελόνης εἰσελθεῖν ἢ
πλούσιον εἰς τὴν βασι-
λείαν τοῦ θεοῦ εἰσελθεῖν.
26 εἶπαν δὲ οἱ ἀκούσαντες·
Καὶ τίς δύναται σωθῆναι;

* Lev. xix. 18.

§ 106. (A) MATT. 19. πατέρ. σου 20. ἐφυλαξάμην (G.) ἐκ νεότητός μου G.^o 22. νεανίσκ.
τὸν λόγον G. L. T. 24. om. ὅτι G. L. T. διελθεῖν L. τοῦ Θεοῦ G. add εἰσελθεῖν G.
(after πλούσιον L. [T.]) 25. μαθητ. αὐτοῦ MAR. 19. om. sec. σου G. T. 20. ἀποκριθεὶς
εἶπεν G. L. ἀποκρ. ἔφη T. 21. σοι G. L. T. add ἔρας τὸν σταυρὸν G.^o [L.] 24. δύσκ.
ἐστ. τοῖς πεποιθότας ἐπὶ τοῖς χρήμασιν G. L. T. (but τοῖς G.^o om. L. T.) LK. 21. ἐφυλαξά-
μην G. add. μου G. L. [T.] 22. ἀκούσ. δὲ ταῦτα G. οὐρανῷ G. τοῖς οὐρανοῖς L. T.
23. ἐγένετο G. L. 24. περίλυπον γενόμενον, εἶπ. G. L. [T.] εἰσελεύσονται εἰς τ. βασιλ. G. L.
25. τρυμαλιᾶς G. ραφίδος G.++ 26. εἶπον G. L. T.

ST. MATT. XIX.

ST. MARK X.

ST. LUKE XVIII.

- 26 σωθῆναι; ἐμβλέψας δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς· Παρὰ ἀνθρώποις τοῦτο ἀδύνατόν ἐστιν, παρὰ δὲ θεῷ δυνατὰ πάντα.
- 27 Τότε ἀποκριθεὶς ὁ Πέτρος εἶπεν αὐτῷ· Ἰδοὺ ἡμεῖς ἀφήκαμεν πάντα καὶ ἠκολουθήσαμέν σοι· τί ἄρα ἔσται ἡμῖν; ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· Ἀμὴν λέγω ὑμῖν ὅτι ὑμεῖς οἱ ἀκολουθήσαντές μοι, ἐν τῇ παλιγγενεσίᾳ, ὅταν καθίσῃ ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ θρόνου δόξης αὐτοῦ, καθίσεσθε καὶ αὐτοὶ ἐπὶ δώδεκα θρόνους κρίνοντες τὰς δώδεκα φυλὰς τοῦ Ἰσραὴλ. καὶ πᾶς ὅστις ἀφήκεν ἀδελφούς ἢ ἀδελφὰς ἢ πατέρα ἢ μητέρα ἢ τέκνα ἢ ἀγροὺς ἢ οἰκίας ἕνεκα τοῦ ἐμοῦ ὀνόματος, πολλαπλασίουνα λήμψεται καὶ ζωὴν αἰώνιον κληρονομήσει. ἅπολλοι δὲ ἔσονται πρῶτοι ἔσχατοι καὶ ἔσχατοι πρῶτοι.
- 28 σοντο λέγοντες πρὸς ἑαυτοὺς· Καὶ τίς δύναται σωθῆναι; ἐμβλέψας αὐτοῖς ὁ Ἰησοῦς λέγει· Παρὰ ἀνθρώποις ἀδύνατον, ἀλλ' οὐ παρὰ θεῷ· πάντα γὰρ δυνατὰ παρὰ τῷ θεῷ.
- 28 Ἦρξατο λέγειν ὁ Πέτρος αὐτῷ· Ἰδοὺ ἡμεῖς ἀφήκαμεν πάντα καὶ ἠκολουθήκαμέν σοι. ἔφη ὁ Ἰησοῦς· Ἀμὴν λέγω ὑμῖν, οὐδεὶς ἐστιν ὃς ἀφήκεν οἰκίαν ἢ ἀδελφούς ἢ ἀδελφὰς ἢ μητέρα ἢ πατέρα ἢ τέκνα ἢ ἀγροὺς ἕνεκεν ἐμοῦ καὶ ἕνεκεν τοῦ εὐαγγελίου, ἢ ἂν μὴ λάβῃ ἑκατονταπλασίονα νῦν ἐν τῷ καιρῷ τούτῳ οἰκίας καὶ ἀδελφούς καὶ ἀδελφὰς καὶ μητέρας καὶ τέκνα καὶ ἀγροὺς μετὰ διωγμῶν, καὶ ἐν τῷ αἰῶνι τῷ ἐρχομένῳ ζωὴν αἰώνιον.
- 28 Εἶπεν δὲ Πέτρος· Ἰδοὺ ἡμεῖς ἀφέντες τὰ ὅσα ἠκολουθήσαμέν σοι. ὁ δὲ εἶπεν αὐτοῖς· Ἀμὴν λέγω ὑμῖν, οὐδεὶς ἐστιν ὃς ἀφήκεν οἰκίαν ἢ γυναῖκα ἢ ἀδελφούς ἢ γονεῖς ἢ τέκνα ἕνεκεν τῆς βασιλείας τοῦ θεοῦ, ὃς οὐχὶ μὴ ἀπολάβῃ πολλαπλασίονα ἐν τῷ καιρῷ τούτῳ, καὶ ἐν τῷ αἰῶνι τῷ ἐρχομένῳ ζωὴν αἰώνιον.
- 31 ἅπολλοι δὲ ἔσονται πρῶτοι ἔσχατοι καὶ οἱ ἔσχατοι πρῶτοι.

(B) The Parable of the Laborers.

ST. MATT. XX. 1-16.

- 1 Ὅμοία γάρ ἐστιν ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ οἰκοδεσπότῃ, ὅστις ἐξῆλθεν
2 ἅμα πρωτὶ μισθώσασθαι ἐργάτας εἰς τὸν ἀμπελῶνα αὐτοῦ. συμφωνήσας δὲ μετὰ τῶν ἐργατῶν ἐκ δηναρίου τὴν ἡμέραν ἀπέστειλεν αὐτοὺς εἰς τὸν ἀμπελῶνα αὐτοῦ.

α Matt. xx. 16.

§ 106. (A) MATT. 26. add ἐστι 28. ὁμοίᾳ G. L. 29. ὃς G.+ μητέρ. ἢ γυναῖκα G. ἕνεκεν G. L. T. τοῦ ὀνόμ. μου G. L. T. ἑκατονταπλασίονα G. MAR. 27. ἐμβλ. δέ G. L. τῷ θεῷ G.° L. δυνατ. ἐστι G. L. 28. pref. καὶ ἠκολουθήσαμεν G. 29. ἀποκριθεὶς δὲ ὁ Ἰησ. εἶπεν G. L. T. (but om. δέ G. L. T.) ἢ πατέρ. ἢ μητέρ. ἢ γυναῖκα ἢ τέκ. G.° om. sec. ἕνεκεν [L.] LK. 28. ὁ Πέτρ. G. L. T. ἀφήκαμεν πάντα καὶ G.++ 29. ὅτι οὐδεὶς G. L. T. ἕνεκεν G. L. T. 30. οὐ G. L. T.

ST. MATT. XX.

⁴ καὶ ἐξελθὼν περὶ τρίτην ὥραν εἶδεν ἄλλους ἐστῶτας ἐν τῇ ἀγορᾷ ἀργούς, καὶ ἐκείνους
 ⁵ εἶπεν· Ὑπάγετε καὶ ὑμεῖς εἰς τὸν ἀμπελῶνα, καὶ ὁ ἐὰν ᾗ δίκαιον δώσω ὑμῖν. οἱ δὲ
 ⁶ ἀπήλθον. πάλιν δὲ ἐξελθὼν περὶ ἕκτην καὶ ἐνάτην ὥραν ἐποίησεν ὡσαύτως. Ἐπερὶ
 ⁷ δὲ τὴν ἐνδεκάτην ἐξελθὼν εὗρεν ἄλλους ἐστῶτας καὶ λέγει αὐτοῖς· Τί ὧδε ἐστήκατε
 ⁸ ὅλην τὴν ἡμέραν ἀργοί; Ἰέγουσιν αὐτῷ· Ὅτι οὐδεὶς ἡμᾶς ἐμισθώσατο. λέγει
 ⁹ αὐτοῖς· Ὑπάγετε καὶ ὑμεῖς εἰς τὸν ἀμπελῶνα. ὁψίας δὲ γενομένης λέγει ὁ κύριος
 ¹⁰ τοῦ ἀμπελῶνος τῷ ἐπιτρόπῳ αὐτοῦ· Κάλεσον τοὺς ἐργάτας καὶ ἀπόδος τὸν μισθόν,
 ¹¹ ἀρχάμενος ἀπὸ τῶν ἐσχάτων ἕως τῶν πρώτων. καὶ ἐλθόντες οἱ περὶ τὴν ἐνδεκάτην
 ¹² ὥραν ἔλαβον ἀνὰ δηνάριον. ἐλθόντες δὲ οἱ πρώτοι ἐνόμισαν ὅτι πλεονα λήμψονται·
 ¹³ καὶ ἔλαβον τὸ ἀνὰ δηνάριον καὶ αὐτοί. λαβόντες δὲ ἐγόγγυζον κατὰ τοῦ οἰκοδεσπότου
 ¹⁴ λέγοντες· Οὗτοι οἱ ἔσχατοι μίαν ὥραν ἐποίησαν, καὶ ἴσους αὐτοὺς ἡμῖν ἐποίησας
 ¹⁵ τοῖς βαστάσασιν τὸ βάρος τῆς ἡμέρας καὶ τὸν καύσωνα. ὁ δὲ ἀποκριθεὶς ἐνὶ αὐτῶν
 ¹⁶ εἶπεν· Ἐταῖρε, οὐκ ἀδικῶ σε· οὐχὶ δηναρίου συνεφώνησάς μοι; Ἴδρον τὸ σὸν καὶ
 ¹⁷ ὕπαγε. θέλω δὲ τοῦτῃ τῷ ἐσχάτῳ δοῦναι ὡς καὶ σοί· ἢ οὐκ ἔξεστίν μοι ὁ θέλω
 ¹⁸ ποιῆσαι ἐν τοῖς ἐμοῖς; ἢ ὁ ὀφθαλμός σου πονηρός ἐστιν ὅτι ἐγὼ ἀγαθός εἰμι;
 ¹⁹ οὕτως ἔσονται οἱ ἔσχατοι πρώτοι καὶ οἱ πρώτοι ἔσχατοι.

§ 107. On the Journey, our Lord again foretells His Death and Resurrection.

[Cf. §§ 70, 78.]

ST. MATT. XX. 17-19.

ST. MARK X. 32-34.

ST. LUKE XVIII. 31-34.

17 Καὶ ἀναβαίνων ὁ Ἰη-
 σουὺς εἰς Ἱεροσόλυμα

18 εἶπεν αὐτοῖς· Ἴδού
 ἀναβαίνομεν εἰς Ἱεροσό-
 λυμα, καὶ ὁ υἱὸς τοῦ ἀν-
 θρώπου παραδοθήσεται

32 Ἦσαν δὲ ἐν τῇ ὁδῷ ἀνα-
 βαίνοντες εἰς Ἱεροσόλυμα,
 καὶ ἦν προάγων αὐτοὺς ὁ
 Ἰησοῦς, καὶ ἐθαμβοῦντο,
 οἱ δὲ ἀκολουθοῦντες ἐφο-
 βοῦντο. καὶ παραλαβὼν
 31 πάλιν τοὺς δώδεκα ἤρξατο
 αὐτοῖς λέγειν τὰ μέλλοντα
 33 αὐτῷ συμβαίνειν, ὅτι ἰδοὺ
 ἀναβαίνομεν εἰς Ἱεροσό-
 λυμα, καὶ ὁ υἱὸς τοῦ ἀν-
 θρώπου παραδοθήσεται

31 Παραλαβὼν δὲ τοὺς
 δώδεκα εἶπεν πρὸς αὐ-
 τοὺς· Ἴδού ἀναβαίνομεν
 εἰς Ἱερουσαλὴμ, καὶ
 τελεσθήσεται πάντα τὰ
 γεγραμμένα διὰ τῶν
 προφητῶν τῷ υἱῷ τοῦ

* Matt. xix. 30; Mar. x. 31.

(B) 3. τὴν τρίτ. 4. κἀκείνους G. L. T. 5. om. sec. δὲ G. L. 6. ἐνδεκάτ. ὥραν G.^{oo}
 ἐστῶτ. ἀργούς 7. add καὶ ὁ ἐὰν ᾗ δίκαιον, λήψεσθε G.^{oo} 8. ἀπὸδ. αὐτοῖς G. L. [T.]
 10. om. τό G. L. 12. λέγ. ὅτι οὗτ. G. 16. add πολλοὶ γὰρ εἰσι κλητοί, ὀλίγοι δὲ ἐκλεκτοί
 G. L. [T.] CDN. 1.33. etc. Vulg. Syr. etc. om. NBLZ. etc.
 § 107. MATT. 17. δώδεκ. μαθητὰς G. L. ἐν τ. δδ. καὶ G. MAR. 32. καὶ ἀκολουθ. G. L.
 LK. 31. Ἱεροσόλυμα G. L.

§ 107. How long before this our Lord had left Ephraim does not appear; but it is clear that he was now on his last journey to Jerusalem. He was probably on the other side of the Jordan, as he had not yet (§ 109) reached Jericho.

ST. MATT. XX.

τοῖς ἀρχιερεῦσιν καὶ
 γραμματεῦσιν, καὶ κα-
 τακρινοῦσιν αὐτὸν εἰς
 19 θάνατον. καὶ παραδώ-
 σουσιν αὐτὸν τοῖς ἔθνεσιν
 εἰς τὸ ἐμπαῖξαι καὶ μα-
 στιγῶσθαι καὶ σταυρῶσαι,
 καὶ τῇ τρίτῃ ἡμέρᾳ
 ἐγερθῆσεται.

ST. MARK X.

τοῖς ἀρχιερεῦσιν καὶ τοῖς
 γραμματεῦσιν, καὶ κατα-
 κρινοῦσιν αὐτὸν θανάτῳ
 καὶ παραδώσουσιν αὐτὸν
 34 τοῖς ἔθνεσιν, καὶ ἐμπαῖξου-
 σιν αὐτῷ καὶ ἐμπτύσουσιν
 αὐτῷ καὶ μαστιγώσουσιν
 αὐτὸν καὶ ἀποκτενοῦσιν,
 καὶ μετὰ τρεῖς ἡμέρας ἀνα-
 στήσεται.

ST. LUKE XVIII.

22 ἀνθρώπου· παραδοθή-
 σεται γὰρ τοῖς ἔθνεσιν
 καὶ ἐμπαυχθήσεται καὶ
 ὑβρισθήσεται καὶ ἐμπτυ-
 33 σθήσεται, καὶ μαστιγώ-
 σαντες ἀποκτενοῦσιν
 αὐτόν, καὶ τῇ ἡμέρᾳ τῇ
 34 τρίτῃ ἀναστήσεται. καὶ
 αὐτοὶ οὐδὲν τούτων συνή-
 καν, καὶ ἦν τὸ ῥῆμα
 τοῦτο κεκρυμμένον ἀπ'
 αὐτῶν, καὶ οὐκ ἐγινωσκον
 τὰ λεγόμενα.

§ 108. The Ambition of the Sons of Zebedee reproved.

ST. MATT. XX. 20-28.

ST. MARK X. 35-45.

20 Τότε προσῆλθεν αὐτῷ ἡ μήτηρ τῶν
 υἱῶν Ζεβεδαίου μετὰ τῶν υἱῶν αὐτῆς,
 προσκυνούσα καὶ αἰτούσα τι παρ' αὐτοῦ.
 21 ὁ δὲ εἶπεν αὐτῇ· Τί θέλεις; λέγει
 αὐτῷ· Ἐβίβη ἵνα καθίσωσιν οὗτοι οἱ
 δύο υἱοί μου εἰς ἐκ δεξιῶν καὶ εἰς ἐξ
 εὐωνύμων σου ἐν τῇ βασιλείᾳ σου.
 22 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν· Οὐκ
 οἴδατε τί αἰτέισθε. δύνασθε πιεῖν τὸ
 ποτήριον ὃ ἐγὼ μέλλω πίνειν; λέγουσιν
 23 αὐτῷ· Δυνάμεθα. λέγει αὐτοῖς· Τὸ
 μὲν ποτήριόν μου πίεσθε, τὸ δὲ καθίσαι
 ἐκ δεξιῶν μου καὶ ἐξ εὐωνύμων, οὐκ
 ἔστιν ἐμὸν τοῦτο δοῦναι, ἀλλ' οἷς ἡτοί-
 μαται ὑπὸ τοῦ πατρὸς μου.

35 Καὶ προσπορεύονται αὐτῷ Ἰάκωβος
 καὶ Ἰωάννης οἱ υἱοὶ Ζεβεδαίου, λέγοντες
 αὐτῷ· Διδάσκαλε, θέλομεν ἵνα ὁ ἕαν
 36 αἰτήσωμέν σε ποιήσης ἡμῖν. ὁ δὲ εἶπεν
 37 αὐτοῖς· Τί θέλετέ με ποιῆσω ὑμῖν; οἱ
 δὲ εἶπαν αὐτῷ· Δὸς ἡμῖν ἵνα εἰς σου ἐκ
 δεξιῶν καὶ εἰς σου ἐξ ἀριστερῶν καθίσωμεν
 38 ἐν τῇ δόξῃ σου. ὁ δὲ Ἰησοῦς εἶπεν
 αὐτοῖς· Οὐκ οἴδατε τί αἰτέισθε. δύνασθε
 πιεῖν τὸ ποτήριον ὃ ἐγὼ πίνω, ἢ τὸ βάπ-
 τισμα ὃ ἐγὼ βαπτίζομαι βαπτισθῆναι;
 39 οἱ δὲ εἶπαν αὐτῷ· Δυνάμεθα. ὁ δὲ
 Ἰησοῦς εἶπεν αὐτοῖς· Τὸ ποτήριον ὃ
 ἐγὼ πίνω πίεσθε, καὶ τὸ βάπτισμα ὃ
 40 ἐγὼ βαπτίζομαι βαπτισθήσεσθε· τὸ δὲ
 καθίσαι ἐκ δεξιῶν μου ἢ ἐξ εὐωνύμων οὐκ

§ 107. MATT. 18. θανάτῳ G. L. T.
 G. [L. T.] τῇ τρίτῃ ἡμέρᾳ G.++

§ 108. MATT. 21. δεξιῶν σου G. T.
 ἐγὼ βαπτίζομαι, βαπτισθῆναι; cf. Mar.
 βαπτίζομαι, βαπτισθήσεσθε. cf. Mar.
 αὐτῷ G. [L.] om. σε G. 36. ποιῆσαι με ὑμῖν G.++ (om. με L. T.)
 ἐξ εὐωνύμων σου G. (om. σου T. [L.]).
 εὐωνύμ. μου

19. ἀναστήσεται G. L.

MAR. 34. ἀποκτεν. αὐτόν

om. σου after ἐμὸν.

23. pref. καὶ G.

εὐων. μου G.°°

38. καὶ G.++

22. πίνειν, καὶ τὸ βάπτισμα, ὃ

πίεσθε, καὶ τὸ βάπτισμα, ὃ ἐγὼ

om. τοῦτο G. L. T.

MAR. 35. om.

37. (and 39.) εἶπον G.

39. τὸ μὲν ποτήρ. G. L.

40. καὶ G.

§ 108. The very similar narrative in Lk. xxii. 25, 26, is not to be confounded with this. That occurred at the last Supper, and it does not appear that James and John were then in any way prominent. In this case, these two (St. Mark) prefer their ambitious request through their mother (St. Matthew), who certainly was not present at the last Supper.

ST. MATT. XX.

24 Ἀκούσαντες δὲ οἱ δέκα ἠγανάκτησαν
25 περὶ τῶν δύο ἀδελφῶν. ὁ δὲ Ἰησοῦς
προσκαλεσάμενος αὐτοὺς εἶπεν· Ὅϊ-
δατε ὅτι οἱ ἄρχοντες τῶν ἐθνῶν κατα-
κυριεύουσιν αὐτῶν καὶ οἱ μεγάλοι
26 κατεξουσιάζουσιν αὐτῶν. οὐχ οὕτως
ἔσται ἐν ὑμῖν· ἀλλ' ὅς ἐάν θέλῃ ἐν
ὑμῖν μέγας γενέσθαι, ἔσται ὑμῶν διά-
27 κonos, καὶ ὅς ἐάν θέλῃ ἐν ὑμῖν εἶναι
28 πρῶτος, ἔσται ὑμῶν δούλος· ὥσπερ
ὁ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθεν διακο-
νηθῆναι, ἀλλὰ διακονῆσαι καὶ δοῦναι
τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν.

ST. MARK X.

ἔστιν ἐμὸν δοῦναι, ἀλλ' οἷς ἡτοίμασται.
41 Καὶ ἀκούσαντες οἱ δέκα ἠρξάντο ἀγα-
42 νακτεῖν περὶ Ἰακώβου καὶ Ἰωάννου. καὶ
προσκαλεσάμενος αὐτοὺς ὁ Ἰησοῦς λέγει
αὐτοῖς· Ὅϊδατε ὅτι οἱ δοκοῦντες ἄρχειν
τῶν ἐθνῶν κατακυριεύουσιν αὐτῶν καὶ οἱ
μεγάλοι αὐτῶν κατεξουσιάζουσιν αὐτῶν.
43 οὐχ οὕτως δέ ἐστιν ἐν ὑμῖν· ἀλλ' ὅς ἐάν
θέλῃ μέγας γενέσθαι ἐν ὑμῖν, ἔσται ὑμῶν
44 διάκonos, καὶ ὅς ἐάν θέλῃ ὑμῶν γενέσθαι
45 πρῶτος, ἔσται πάντων δούλος. καὶ γὰρ
ὁ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθεν διακονη-
θῆναι, ἀλλὰ διακονῆσαι καὶ δοῦναι τὴν
ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν.

§ 109. Two Blind Men healed near Jericho.

ST. MATT. XX. 29-34.

29 Καὶ ἐκπορευομένων
αὐτῶν ἀπὸ Ἱερειχῶ ἤκο-
λούθησεν αὐτῷ ὄχλος
30 πολὺς. καὶ ἰδοὺ δύο
τυφλοὶ καθήμενοι παρὰ
τὴν ὁδόν, ἀκούσαντες ὅτι
Ἰησοῦς παράγει, ἔκρα-
ξαν λέγοντες· Ἐλέησον
31 ἡμᾶς, υἱὰ Δαυεὶδ. ὁ δὲ
ὄχλος ἐπετίμησεν αὐτοῖς

ST. MARK X. 46-52.

46 Καὶ ἔρχονται εἰς Ἱερειχῶ.
καὶ ἐκπορευομένου αὐτοῦ
ἀπὸ Ἱερειχῶ καὶ τῶν μαθη-
τῶν αὐτοῦ καὶ ὄχλου ἱκανοῦ
ὁ υἱὸς Τιμαίου Βαρτιμαῖος,
τυφλὸς προσαιτῆς, ἐκάθητο
παρὰ τὴν ὁδόν. καὶ ἀκού-
σας ὅτι Ἰησοῦς ὁ Ναζαρενὸς
ἔστιν, ἤρξατο κρᾶζειν καὶ
λέγειν· Υἱὰ Δαυεὶδ Ἰησοῦ,
48 ἐλέησόν με. καὶ ἐπετίμων

ST. LUKE XVIII. 35-43.

35 Ἐγένετο δὲ ἐν τῇ ἐγ-
γίσει αὐτὸν εἰς Ἱερειχῶ
τυφλὸς τις ἐκάθητο
παρὰ τὴν ὁδὸν ἑπαιτῶν.
36 ἀκούσας δὲ ὄχλου δια-
πορευομένου ἐπληθύνετο
37 τί εἶπ τοῦτο. ἀπήγγει-
λαν δὲ αὐτῷ ὅτι Ἰησοῦς
ὁ Ναζωραῖος παρήγγεται.
38 καὶ ἐβόησεν λέγων· Ἰη-
σοῦ υἱὰ Δαυεὶδ, ἐλέησόν

* Cf. Luke xxii. 25, 26.

§ 108. MATT. 24. καὶ ἀκούσ. G. L. T. 26. οὕτως δέ 26 and 27 ἔστω G.++ 27. ἐάν
MAR. 42. ὁ δὲ Ἰησ. προσκαλ. αὐτ. (om. καί) G. 43. ἔσται G. ἐάν G.
§ 109. MATT. 30. Ἐλέησ. ἡμ. Κύριε, υἱὸς G., Κύριε, ἐλέησ. ἡμ. υἱὲ L. (υἱός) T. MAR. 46. om.
δ G.++ ὁ τυφλὸς, ἐκαθ. παρ. τ. ὁδ. προσαιτῶν. G. L. (but om. δ L.) Ναζωραῖος G.
ὁ υἱὸς G. LK. 35. προσαιτῶν G.

§ 109. St. Matthew speaks of two blind men, St. Mark and St. Luke mention only one of them, Bartimæus, who may have been, either previously or subsequently, better known.

A more important difference is, that St. Matthew and St. Mark describe the miracle as having been performed *after our Lord's departure* from Jericho (ἐκπορευομένου αὐτοῦ ἀπὸ Ἱερειχῶ) while St. Luke says that it was *during his approach* to the city (ἐν τῇ ἐγγίσει αὐτὸν εἰς Ἱερειχῶ). The attempt of Grotius, and others, to explain the latter expression merely of our Lord's *being near* the city, cannot be considered as sustained by satisfactory examples of such usage. The true solution of the difficulty seems to lie in the fact that our Lord probably spent some days in Jericho or its vicinity; and while there, would naturally have made excursions into

ST. MATT. XX.	ST. MARK X.	ST. LUKE XVIII.
ἵνα σωπῆσιν· οἱ δὲ μᾶλλον ἔκραζαν λέγοντες· Κύριε, ἐλέησον ἡμᾶς, 29 υἱὲ Δαυεὶδ. καὶ στὰς ὁ Ἰησοῦς ἐφώνησεν αὐτοὺς	αὐτῷ πολλοὶ ἵνα σωπῆσιν· ὁ δὲ πολλῷ μᾶλλον ἔκραzen· Υἱὲ Δαυεὶδ, ἐλέησόν με. 49 καὶ στὰς ὁ Ἰησοῦς εἶπεν· Φωνήσατε αὐτόν. καὶ φω- νοῦσιν τὸν τυφλὸν λέγοντες αὐτῷ· Θάρσει, ἔγερε, φω- 50 νεὶ σε. ὁ δὲ ἀποβαλὼν τὸ ἱμάτιον αὐτοῦ ἀναπηδήσας ἦλθεν πρὸς τὸν Ἰησοῦν. 51 καὶ ἀποκριθεὶς αὐτῷ ὁ Ἰη- σοῦς εἶπεν· Τί σοι θέλεις ποιῆσω; ὁ δὲ τυφλὸς εἶπεν αὐτῷ· Ῥαββουνί, ἵνα ἀνα- 52 βλέψω. ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ· Ὑπαγε, ἡ πίστις σου σέσωκέν σε. καὶ εὐθὺς ἀνέβλεψεν, καὶ ἠκολούθει αὐτῷ ἐν τῇ ὁδῷ.	39 με. καὶ οἱ προάγοντες ἐπετίμων αὐτῷ ἵνα σιγήσῃ· αὐτὸς δὲ πολλῷ μᾶλλον ἔκραzen· Υἱὲ Δαυεὶδ, ἐλέησόν με. 40 σταθεὶς δὲ ὁ Ἰησοῦς ἐκέλευσεν αὐτὸν ἀχθῆναι πρὸς αὐτόν· ἐγγίσαντος δὲ αὐτοῦ ἐπηρώτησεν 41 αὐτόν· Τί σοι θέλεις ποιῆσω; ὁ δὲ εἶπεν· Κύριε, ἵνα ἀναβλέψω. 42 καὶ ὁ Ἰησοῦς εἶπεν αὐτῷ· Ἀνάβλεψον· ἡ πίστις 43 σου σέσωκέν σε. καὶ παραχρῆμα ἀνέβλεψεν, καὶ ἠκολούθει αὐτῷ δοξάζων τὸν θεόν. καὶ πᾶς ὁ λαὸς ἰδὼν ἔδωκεν αἶνον τῷ θεῷ.

§ 110. The Visit to Zacchæus.

ST. LUKE XIX. 1-10.

¹ Καὶ εἰσελθὼν διήρχετο τὴν Ἱερειχώ. καὶ ἰδὼν ἀνὴρ ὀνόματι καλούμενος Ζακχαῖος,
3 καὶ αὐτὸς ἦν ἀρχιτελῶνης, καὶ ἦν πλούσιος· καὶ ἐξήτει ἰδεῖν τὸν Ἰησοῦν τίς ἐστιν,

§ 109. MATT. 31. ἔκραζον G. υἱὸς G. T. 33. ἀνοιχθῶσιν ἡμ. οἱ ὁφθ. G. 34. ὁφθαλ-
μῶν G. ἀνέβλ. αὐτῶν οἱ ὁφθαλμοί· καὶ ἠκολ. G. MAR. 49. αὐτ. φωνηθῆναι G. L. ἔγειραι
50. ἀναστᾶς G. 51. ἀποκρ. λέγει αὐτ. ὁ Ἰησ. G. L. 52. εὐθέως G. L. ἠκολούθ. τῷ Ἰησοῦ
LK. 39. σωπῆσιν G. 41. pref. λέγων G. L. [T.]

§ 110. 2. καὶ οὗτος ἦν πλούσιος. G. καὶ αὐτ. [ἦν] πλ. L. καὶ αὐτὸς πλ. T.

the country. Very possibly he spent his nights at some house in the country, and came into the city during the day, as was his custom at Jerusalem, and as is still often done by travellers in the East. A miracle performed when he had thus gone into the country and was nearing the city on his return, might naturally be described by one Evangelist as taking place when he had gone out of the city, and by another with more particularity, as being performed on his approach to the city.

The only objection to this solution — that St. Luke speaks as if he were now first coming near the city on his journey — quite disappears when we remember that he gives no account of the journey at all, and does not so much as mention the sojourn at Ephraim, whence it was undertaken. He merely describes the circumstances under which the miracle was performed.

From the course of the narrative this miracle may have marked our Lord's last return to Jericho; for St. Luke goes on immediately to say that "entering, he passed through Jericho," and then, without pause, he gives the account of the visit to Zacchæus (whose residence must have been in the country), and then the parable of the talents, spoken (Lk. xix. 11) "because of his being near Jerusalem."

ST. LUKE XIX.

- 4 καὶ οὐκ ἠδύνατο ἀπὸ τοῦ ὄχλου, ὅτι τῇ ἡλικίᾳ μικρὸς ἦν. καὶ προδραμὼν εἰς τὸ
 ἔμπροσθεν ἀνέβη ἐπὶ συκομορέαν, ἵνα ἴδῃ αὐτόν, ὅτι ἐκείνης ἡμελλεν διέρχεσθαι.
 5 καὶ ὡς ἦλθεν ἐπὶ τὸν τόπον, ἀναβλέψας ὁ Ἰησοῦς εἶπεν πρὸς αὐτόν· Ζακχαῖε,
 6 σπεύσας κατὰβηθι· σήμερον γὰρ ἐν τῷ οἴκῳ σου δεῖ με μείναι. καὶ σπεύσας
 7 κατέβη, καὶ ὑπεδέξατο αὐτὸν χαίρων. καὶ ἰδόντες πάντες διεγόγγυζον, λέγοντες ὅτι
 8 παρὰ ἁμαρτωλῶ ἀνδρὶ εἰσῆλθεν καταλύσαι. σταθεῖς δὲ Ζακχαῖος εἶπεν πρὸς τὸν
 κύριον· Ἰδοὺ τὰ ἡμίσειά μου τῶν ὑπαρχόντων, κύριε, τοῖς πτωχοῖς δίδωμι, καὶ εἴ
 9 τινός τι ἐσυκοφάντησα, ἀποδίδωμι τετραπλοῦν.^a εἶπεν δὲ πρὸς αὐτόν ὁ Ἰησοῦς ὅτι
 10 σήμερον σωτηρία τῷ οἴκῳ τούτῳ ἐγένετο, καθότι καὶ αὐτὸς υἱὸς Ἀβραάμ· ἦλθεν
 γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ζητῆσαι καὶ σῶσαι τὸ ἀπολωλός.

§ 111. The Parable of the Ten Minæ. — *Near Jerusalem.*

ST. MATT. XXV. 14–30.

ST. LUKE XIX. 11–28.

- 11 Ἀκούοντων δὲ αὐτῶν ταῦτα προσθεὶς
 εἶπεν παραβολήν, διὰ τὸ ἐγγὺς εἶναι
 Ἱερουσαλὴμ αὐτόν καὶ δοκεῖν αὐτοὺς
 ὅτι παραχρῆμα μέλλει ἡ βασιλεία τοῦ
 12 θεοῦ ἀναφαίνεσθαι. εἶπεν οὖν·
 14 Ὅσπερ γὰρ ἄνθρωπος ἀποδημῶν^b ἐκά-
 λεσεν τοὺς ἰδίους δούλους καὶ παρέδωκεν
 15 αὐτοῖς τὰ ὑπάρχοντα αὐτοῦ, καὶ ᾧ μὲν
 ἔδωκεν πέντε τάλαντα, ᾧ δὲ δύο, ᾧ δὲ
 ἓν, ἐκάστῳ κατὰ τὴν ἰδίαν δύναμιν, καὶ
 ἀπεδήμησεν.
 18 Ἀνθρωπὸς τις εὐγενὴς ἐπορεύθη εἰς
 χώραν μακράν,^b λαβεῖν ἐαυτῷ βασιλεί-
 19 αν καὶ ὑποστρέψαι. καλέσας δὲ δέκα
 δούλους ἐαυτοῦ ἔδωκεν αὐτοῖς δέκα μνᾶς
 καὶ εἶπεν πρὸς αὐτούς· Πραγματεύ-
 20 σασθε ἐν ᾧ ἔρχομαι. οἱ δὲ πολῖται
 αὐτοῦ ἐμίσουν αὐτόν, καὶ ἀπέστειλαν
 πρεσβείαν ὀπίσω αὐτοῦ λέγοντες· Οὐ
 θέλομεν τοῦτον βασιλεῦσαι ἐφ' ἡμᾶς.

^a Ex. xxii. 1; Cf. 2 Sam. xii. 6.^b Cf. Mar. xiii. 34.

§ 110. 4. om. εἰς τό G. L. T. 5. Ἰησ. εἶδεν αὐτόν, καὶ εἶπ. G. L.
 7. ἅπαντες G. 8. ἡμίση G., ἡμίσεια L. 9. add ἔστιν G. L. T.
 § 111. MATT. 15, 16. εὐθέως with ἀπεδ. (not with πορευ.) G. L. T. LK. 13. ἕως ἔρχ. G. ++

§ 111. The question, whether this parable as given by the two Evangelists is the same, must be decided in the affirmative in view of its main scope and purport. There are considerable differences in the narration of it; but these arise from the greater fulness of detail in St. Matthew, and the greater prominence given to its main teaching in St. Luke. The evident design in both is to correct the expectation of the immediate manifestation of "the kingdom of God" (Lk. xix. 11), and to teach that the way to the attainment of its rewards is through long and patient labor in the service of its Lord. This design is more distinctly brought out by St. Luke, and the part of the parable describing the fate of those who would not accept their King, is given by him alone.

St. Matthew, according to his general plan, has placed this parable in a group with others of a somewhat similar character, so that its special design is not so readily observed. On attentive consideration, however, it appears quite plainly enough to show the identity of the two.

ST. MATT. XXV.

ST. LUKE XIX.

16 εὐθὺς ἵπορευθεὶς ὁ τὰ πέντε τάλαντα
λαβὼν ἡργάσατο ἐν αὐτοῖς καὶ ἐποίησεν
17 ἄλλα πέντε τάλαντα. ὡσαύτως ὁ τὰ
18 δύο ἐκέρδησεν ἄλλα δύο. ὁ δὲ τὸ ἐν
λαβὼν ἀπελθὼν ὥρυξεν γῆν καὶ ἐκρυψεν
19 τὸ ἀργύριον τοῦ κυρίου αὐτοῦ. μετὰ δὲ
πολὺν χρόνον ἔρχεται ὁ κύριος τῶν δούλων
ἐκείνων καὶ συναίρει λόγον μετ' αὐτῶν.
20 καὶ προσελθὼν ὁ τὰ πέντε τάλαντα λαβὼν
προσηύκεν ἄλλα πέντε τάλαντα λέγων·
Κύριε, πέντε τάλαντά μοι παρέδωκας, ἴδε
21 ἄλλα πέντε τάλαντα ἐκέρδησα. ἔφη
αὐτῷ ὁ κύριος αὐτοῦ· Εὖ, δοῦλε ἀγαθὲ
καὶ πιστέ, ἐπὶ ὀλίγα ἦς πιστός, ἐπὶ
πολλῶν σε καταστήσω· εἰσελθε εἰς τὴν
22 χαρὰν τοῦ κυρίου σου. προσελθὼν καὶ
ὁ τὰ δύο τάλαντα εἶπεν· Κύριε, δύο
τάλαντά μοι παρέδωκας, ἴδε ἄλλα δύο
23 τάλαντα ἐκέρδησα. ἔφη αὐτῷ ὁ κύριος
αὐτοῦ· Εὖ, δοῦλε ἀγαθὲ καὶ πιστέ, ἐπὶ
ὀλίγα ἦς πιστός, ἐπὶ πολλῶν σε κατα-
στήσω· εἰσελθε εἰς τὴν χαρὰν τοῦ κυρίου
24 σου. προσελθὼν δὲ καὶ ὁ τὸ ἐν τάλαντον
εἰληφώς εἶπεν· Κύριε, ἔγνων σε ὅτι
σκληρὸς εἶ ἄνθρωπος, θερίζων ὅπου οὐκ
ἐσπεiras, καὶ συνάγων ὅθεν οὐ διεσκόρ-
25 πισας· καὶ φοβηθεὶς ἀπελθὼν ἐκρύψα τὸ
τάλαντόν σου ἐν τῇ γῇ· ἴδε ἔχεις τὸ σόν.
26 ἀποκριθεὶς δὲ ὁ κύριος αὐτοῦ εἶπεν αὐτῷ·
Πονηρὲ δοῦλε καὶ ὀκνηρὲ, ᾗδεῖς ὅτι θερίζω
ὅπου οὐκ ἐσπεira, καὶ συνάγω ὅθεν οὐ
27 διεσκόρπισα; ἔδει σε οὖν βαλεῖν τὰ
ἀργύριά μου τοῖς τραπεζίταις, καὶ ἐλθὼν
ἐγὼ ἐκομισάμην ἂν τὸ ἐμὸν σὺν τόκῳ.
28 ἄρατε οὖν ἀπ' αὐτοῦ τὸ τάλαντον καὶ δότε
τῷ ἔχοντι τὰ δέκα τάλαντα.

15 καὶ ἐγένετο ἐν τῷ ἐπανελθεῖν αὐτὸν
λαβόντα τὴν βασιλείαν, καὶ εἶπεν
φωνηθῆναι αὐτῷ τοὺς δούλους τούτους
οἱς δεδώκε τὸ ἀργύριον, ἵνα γνοὶ τίς τί
16 διεπραγματεύσατο. παρεγένετο δὲ ὁ
πρῶτος λέγων· Κύριε, ἡ μνᾶ σου δέκα
17 προσηργάσατο μνᾶς. καὶ εἶπεν αὐτῷ·
Εὖγε, ἀγαθὲ δοῦλε, ὅτι ἐν ἐλαχίστῳ
πιστὸς ἐγένου, ἴσθι ἐξουσίαν ἔχων
18 ἐπάνω δέκα πόλεων. καὶ ἦλθεν ὁ
δεύτερος λέγων· Ἡ μνᾶ σου, κύριε,
19 ἐποίησεν πέντε μνᾶς. εἶπεν δὲ καὶ
τοῦτ'· Καὶ σὺ ἐπάνω γίνου πέντε
πόλεων.

20 καὶ ὁ ἕτερος ἦλθεν λέγων· Κύριε, ἰδὼν
ἡ μνᾶ σου, ἣν εἶχον ἀποκεμμένην ἐν
21 σουδαρίῳ· ἐφοβούμην γάρ σε, ὅτι
ἄνθρωπος αὐστηρὸς εἶ, αἶρεις ὁ οὐκ
ἐθηκας, καὶ θερίζεις ὁ οὐκ ἐσπεiras.
22 λέγει αὐτῷ· Ἐκ τοῦ στόματός σου
κρινῶ σε, πονηρὲ δοῦλε. ᾗδεῖς ὅτι
ἐγὼ ἄνθρωπος αὐστηρὸς εἰμι, αἶρων ὁ
οὐκ ἐθηκα, καὶ θερίζων ὁ οὐκ ἐσπεira;
23 καὶ διατί οὐκ ἔδωκάς μου τὸ ἀργύριον
ἐπὶ τράπεζαν; κἀγὼ ἐλθὼν σὺν τόκῳ
24 ἂν αὐτὸ ἔπραξα. καὶ τοῖς παρεστώσιν
εἶπεν· Ἄρατε ἀπ' αὐτοῦ τὴν μνᾶν καὶ
25 δότε τῷ τὰς δέκα μνᾶς ἔχοντι. καὶ
εἶπαν αὐτῷ· Κύριε, ἔχει δέκα μνᾶς.

§ 111. MATT. 16. πορευθ. δέ G. [L. T.]

ἐκέρδ. καὶ αὐτός G.^o

ἐν τῇ γῇ G. L.

εἰργάσατο G. L. T.

ἀπέκρυψε G.⁺

17. ὡσαύτ. καὶ G. T. [L.]

20, and 22. add ἐπ' αὐτοῖς G.^o

21. ἔφ. δὲ αὐτ. 22. προσελθ. δέ G. L. T.

τάλαντ. λαβὼν εἶπε G.^o

27. τὸ ἀργύριον

G. L. T.

LK. 15. ἔδωκε G.

γνῶ G.

16. προσειργάσατο (T.) δέκα G.

17. εὖ G.

20. om. ὁ G.

22. λέγ. δέ G.^o L.23. τὴν τράπεζ. G.^o

καὶ ἐγὼ G.

25. εἶπον G.

ST. MATT. XXV.

29 τῷ γὰρ ἔχοντι παντὶ δοθήσεται καὶ περισ-
 σευθήσεται· τοῦ δὲ μὴ ἔχοντος, καὶ ὁ
 30 ἔχει ἀρθήσεται ἀπ' αὐτοῦ.^a καὶ τὸν ἀχρεῖον
 δοῦλον ἐκβάλετε εἰς τὸ σκότος τὸ ἐξώτερον·
 ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν
 ὁδόντων.

ST. LUKE XIX.

28 λέγω ὑμῖν ὅτι παντὶ τῷ ἔχοντι δοθή-
 σεται, ἀπὸ δὲ τοῦ μὴ ἔχοντος καὶ ὁ
 ἔχει ἀρθήσεται.^a

21 πλὴν τοὺς ἐχθροὺς μου τοῦτους τοὺς
 μὴ θελήσαντάς με βασιλεῦσαι ἐπ'
 αὐτοὺς ἀγάγετε ὧδε καὶ κατασφάξατε
 αὐτοὺς ἔμπροσθέν μου.

22 Καὶ εἰπὼν ταῦτα ἐπορεύετο ἔμπροσ-
 θεν, ἀναβαίνων εἰς Ἱερουσόλυμα.

§ 112. Our Lord arrives at Bethany six days before the Passover, and is there entertained in the House of Simon the Leper.

ST. MATT. XXVI. 6-13. ST. MARK XIV. 8-9. ST. JOHN XI. 55-XII. 11.

28 Ἦν δὲ ἐγγὺς τὸ πάσχα τῶν
 Ἰουδαίων, καὶ ἀνέβησαν πολλοὶ
 εἰς Ἱερουσόλυμα ἐκ τῆς χώρας
 πρὸ τοῦ πάσχα, ἵνα ἀγνίσωσιν
 29 ἑαυτοὺς. ἐξήτουν οὖν τὸν Ἰη-
 σοῦν καὶ θύεαν μετ' ἑλλήλων
 ἐν τῷ ἱερῷ ἑστηκότες· τί
 δοκεῖ ὑμῖν, ὅτι οὐ μὴ ἔλθῃ εἰς

^a Matt. xiii. 12; Mar. iv. 25; Lk. viii. 18.

§ 111. MATT. 29. ἀπὸ δὲ τοῦ G. ++ 30. ἐκβάλλετε LK. 26. λέγ. γάρ G. [L. T.]
 add ἀπ' αὐτοῦ G. [L.] T. 27. ἐκείνους, τοὺς G. L. om. αὐτοὺς G. L.

§ 112. JNO. 56. ἔλεγον G. L. T.

§ 112. St. John had apparently some reason for especially noting the time (xii. 1) of the feast at Bethany; while St. Matthew and St. Mark merely say that it was during our Lord's stay in Bethany. The two latter omit the account of it at the time of its occurrence; but afterwards, in order to explain why the Jews proceeded against Jesus at the feast, contrary to their intention, they go back to mention the circumstances under which Judas determined upon his treachery. The account of this feast therefore, stands in the same relation to the general course of the narrative in their Gospels as their account of the apprehension of the Baptist (Matt. xiv. 3-5; Mar. vi. 17-20), and is not properly to be considered as a violation of chronological order. It is so plain that St. John has carefully noted the exact order of events, and also that the passage in Matt. xxvi. 6-13 and Mar. xiv. 3-9 is of the nature of an episode (vs. 10 in St. Mark being immediately connected with vs. 2, and vs. 14 in St. Matthew in the same way with vs. 5), that it is unnecessary to give further reasons for the arrangement adopted. The only argument of weight for a different arrangement, by which this narrative is transferred to the evening of the fourth day of the week, is drawn from the fact that on this day the question of putting Jesus to death was formally discussed (Matt. xxvi. 3, 4; Mar. xiv. 1, 2). It was after this that Judas approached the chief priests with his proposal, and this was plainly after the feast. So far there is no difficulty; for Judas may well have waited

ST. MATT. XXVI.

ST. MARK XIV.

ST. JOHN XI.

π τὴν ἑορτήν; δεδώκεισαν δὲ οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι ἐντολὰς ἵνα, ἐάν τις γνῶ τοῦ ἐστίν, μὴνύσῃ, ὅπως πιάσωσιν αὐτόν.

ST. JOHN XII.

6 Τοῦ δὲ Ἰησοῦ γενομένου ἐν Βηθανίᾳ ἐν οἰκίᾳ Σίμωνος τοῦ λεπροῦ,

8 Καὶ οὗτος αὐτοῦ ἐν Βηθανίᾳ ἐν τῇ οἰκίᾳ Σίμωνος τοῦ λεπροῦ, κατα-

1 Ὁ οὖν Ἰησοῦς πρὸ ἑξ ἡμερῶν τοῦ πάσχα ἦλθεν εἰς Βηθανίαν, ὅπου ἦν Λάζαρος ὃν ἤγειρεν ἐκ νεκρῶν Ἰησοῦς. ἐποίησαν οὖν αὐτῷ δείπνον ἐκεῖ, καὶ ἡ Μάρθα διηκόνει, ὃ δὲ Λάζαρος εἰς ἦν ἐκ τῶν ἀνακειμένων σὺν αὐτῷ.

7 προσῆλθεν αὐτῷ γυνὴ ἔχουσα ἀλάβαστρον μύρου πολυτίμου καὶ κατέχευεν ἐπὶ τῆς κεφαλῆς αὐτοῦ ἀνακειμένου. ἰδόντες δὲ οἱ μαθηταὶ ἠγανάκτησαν λέγοντες· Εἰς τί ἡ

κειμένου αὐτοῦ ἦλθεν γυνὴ ἔχουσα ἀλάβαστρον μύρου νάρδου πιστικῆς πολυτελοῦς· συντρίψασα τὸν ἀλάβαστρον κατέχευεν αὐτοῦ τῆς κεφαλῆς. ἦσαν δὲ

8 Ἡ οὖν Μαρία* λαβοῦσα λίτραν μύρου νάρδου πιστικῆς πολυτίμου ἠλείψεν τοὺς πόδας τοῦ Ἰησοῦ καὶ ἐξέμαζεν ταῖς θριξίν αὐτῆς τοὺς πόδας αὐτοῦ· ἡ δὲ οἰκία ἐπληρώθη ἐκ τῆς

* Cf. Lk. vii. 36-50.

§ 112. MATT. 7. βαρυτίμου G. T. τὴν κεφαλὴν G. 8. μαθητ. αὐτοῦ G.⁸⁰ MAR. 3. καὶ συντρίψ. G. L. T. τὸ ἀλάβ. G. τὴν T. αὐτ. κατὰ τῆς κεφ. G. JNO. 57. δεδώκ. δὲ καὶ G. ἐντολὴν G. L. xii. 1. Λάζαρ'. ὃ τεθνηκώς G. [L. T.] om. Ἰησοῦς G. δ Ἰησοῦς L. T. 2. om. ἐκ G. L. T. συνανακειμένων.

a couple of days before finding a convenient opportunity to close his guilty bargain. But it is urged that the τότε πορευθείς, of Matt. xxvi. 14, implies that he went immediately. The difficulty arises only from leaving out of view the parenthetical character of vs. 6-13. The true reference of τότε is not to vs. 13, but to vs. 5.

The anointing by the woman at this feast is not to be confounded with that which occurred at an earlier period in the house of another Simon, see Lk. vii. 36-50, § 48 and notes. Nor, on the other hand, can this anointing, as narrated by St. John, be considered different from that narrated in the parallel passages by St. Matthew and St. Mark. Robinson well says "The identity of circumstances is too great, and the alleged differences too few, to leave a doubt on this point."

It is noticeable that the two first Evangelists, neither here nor elsewhere, mention either Lazarus or his sisters.

The expression in Jno. xii. 1, πρὸ ἑξ ἡμερῶν τοῦ πάσχα is of great importance to the chronology of this eventful week. The Paschal lamb, according to the law, was to be killed on the fourteenth Nisan (which fell this year on Thursday), and to be eaten the same evening, i.e. according to the Jewish reckoning of the day as beginning at sunset, on the fifteenth Nisan. Now counting back six days, including both days in the six after the Jewish custom, we are brought to the tenth, or Saturday, the Sabbath, as the day on which the feast occurred, and this accords with the ancient tradition on the subject.

ST. MATT. XXVI.

9 ἀπώλεια αὐτῇ; ἰδύνατο

γὰρ τοῦτο πραθῆναι πολ-
λοῦ καὶ δοθῆναι πτωχοῖς.

10 γνοὺς δὲ ὁ Ἰησοῦς εἶπεν
αὐτοῖς· Τί κόπους παρέ-
χετε τῇ γυναικί; ἔργον
γὰρ καλὸν ἤργασατο εἰς
11 ἐμέ. πάντοτε γὰρ τοὺς
πτωχοὺς ἔχετε μεθ' ἑαυ-
τῶν, ἐμὲ δὲ οὐ πάντοτε
12 ἔχετε. βαλοῦσα γὰρ
αὕτη τὸ μύρον τοῦτο ἐπὶ
τοῦ σώματός μου πρὸς
τὸ ἐνταφιάσαι με ἐποί-
13 ησεν. ἀμὴν λέγω ὑμῖν,
ὅπου ἔαν κηρυχθῇ τὸ
εὐαγγέλιον τοῦτο ἐν ὅλῳ
τῷ κόσμῳ, λαληθήσεται
καὶ ὁ ἐποίησεν αὕτη εἰς
μνημόσυνον αὐτῆς.

ST. MARK XIV.

τινες ἀγανακτοῦντες πρὸς
ἑαυτοὺς· Εἰς τί ἡ ἀπώ-
λεια αὕτη τοῦ μύρου
5 γέγονεν; ἡδύνατο γὰρ
τοῦτο τὸ μύρον πραθῆναι
ἐπάνω δηναρίων τριακο-
σίων καὶ δοθῆναι τοῖς
πτωχοῖς· καὶ ἐνεβριμώθη-
6 το αὐτῇ. ὁ δὲ Ἰησοῦς
εἶπεν· Ἄφετε αὐτήν· τί
αὕτῃ κόπους παρέχετε;
καλὸν ἔργον ἤργασατο
7 ἐν ἐμοί. πάντοτε γὰρ
τοὺς πτωχοὺς ἔχετε μεθ'
ἑαυτῶν καὶ ὅταν θέλητε
δύνασθε εὖ ποιῆσαι, ἐμὲ
8 δὲ οὐ πάντοτε ἔχετε. ὁ
ἔσχεν ἐποίησεν· προ-
έλαβεν μυρίσαι μου τὸ
σῶμα εἰς τὸν ἐνταφι-
9 ασμόν. ἀμὴν δὲ λέγω
ὑμῖν, ὅπου ἔαν κηρυχθῇ
τὸ εὐαγγέλιον εἰς ὅλον
τὸν κόσμον, καὶ ὁ ἐποίη-
σεν αὕτη λαληθήσεται
εἰς μνημόσυνον αὐτῆς.

ST. JOHN XII.

4 ὁσμῆς τοῦ μύρου. λέγει
δὲ Ἰουδας ὁ Ἰσκαριώτης,
εἰς ἐκ τῶν μαθητῶν αὐτοῦ,
ὁ μέλλον αὐτὸν παραδιδό-
5 ναι· Διὰ τί τοῦτο τὸ μύρον
οὐκ ἐπράθη τριακοσίων
δηναρίων καὶ ἐδόθη πτω-
6 χοῖς; εἶπεν δὲ τοῦτο οὐχ
ὅτι περὶ τῶν πτωχῶν ἔμελεν
αὐτῷ, ἀλλ' ὅτι κλέπτης ἦν
καὶ τὸ γλωσσόκομον ἔχων
τὰ βαλλόμενα ἐβάσταζεν.
7 εἶπεν οὖν ὁ Ἰησοῦς· Ἄφες
αὐτήν, ἵνα εἰς τὴν ἡμέραν
τοῦ ἐνταφιασμοῦ μου τη-
8 ρῇσῃ αὐτό· τοὺς πτωχοὺς
γὰρ πάντοτε ἔχετε μεθ'
ἑαυτῶν, ἐμὲ δὲ οὐ πάντοτε
ἔχετε.

9 Ἐγὼ οὖν ὁ ὄχλος πολὺς
ἐκ τῶν Ἰουδαίων ὅτι ἐκεῖ
ἐστίν, καὶ ἦλθον οὐ διὰ
τὸν Ἰησοῦν μόνον, ἀλλ'
ἵνα καὶ τὸν Λάζαρον ἴω-
σιν, ὃν ἤγειρεν ἐκ νεκρῶν.
10 ἐβουλεύσαντο δὲ οἱ ἀρχι-
ερεῖς ἵνα καὶ τὸν Λάζαρον
11 ἀποκτείνωσιν, ὅτι πολλοὶ
δι' αὐτὸν ἐπῆγον τῶν
Ἰουδαίων καὶ ἐπίστευον εἰς
τὸν Ἰησοῦν.

§ 112. MATT. 9. ἡδύνατο G. L. T. τοῦτ. τὸ μύρον 10. εἰργάσατο G. L. T. MARR. 4. ἑαυτ.
καὶ λέγοντες G. L. [T.] 5. om. τὸ μύρον ἐνεβριμώθη G. L. T. 6. εἰργάσατο G. L. T.
εἰς ἐμέ 7. δύνασθ. αὐτοὺς εὖ G., αὐτοῖς L. T. 8. εἶχεν αὐτήν, ἐποίησ. G. [L. T.]
9. om. δέ G. [L.] ἔαν G. L. T. εὐαγγέλ. τοῦτο G. [L.] JNO. 4. οὖν G. L. T. Ἰουδ.
Σίμωνος Ἰσκ. G. L. 6. εἶχε, καὶ G. L. 7. om. ἵνα and read τετήρηκεν G. 9. om. ὁ G. L. T.

SCHEDULE

OF THE

EVENTS OF EACH DAY OF THE HOLY WEEK,

FOR PARTS VII. AND VIII.

[N. B. — Each day, according to Jewish usage, is reckoned from sunset to sunset; for greater clearness the days according to our reckoning are given in brackets when there is a difference.]

Days of Nisan.	Day of the Week.		
9	7	SATURDAY	The Sabbath. Our Lord, having arrived from Jericho before the Sabbath began, remains at Bethany, and is there anointed in the house of Simon, § 112.
10	1	SUNDAY	The triumphal entry into Jerusalem, § 113.
11	2	MONDAY	In the evening [Sunday] our Lord returns to Bethany, Mar. xi. 11. In the morning [Monday] the fig-tree is cursed; afterwards the Temple is cleansed, § 114.
12	3	TUESDAY	Having returned in the evening [Monday] to Bethany (Matt. xxi. 17; Mar. xi. 19), in the morning [Tuesday] the fig-tree is found withered, § 115; our Lord teaches in the Temple, §§ 116-123; and is visited by certain Greeks, § 124.
13	4	WEDNESDAY	In the evening [Tuesday] our Lord finally leaves the Temple, and on the Mount of Olives, on his way to Bethany, foretells the future, §§ 126-128; [Wednesday] the rulers conspire against him, and make agreement with Judas.
14	5	THURSDAY	"Preparation." Remaining at Bethany, our Lord sends his disciples to make ready the Passover, § 130.
15	6	FRIDAY	In the evening [Thursday] He comes with the disciples and sits down to eat the Passover; He reproves their ambition, § 131; washes their feet, § 132; points out the traitor, § 133; institutes the Lord's Supper, § 134; foretells the desertion of the Twelve and the denials of Peter, § 135; discourses at length with the disciples, § 136; offers his sacerdotal prayer, § 137; goes with the disciples to the Mount of Olives, § 138; endures the agony in the garden, § 139; [Friday] is made prisoner, § 140; taken before Annas and Caiaphas, § 141; examined, denied by Peter, § 142; further examined, condemned, mocked by the servants, and led to Pilate, §§ 143, 144; Judas hangs himself, § 145; Jesus is examined by Pilate, who seeks to release him, § 146; sent to Herod, and back to Pilate, who again seeks to release him, § 147; after further efforts for his release, He is scourged, and delivered to be crucified, § 148; is mocked by the soldiers, § 149; Pilate makes a further, final, effort for his release, § 150; then He is led forth and crucified, §§ 151-157; towards evening, his body is taken from the cross, and laid in the tomb, § 158.
16	7	SATURDAY	A watch is set at the sepulchre, § 159.
17	1	SUNDAY	The Resurrection, §§ 160, etc.

PART VII.

OUR LORD'S TRIUMPHAL ENTRY INTO JERUSALEM, AND THE EVENTS UNTIL THE LAST PASSOVER.

FIRST DAY OF THE WEEK. — SUNDAY.

§ 113. Our Lord's Triumphal Entry into Jerusalem.

MATT. XXI. 1-11. MAR. XI. 1-11. LK. XIX. 29-44. JNO. XII. 12-19.

12 Τῇ ἐπαύριον ὄχλος
πολὺς ὁ ἐλθὼν εἰς
τὴν ἑορτήν, ἀκού-
σαντες ὅτι ἔρχεται
Ἰησοῦς εἰς Ἱεροσό-
13 λυμα, ἔλαβον τὰ
βατά τῶν φοινίκων
καὶ ἐξῆλθον εἰς
ὑπάντησιν αὐτῷ, —

1 Καὶ ὅτε ἤγγισαν	1 Καὶ ὅτε ἐγγί-	29 Καὶ ἐγένετο ὡς
εἰς Ἱεροσόλυμα	ζουσιν εἰς Ἱερο-	ἤγγισεν εἰς Βηθ-
καὶ ἦλθον εἰς Βηθ-	σόλυμα καὶ εἰς	φαγὴ καὶ Βηθα-
φαγὴ εἰς τὸ ὄρος	Βηθανίαν πρὸς τὸ	νίαν πρὸς τὸ ὄρος
τῶν ἐλαιῶν, τότε	ὄρος τῶν ἐλαιῶν,	τὸ καλούμενον
Ἰησοῦς ἀπέστει-	ἀποστέλλει δύο	ἐλαιῶν, ἀπέστει-
λεν δύο μαθητὰς	τῶν μαθητῶν αὐ-	λεν δύο τῶν
2 λέγων αὐτοῖς ·	2 τοῦ 'καὶ λέγει	30 μαθητῶν 'εἰπών ·

§ 113. MATT. 1. πρὸς G. δ' Ἰησ. G. L. T. MAR. 1. Ἱερουσαλὴμ G. εἰς Βηθφαγὴ
καὶ Βηθαν. G.+ T. LK. 29. add αὐτοῦ G. L. [T.] JNO. 12. δ' Ἰησ.

§ 113. The feast at Bethany having been on the Sabbath (see note § 112), the τῇ ἐπαύριον of Jno. xii. 12 must be the first day of the week, Sunday.

The topography explains this narrative. The road from Bethany to Jerusalem, as it passed along the side of the Mount of Olives, encountered a deep valley, and made a long detour around the head of the valley to avoid the descent and ascent. A short foot-path however, led directly across the valley, and it was probably from the point where this parted from the road that the disciples were sent for the ass to the village on the opposite side where the path again met the road, ἐπὶ τοῦ ἀμφοδου, — a site still marked by ruins. The owner could here see the whole procession winding round the valley, and he must have already known from the multitudes going out from Jerusalem to meet Jesus (Jno. xii. 13) what it meant. He was therefore, ready to acquiesce in the arrangement; and the disciples, taking the ass, went down the road to meet our Lord.

ST. MATT. XXI.	ST. MARK XI.	ST. LUKE XIX.	ST. JOHN XII.
Πορεύεσθε εἰς τὴν κώμην τὴν κατέ- ναντι ὑμῶν, καὶ εὐθὺς εὐρήσετε ὄνον δεδεμένον καὶ πῶλον μετ'	αὐτοῖς· Ὑπάγετε εἰς τὴν κώμην τὴν κατέναντι ὑμῶν, καὶ εὐθὺς εἰσπο- ρευόμενοι εἰς αὐ- τὴν εὐρήσετε πῶ- λον δεδεμένον, ἐφ' ὃν οὐδεὶς ἀν- θρώπων οὐπω κε- κάθεικεν· λύσατε αὐτὸν καὶ φέρετε.	Ὑπάγετε εἰς τὴν κατέναντι κώμην, ἐν ᾗ εἰσπορευό- μενοι εὐρήσετε πῶλον δεδεμένον, ἐφ' ὃν οὐδεὶς πώ- ποτε ἀνθρώπων ἐκάθεικεν, καὶ λύ- σαντες αὐτὸν ἀ- γάγετε.	
αὐτῆς· λύσαντες ἀγάγετέ μοι.	αὐτὸν καὶ φέρετε.	καὶ ἐάν τις ὑμᾶς ἐρωτᾷ· Διατί λύ- ετε; οὕτως ἐρεῖτε· ὅτι ὁ κύριος αὐτοῦ χρεῖαν ἔχει.	
3 καὶ ἐάν τις ὑμῖν εἴπῃ τι, ἐρεῖτε ὅτι ὁ κύριος αὐ- τῶν χρεῖαν ἔχει· εὐθὺς δὲ ἀποστε- λεῖ αὐτούς. —	3 καὶ ἐάν τις ὑμῖν εἴπῃ· Τί ποιεῖτε τοῦτο; εἴπατε· Ὁ κύριος αὐτοῦ χρεῖαν ἔχει, καὶ εὐθὺς αὐτὸν ἀπο- στέλλει πάλιν ὥδε.	31 καὶ ἐάν τις ὑμᾶς ἐρωτᾷ· Διατί λύ- ετε; οὕτως ἐρεῖτε· ὅτι ὁ κύριος αὐτοῦ χρεῖαν ἔχει.	
6 —Πορευθέντες δὲ οἱ μαθηταὶ καὶ ποιήσαντες κα- θὼς προσέταξεν αὐτοῖς ὁ Ἰησοῦς,	4 Καὶ ἀπῆλθον καὶ εὗρον τὸν πῶλον δεδεμένον πρὸς τὴν θύραν ἐξω ἐπὶ τοῦ ἀμφο- δου, καὶ λύουσιν 5 αὐτόν. καὶ τινες τῶν ἐκεῖ ἐστηκό- των ἔλεγον αὐ- τοῖς· Τί ποιεῖτε λύοντες τὸν πῶ- 6 λον; οἱ δὲ εἶπαν αὐτοῖς καθὼς εἶ- πεν ὁ Ἰησοῦς· καὶ ἀφῆκαν αὐτούς. 7 καὶ φέρουσιν τὸν πῶλον πρὸς τὸν Ἰησοῦν, καὶ ἐπι- βάλλουσιν αὐτῷ τὰ ἱμάτια αὐτῶν,	32 Ἀπελθόντες δὲ οἱ ἀπεσταλμένοι εὗρον καθὼς εἶπεν αὐτοῖς. 33 λύνοντων δὲ αὐτῶν τὸν πῶλον εἶπαν οἱ κύριοι αὐτοῦ πρὸς αὐτούς· Τί λύτε- 34 τὸν πῶλον; οἱ δὲ εἶπαν ὅτι ὁ κύριος αὐτοῦ χρεῖαν ἔχει.	
7 ἤγαγον τὴν ὄνον καὶ τὸν πῶλον, καὶ ἐπέθηκαν ἐπ' αὐτῶν τὰ ἱμάτια,	7 καὶ φέρουσιν τὸν πῶλον πρὸς τὸν Ἰησοῦν, καὶ ἐπι- βάλλουσιν αὐτῷ τὰ ἱμάτια αὐτῶν,	35 καὶ ἤγαγον αὐτὸν πρὸς τὸν Ἰησοῦν, καὶ ἐπιβάλλοντες	14 εὐρὼν δὲ ὁ Ἰησοῦς ὄνῳ

§ 113. MATT. 2. πορεύεσθε G. ἀπέναντι G. εὐθὺς G. L. T. 3. εὐθὺς G. L.
7. ἐπάνω G. ἱμάτ. αὐτῶν G. [L.] MAR. 2. εὐθέως G. L. om. οὐπω G. λύσαντες
αὐτ. ἀγάγετε G.++ λύσατε αὐτ. κ. ἀγάγετε L. 3. ὅτι ὁ Κύρ. G. εὐθέως G. ἀποστελεῖ
om. πάλιν G. L. 4. ἀπῆλθ. δέ G. 6. εἶπον G. L. T. καθὼς ἐνετείλατο G.++ 7. ἤγαγον
G.++ L. ἐπέβαλον Lk. 30. om. καὶ G. L. 31. ἐρεῖτ. αὐτῷ G. [L.] 33, 34. εἶπον G.
34. om. ὅτι G.

ST. MATT. XXI.

καὶ ἐπεκάθισεν
ἐπάνω αὐτῶν. —

4 — τοῦτο δὲ γέγονεν ἵνα πληρωθῇ τὸ ρηθὲν διὰ τοῦ προφήτου λέγοντος·^a Εἰπατε τῇ θυγατρὶ Σιών· Ἰδοὺ ὁ βασιλεὺς σου ἔρχεται σοι πρὸς καὶ ἐπιβεβηκὼς ἐπὶ ὄνον καὶ ἐπὶ πῶλον υἱὸν ὑποζυγίου. —

8 ὁ δὲ πλείστος ὄχλος ἔστρωσαν ἑαυτῶν τὰ ἱμάτια ἐν τῇ ὁδῷ, ἄλλοι δὲ ἔκοπτον κλάδους ἀπὸ τῶν δένδρων καὶ ἔστρωσαν ἐν τῇ ὁδῷ.
9 οἱ δὲ ὄχλοι οἱ προάγοντες αὐτὸν καὶ οἱ ἀκολουθοῦντες ἔκραζον λέγοντες· Ὡσαννὰ τῷ υἱῷ Δαυεὶδ, ^b εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου, Ὡσαννὰ ἐν τοῖς ὑψίστοις.

ST. MARK XI.

καὶ ἐκάθισεν ἐπ' αὐτόν.

8 καὶ πολλοὶ τὰ ἱμάτια αὐτῶν ἔστρωσαν εἰς τὴν ὁδόν, ἄλλοι δὲ στιβάδας, κόψαντες ἐκ τῶν ἀγρῶν.

9 καὶ οἱ προάγοντες καὶ οἱ ἀκολουθοῦντες ἔκραζον· Ὡσαννὰ, εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου· ¹⁰ εὐλογημένη ἡ ἐρχομένη βασιλεία τοῦ πατρὸς ἡμῶν Δαυεὶδ, Ὡσαννὰ ἐν τοῖς ὑψίστοις.

ST. LUKE XIX.

αὐτῶν τὰ ἱμάτια ἐπὶ τὸν πῶλον ἐπεβίβασαν τὸν Ἰησοῦν.

26 πορευομένου δὲ αὐτοῦ ὑπεστράυνον τὰ ἱμάτια αὐτῶν ἐν τῇ ὁδῷ.
27 ἐγγίζοντος δὲ αὐτοῦ ἤδη πρὸς τὴν καταβάσει τοῦ ὄρους τῶν ἐλαιῶν ἤρξαντο ἅπαν τὸ πλῆθος τῶν μαθητῶν χαίροντες αἰνεῖν τὸν θεὸν φωνῇ μεγάλῃ περὶ πασῶν ὧν εἶδον ²⁸ δυνάμεων, λέγοντες· ^b Εὐλογημένος ὁ βασιλεὺς ἐν ὀνόματι κυρίου· ἐν οὐρανῷ εἰρήνη, καὶ δόξα ἐν ὑψίστοις.

ST. JOHN XII.

ἐκάθισεν ἐπ' αὐτό, καθὼς

ἔστιν γεγραμμένον
15 Ἄμην φοβοῦ, θυγάτηρ Σιών· ἰδοὺ ὁ βασιλεὺς σου ἔρχεται καθήμενος ἐπὶ πῶλον ὄνου. —

13 — καὶ ἐκραύαζον· Ὡσαννὰ, εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου, καὶ ὁ βασιλεὺς τοῦ Ἰσραὴλ. —

^a Zech. ix. 9. Χαῖρε σφόδρα θύγατερ Σιών, κήρυσσε θύγατερ Ἱεροσολήμ· ἰδοὺ ὁ βασιλεὺς [Alex. ^{is} add σου] ἔρχεται σοι δίκαιος καὶ σώζων, αὐτὸς πρὸς καὶ ἐπιβεβηκὼς ἐπὶ ὑποζύγιον καὶ πῶλον νέον. (יְהוֹשֻׁעַ בְּרִיךְ הוּא וְיָשׁוּעַ). Cf. Isa. lxii. 11.

^b Ps. cxviii. (cxviii.) 26. Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου.

§ 113. ΜΑΤΤ. 7. ἐπεκάθισαν 4. τοῦτ. δὲ ὅλον G.^{oo} 5. om. sec. ἐπὶ G. 8. ἔστρωνον G. L. T. 9. om. αὐτόν G. ΜΑΡ. 7. ἐπ' αὐτῷ G. ++ 8. πολλ. δὲ G. L. στιβάδας ἔκοπτον ἐκ τῶν δένδρων, καὶ ἔστρωνον εἰς τὴν ὁδόν G. L. (στιβάδ. L.) 9. ἔκραζ. λέγοντες G.^o [L.] 10. βασιλ. ἐν ὀνόματι Κυρίου LK. 35. ἑαυτῶν G. 38. ὁ ἐρχόμενος βασιλ. G. L. T. JNO. 15. θύγατερ G. 13. ἔκραζον G. om. καὶ G. L.

ST. MATT. XXI.

ST. MARK XI.

ST. LUKE XIX.

ST. JOHN XII.

16 ταῦτα οὐκ ἔγνωσαν αὐτοῦ οἱ μαθηταὶ τὸ πρῶτον, ἀλλ' ὅτε ἐδοξάσθη Ἰησοῦς, τότε ἐμνήσθησαν ὅτι ταῦτα ἦν ἐπ' αὐτῷ γεγραμμένα καὶ ταῦτα ἐποίησαν αὐτῷ.
 17 ἐμαρτύρει οὖν ὁ ὄχλος ὁ ὢν μετ' αὐτοῦ ὅτι τὸν Δάζαρον ἐφώνησεν ἐκ τοῦ μνημείου καὶ ἤγειρεν αὐτὸν ἐκ νεκρῶν. διὰ τοῦτο καὶ ὑπήντησεν αὐτῷ ὁ ὄχλος, ὅτι ἤκουσαν τοῦτο αὐτὸν πεποιηκέναι τὸ σημεῖον. οἱ οὖν Φαρισαῖοι εἶπαν πρὸς ἑαυτούς· Θεωρεῖτε ὅτι οὐκ ὠφελεῖτε οὐδέν· ἴδε ὁ κόσμος ὀπίσω αὐτοῦ ἀπῆλθεν.

39 Καὶ τινες τῶν Φαρισαίων ἀπὸ τοῦ ὄχλου εἶπαν πρὸς αὐτόν· Διδάσκαλε, ἐπιτίμησον τοῖς μαθηταῖς σου. καὶ ἀποκριθεὶς εἶπεν· Λέγω ὑμῖν ὅτι ἐὰν οὗτοι σιωπήσουσιν, οἱ λίθοι κρᾶξουσιν.
 41 Καὶ ὡς ἤγγισεν, ἰδὼν τὴν πόλιν

§ 113. LK. 39. εἶπον G. 40. εἴπ. αὐτοῖς G. L. [T.] σιωπήσουσιν G. κερᾶζονται G. L.
 JNO. 16. ταῦτα δέ G. [L.] ὁ Ἰησ. G. L. 18. ἤκουσε 19. εἶπον G. L.

ST. MATT. XXI.

ST. MARK XI.

ST. LUKE XIX.

ST. JOHN XII.

ἔκλαυσεν ἐπ' αὐτήν,
λέγων ὅτι εἰ ἔγνων
καὶ σὺ καί γε ἐν τῇ
ἡμέρᾳ σου ταύτῃ
τὰ πρὸς εἰρήνην
σου· νῦν δὲ ἐκρύβη
ἀπὸ ὀφθαλμῶν σου.

38 ὅτι ἤξουσιν ἡμέ-
ραι ἐπὶ σέ, καὶ
παρεμβалоῦσιν^a οἱ
ἐχθροί σου χάρακά
σοι καὶ περικυκλώ-
σουσίν σε καὶ συν-
έξουσίν σε πάντοθεν,
44 καὶ ἰδαφιοῦσίν σε
καὶ τὰ τέκνα σου
ἐν σοί, καὶ οὐκ ἀφή-
σουσιν λίθον ἐπὶ
λίθον ἐν σοί, ἀνθ' ὧν
οὐκ ἔγνων τὸν καιρὸν
τῆς ἐπισκοπῆς σου.

10 Καὶ εἰσελθόντος 11 Καὶ εἰσῆλθεν
αὐτοῦ εἰς Ἱερο- εἰς Ἱεροσόλυμα
σόλυμα εἰσεῖσθη εἰς τὸ ἱερόν· καὶ
πᾶσα ἡ πόλις λέ-
γουσα· Τίς ἐστιν
11 οὗτος; οἱ δὲ ὄχλοι
ἔλεγον· Οὗτός
ἐστιν ὁ προφή-
της Ἰησοῦς ὁ
ἀπὸ Ναζαρέθ τῆς
Γαλιλαίας.

περιβλεψάμενος
πάντα, ὡς ἦδη
οὔσης τῆς ὥρας,
ἐξῆλθεν εἰς Βηθ-
ανίαν μετὰ τῶν
δώδεκα.

^a Cf. xxi. 20 ss; Matt. xxiv. 2 ss.; Mar. xiii. 2 ss.

§ 113. MAR. 11. εἰς Ἱεροσ. ὁ Ἰησοῦς καὶ εἰς G.^{oo}
43. περιβαλοῦσιν G. L. T. 44. λίθον G. L.

δψίας G. L. T.

LK. 41. ἐπ' αὐτῇ G.

SECOND DAY OF THE WEEK. — MONDAY.

§ 114. The Fig-tree cursed. The Temple cleansed.

ST. MATT. XXI. 12-19.

ST. MARK XI. 12-19.

ST. LUKE XIX. 45-48,
XXI. 37, 38.18 Πρῶτὶ δὲ ἐπαναγαγὼν εἰς
τὴν πόλιν ἐπεΐασεν.19 καὶ ἰδὼν συκὴν μίαν ἐπὶ τῆς
ὁδοῦ ἦλθεν ἐπ' αὐτήν, καὶ
οὐδὲν εὗρεν ἐν αὐτῇ εἰ μὴ
φύλλα μόνον, καὶ λέγειαὐτῇ· Οὐ μὴκέτι ἐκ σοῦ
καρπὸς γένηται εἰς τὸν
αἰῶνα. καὶ ἐξηράνθη πα-
ραχρῆμα ἡ συκὴ.12 Καὶ εἰσῆλθεν Ἰησοῦς εἰς
τὸ ἱερὸν τοῦ θεοῦ, καὶ
ἐξέβαλεν^a πάντας τοὺς πω-
λοῦντας καὶ ἀγοράζοντας ἐν
τῷ ἱερῷ, καὶ τὰς τραπέζας
τῶν κολλυβιστῶν κατέ-
στρεψεν καὶ τὰς καθέδρας
τῶν πωλούντων τὰς περι-
στεράς,12 Καὶ τῇ ἐπαύριον ἐξελ-
θόντων αὐτῶν ἀπὸ Βηθα-13 νίας ἐπεΐασεν. καὶ ἰδὼν
συκὴν ἀπὸ μακρόθεν
ἔχουσιν φύλλα, ἦλθεν
εἰ ἄρα τι εὐρήσει ἐν
αὐτῇ, καὶ ἐλθὼν ἐπ' αὐ-
τὴν οὐδὲν εὗρεν εἰ μὴ
φύλλα· ὁ γὰρ καιρὸς14 οὐκ ἦν σύκων. καὶ
ἀποκριθεὶς εἶπεν αὐτῇ·
Μηκέτι εἰς τὸν αἰῶνα ἐκ
σοῦ μηδεὶς καρπὸν φάγοι.
καὶ ἤκουον οἱ μαθηταὶ
αὐτοῦ.15 Καὶ ἔρχονται εἰς Ἱερο-
σόλυμα. καὶ εἰσελθὼν
εἰς τὸ ἱερὸν ἤρξατο
ἐκβάλλειν^a τοὺς πωλοῦν-
τας καὶ τοὺς ἀγοράζον-
τας ἐν τῷ ἱερῷ, καὶ τὰς
τραπέζας τῶν κολλυβισ-
τῶν καὶ τὰς καθέδρας
τῶν πωλούντων τὰς πε-
ριστεράς κατέστρεψεν,16 καὶ οὐκ ἤφειεν ἵνα τις
διενέγκῃ σκεῦος διὰ τοῦ45 Καὶ εἰσελθὼν εἰς τὸ
ἱερὸν ἤρξατο ἐκβάλλειν^a
46 τοὺς πωλοῦντας, λέγων^a Cf. Jno. ii. 14-16.

§ 114. MATT. 18. πρῶτας G. L. ἐπανάγων G. L. T. 19. om. οὐ G. T. 12. δ' Ἰησ. G.
MAR. 13. om. ἀπὸ G. ++ οὐ γὰρ ἦν καιρ. σύκ. G., οὐ γὰρ ἦν δ' καιρ. L. 14. ἀποκρ. δ' Ἰησοῦς
οὐδεὶς 15. εἰσελθ. δ' Ἰησοῦς om. sec. τοὺς G. LK. 45. add ἐν αὐτῷ καὶ ἀγοράζοντας
G. °° L.

§ 114. St. Matthew mentions the cursing of the fig-tree retrospectively, in connection with the surprise of the disciples at its withering. It is plain from St. Mark that the day in the temple and the night at Bethany intervened between the two. Although the tree withered immediately, as mentioned by St. Matthew, this could not have been noticed by the disciples until they again passed that way.

St. Luke xxi. 37, 38, is inserted here because it is a general statement, covering several days, and, as it stands in his Gospel, is chiefly retrospective.

ST. MATT. XXI.

13 καὶ λέγει αὐτοῖς· Γέγραπται·^a Ὁ οἶκός μου οἶκος προσευχῆς κληθήσεται,

ὁμοίως δὲ αὐτὸν ποιεῖτε

14 ὁ σπήλαιον ληστῶν. καὶ προσήλθον αὐτῷ τυφλοὶ καὶ χωλοὶ ἐν τῷ ἱερῷ, καὶ ἐθεράπευσεν αὐτούς.

15 Ἴδόντες δὲ οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς τὰ θανάσια ἃ ἐποίησεν καὶ τοὺς παῖδας τοὺς κρᾶζοντας ἐν τῷ ἱερῷ καὶ λέγοντας·

Ἵωσανὰ τῷ νιῷ Δαυειδ, ἡγανάκτησαν, καὶ εἶπαν αὐτῷ· Ἀκούεις τί οὗτοι λέγουσιν; ὁ δὲ Ἰησοῦς λέγει αὐτοῖς· Ναί· οὐδέποτε ἀνέγνωτε ὅτι^c ἐκ στόματος νηπιῶν καὶ θηλαζόντων κατηρτίσω αἶνον;

17 Καὶ καταλιπὼν αὐτοὺς ἐξῆλθεν ἔξω τῆς πόλεως εἰς Βηθανίαν, καὶ ἠύλισθη ἐκεῖ.

ST. MARK XI.

17 ἱεροῦ, καὶ ἐδίδασκεν καὶ ἔλεγεν αὐτοῖς· Οὐ γέγραπται ὅτι^a ὁ οἶκός μου οἶκος προσευχῆς κληθήσεται πᾶσιν τοῖς ἔθνεσιν; ὁμοίως δὲ πεποιήκατε αὐτὸν^b σπήλαιον ληστῶν.

18 Καὶ ἤκουσαν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς, καὶ ἐζήτουν πῶς αὐτὸν ἀπολέσωσιν· ἐφοβοῦντο γὰρ αὐτόν, πᾶς γὰρ ὁ ὄχλος ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ.

19 Καὶ ὅταν ὀψέ ἐγένετο, ἐξεπορεύετο ἔξω τῆς πόλεως.

ST. LUKE XIX.

αὐτοῖς· Γέγραπται· Καὶ ἔσται^a ὁ οἶκός μου οἶκος προσευχῆς·

ὁμοίως δὲ αὐτὸν ἐποιήσατε^b σπήλαιον ληστῶν.

47 Καὶ ἦν διδάσκων τὸ καθ' ἡμέραν ἐν τῷ ἱερῷ· οἱ δὲ ἀρχιερεῖς καὶ οἱ γραμματεῖς ἐζήτουν αὐτὸν ἀπολέσαι καὶ οἱ πρῶτοι τοῦ λαοῦ, καὶ οὐχ εὗρισκον τὸ τί ποιήσωσιν· ὁ λαὸς γὰρ ἅπας ἐξεκρέμετο αὐτοῦ ἀκούων.

ST. LUKE XXI.

37 Ἦν δὲ τὰς ἡμέρας ἐν τῷ ἱερῷ διδάσκων, τὰς δὲ νύκτας ἐξερχόμενος ἠύλιζετο εἰς τὸ ὄρος τὸ καλούμενον ἑλαιῶν. καὶ πᾶς ὁ λαὸς ὠρθρίζεν πρὸς αὐτὸν ἐν τῷ ἱερῷ ἀκούειν αὐτοῦ.

THIRD DAY OF THE WEEK.—TUESDAY.

§ 115. The Fig-tree found withered away.

ST. MATT. XXI. 20–22.

ST. MARK XI. 20–25.

20 Καὶ ἰδόντες οἱ μαθηταὶ ἐθαύμασαν λέγοντες· Πῶς παραχρῆμα ἐξηράνθη 21 συκὴν ἐξηραμμένην ἐκ ῥιζῶν. καὶ ἀνα-

^a Isa. lvi. 7. ὁ γὰρ οἶκός μου οἶκος προσευχῆς κληθήσεται πᾶσι τοῖς ἔθνεσιν.

^b Jer. vii. 11. μὴ σπήλαιον ληστῶν ὁ οἶκός μου οὐ ἐπικέκληται τὰ ὄνομά μου ἐπ' αὐτῷ (ἔξ αὐτῶν) ἐκεῖ ἐνώπιον ὁμῶν;

^c Ps. viii. 3. (2.) ἐκ στόματος νηπιῶν καὶ θηλαζόντων κατηρτίσω αἶνον.

§ 114. MATT. 13. ἐποιήσατε G. 15. om. sec. τοὺς G. 16. εἶπον G. MAR. 17. λέγων G. L. ἐποιήσατε G. L. 18. ἀπολέσωσιν G. + ὅτι πᾶς ὁ ὄχλ. G. L. ἐξεπλήσσετο G. L. T. 19. ὅτε G. L. LK. 46. ὁ οἶκ. μου οἶκ. προσευχ. ἔστιν G. L. (pref. ὅτι L.). 48. ἐξεκρέματο G. L. T.

ST. MATT. XXI.

21 ἡ συκῆ; ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς· Ἀμὴν λέγω ὑμῖν, ἐὰν ἔχητε πίστιν καὶ μὴ διακριθῆτε, οὐ μόνον τὸ τῆς συκῆς ποιήσετε, ἀλλὰ καὶ ἐν τῷ ὄρει τούτῳ εἰπῆτε· Ἀρθῇτι καὶ βλήθῃτι
22 εἰς τὴν θάλασσαν, γενήσεται· καὶ πάντα ὅσα ἂν αἰτήσῃτε ἐν τῇ προσευχῇ πιστεύοντες λήψετε.

ST. MARK XI.

μνηστῆς ὁ Πέτρος λέγει αὐτῷ· Ῥαββεί, 23 ἰδε ἡ συκὴ ἣν καταράσω ἐξήρανται. καὶ ἀποκριθεὶς ὁ Ἰησοῦς λέγει αὐτοῖς· Ἐχετε 24 πίστιν θεοῦ. ἀμὴν λέγω ὑμῖν ὅτι ὅς ἂν εἴπῃ τῷ ὄρει τούτῳ· Ἀρθῇτι καὶ βλήθῃτι εἰς τὴν θάλασσαν, καὶ μὴ διακριθῇ ἐν τῇ καρδίᾳ αὐτοῦ, ἀλλὰ πιστεύῃ ὅτι ὁ λαλεῖ 25 γίνεται, ἔσται αὐτῷ. διὰ τοῦτο λέγω ὑμῖν, πάντα ὅσα προσεύχεσθε καὶ αἰτεῖσθε, πιστεύετε ὅτι ἐλάβετε, καὶ ἔσται ὑμῖν.
26 καὶ ὅταν στήκετε προσευχόμενοι,^a ἀφίετε εἴ τι ἔχετε κατὰ τινος, ἵνα καὶ ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς ἀφῇ ὑμῖν τὰ παραπτώματα ὑμῶν.

§ 116. The Authority of Christ questioned.

ST. MATT. XXI. 23-27.

ST. MARK XI. 27-33.

ST. LUKE XX. 1-8.

27 Καὶ ἔρχονται πάλιν εἰς Ἱεροσόλυμα. καὶ ἐν τῷ ἱερῷ περιπατούντος αὐτοῦ ἔρχονται πρὸς αὐτὸν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι καὶ ἐλεγον αὐτῷ· Ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς; ἢ τίς σοι τὴν ἐξουσίαν ταύτην ἔδωκεν
28 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς· Ἐρωτήσω ὑμᾶς κἀγὼ λόγον ἑνα, ὃν ἐὰν εἴπητέ μοι, κἀγὼ ὑμῖν ἐρῶ ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ. τὸ βάπτισμα τὸ Ἰωάννου πόθεν

1 Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν διδάσκοντος αὐτοῦ τὸν λαὸν ἐν τῷ ἱερῷ καὶ εὐαγγελιζομένου ἐπέστησαν οἱ ἱερεῖς καὶ οἱ γραμματεῖς σὺν τοῖς πρεσβυτέροις 2 καὶ εἶπαν λέγοντες πρὸς αὐτόν· Εἰπὸν ἡμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς, ἢ τίς ἐστιν ὁ δούς σοι τὴν ἐξουσίαν ταύτην; ἀποκριθεὶς δὲ εἶπεν πρὸς αὐτούς· Ἐρωτήσω ὑμᾶς κἀγὼ λόγον, καὶ εἰπατέ μοι·
3 Τὸ βάπτισμα τὸ Ἰωάννου

^a Cf. Matt. vi. 14, 15; xviii. 35, etc.

§ 115. MATT. 22. om. ὁ 23. ἀμὴν γάρ G. [T.] πιστεύσῃ G. L. T. ἀ λέγει G., ἡ λαλεῖ L. add ὁ ἐὰν εἴπῃ G.^{oo} L. 24. ὅς. ἂν προσευχόμενοι αἰτ. G. (ἂν G.^{oo}). λαμβάνετε G.+ καὶ τίς G. L. T. 26. εἰ δὲ ὑμεῖς οὐκ ἀφίετε, οὐδὲ ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς ἀφήσει τὰ παραπτώματα ὑμῶν G. L. (but om. τοῖς L.) ACDEGHKMNUVX^{TT} etc. om. T.NBLSA etc.

§ 116. MATT. 23. καὶ ἐλθόντι αὐτῷ G. 25. om. sec. τό G. MARK. 28. λέγουσιν G. L. καὶ τίς G. L. T. 29. ὁ δὲ Ἰησ. ἀποκριθεὶς G. L. ὑμᾶς κἀγὼ ἔν. λόγ. G. κἀγὼ ὑμ. L. 30. om. sec. τό G. LK. 1. ἡμερ. ἐκείνων G.^{oo} ἀρχιερεῖς G.+ L. T. 2. εἶπον G. L. εἰπέ G. L. 3. ἑνα λόγον G.^{oo} 4. om. sec. τό G. L. T.

ST. MATT. XXI.

ἦν; ἐξ οὐρανοῦ ἢ ἐξ
ἀνθρώπων; οἱ δὲ διελο-
γίζοντο παρ' ἑαυτοῖς λέ-
γοντες· Ἐὰν εἰπώμεν·
Ἐξ οὐρανοῦ, ἔρεϊ ἡμῖν·
Διὰ τί οὖν οὐκ ἐπιστεύ-
σατε αὐτῷ; ἐὰν δὲ εἴ-
πωμεν· Ἐξ ἀνθρώπων,
φοβούμεθα τὸν ὄχλον·
πάντες γὰρ ὡς προφῆτην
ἔχουσιν τὸν Ἰωάννην.
καὶ ἀποκριθέντες τῷ Ἰη-
σοῦ εἶπαν· Οὐκ οἶδαμεν.
ἔφη αὐτοῖς καὶ αὐτοίς·
Οὐδὲ ἐγὼ λέγω ὑμῖν ἐν
ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.

ST. MARK XI.

οὐρανοῦ ἢ ἐξ ἀνθρώ-
πων; ἀποκρίθητέ μοι.
καὶ διελογίζοντο πρὸς
ἑαυτοὺς λέγοντες· Ἐὰν
εἰπώμεν· Ἐξ οὐρανοῦ,
ἔρεϊ· Διατί οὖν οὐκ ἐπι-
στεύσατε αὐτῷ; ἀλλὰ
εἰπώμεν· Ἐξ ἀνθρώπων,
— ἐφοβούντο τὸν λαόν·
πάντες γὰρ εἶχον τὸν
Ἰωάννην ὄντως ὅτι προ-
φήτης ἦν. καὶ ἀποκριθέν-
τες τῷ Ἰησοῦ λέγουσιν·
Οὐκ οἶδαμεν. καὶ ὁ
Ἰησοῦς λέγει αὐτοῖς·
Οὐδὲ ἐγὼ λέγω ὑμῖν ἐν
ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.

ST. LUKE XX.

ἐξ οὐρανοῦ ἢ ἐξ ἀνθρώ-
πων; οἱ δὲ συνελογίσαντο
πρὸς ἑαυτοὺς λέγοντες· ὅτι
ἐὰν εἰπώμεν· Ἐξ οὐρανοῦ,
ἔρεϊ· Διατί οὐκ ἐπιστεύ-
σατε αὐτῷ; ἐὰν δὲ εἰπώμεν·
Ἐξ ἀνθρώπων, ὁ λαὸς ἀπας
καταλιθάσει ἡμᾶς· πεπει-
σμένος γάρ ἐστιν Ἰωάννην
προφῆτην εἶναι. καὶ ἀπε-
κρίθησαν μὴ εἰδέναι πόθεν.
καὶ ὁ Ἰησοῦς εἶπεν αὐτοῖς·
Οὐδὲ ἐγὼ λέγω ὑμῖν ἐν
ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.

§ 117. The Parable of The two Sons.

ST. MATT. XXI. 28–32.

Τί δὲ ὑμῖν δοκεῖ; ἄνθρωπος εἶχεν τέκνα δύο. προσελθὼν τῷ πρώτῳ εἶπεν·
Τέκνον, ὑπάγε σήμερον ἐργάζου ἐν τῷ ἀμπελῶνι. ὁ δὲ ἀποκριθεὶς εἶπεν· Οὐ
θέλω, ὕστερον μεταμεληθεὶς ἀπήλθεν. προσελθὼν δὲ τῷ ἐτέρῳ εἶπεν ὡσαύτως.
ὁ δὲ ἀποκριθεὶς εἶπεν· Ἐγὼ, κύριε, καὶ οὐκ ἀπήλθεν. τίς ἐκ τῶν δύο ἐποιήσεν τὸ
θέλημα τοῦ πατρὸς; λέγουσιν· Ὁ πρῶτος. λέγει αὐτοῖς ὁ Ἰησοῦς· Ἀμὴν λέγω
ὑμῖν ὅτι οἱ τελῶναι καὶ αἱ πόρνοι προάγουσιν ὑμᾶς εἰς τὴν βασιλείαν τοῦ θεοῦ.
ἦλθεν γὰρ Ἰωάννης πρὸς ὑμᾶς ἐν ὁδῷ δικαιοσύνης, καὶ οὐκ ἐπιστεύσατε αὐτῷ· οἱ δὲ
τελῶναι καὶ αἱ πόρνοι ἐπίστευσαν αὐτῷ, ὑμεῖς δὲ ἰδόντες οὐ μετεμελήθητε ὕστερον
τοῦ πιστεῦσαι αὐτῷ.

§ 118. The Parable of The wicked Husbandmen.

ST. MATT. XXI. 33–46.

ST. MARK XII. 1–12.

ST. LUKE XX. 9–19.

Ἄλλην παραβολὴν
ἀκούσατε. ἄνθρωπος
ἦν οἰκοδεσπότης, ὅστις
ἐφύτευεν ἀμπελῶνα,

Καὶ ἤρξατο αὐτοῖς
ἐν παραβολαῖς λαλεῖν·
Ἀμπελῶνα ἄνθρωπος
ἐφύτευεν, καὶ περιέθῃ-

ἤρξατο δὲ πρὸς τὸν λαόν
λέγειν τὴν παραβολὴν ταύ-
την. Ἀνθρώπος ἐφύτευ-
σεν ἀμπελῶνα καὶ ἐξέδετο

* See Matt. iii. 5, 6; xiv. 5, etc.

* Cf. Ps. lxxx. 8–11; Isa. v. 1, 2, etc.

§ 116. MATT. 27. εἶπον G. L. T. MARK. 31. ἐλογίζοντο G. + 32. ἄλλ' ἐὰν εἴπ. G. °
33. ὁ Ἰησ. ἀποκριθεὶς λέγ. G. [L.] LK. 5. διατί οὖν οὐκ G. ° [L.] 6. πᾶς ὁ λαὸς G. L.

§ 117. 28. καὶ προσελθ. G. L. T. add μου G. ° L. 29. ὕστερ. δέ G. [L.] T. 30. καὶ
προσελθ. G. δευτέρῳ L. T. 31. λέγουσ. αὐτῷ G.

§ 118. MATT. 33. ἀνθρ. τις MARK. 1. λέγειν G. LK. 9. ἀνθρ. τις ἐξέδετο G. L. T.

ST. MATT. XXI.

καὶ φραγμὸν αὐτῷ περιέ-
 θηκεν καὶ ὠρυξεν ἐν αὐτῷ
 ληνὸν καὶ ψκοδόμησεν
 πύργον, καὶ ἐξέδετο αὐτὸν
 γεωργοῖς καὶ ἀπεδήμη-
 84 σεν. ὅτε δὲ ἤγγισεν ὁ
 καιρὸς τῶν καρπῶν, ἀπέ-
 στείλειεν τοὺς δούλους αὐ-
 τοῦ πρὸς τοὺς γεωργοὺς
 λαβεῖν τοὺς καρπούς
 35 αὐτοῦ. καὶ λαβόντες οἱ
 γεωργοὶ τοὺς δούλους
 αὐτοῦ ὃν μὲν ἔδειραν,
 ὃν δὲ ἀπέκτειναν, ὃν δὲ
 38 ἐλιθοβόλησαν. πάλιν
 ἀπέστειλεν ἄλλους δού-
 λους πλείονας τῶν πρώ-
 των, καὶ ἐποίησαν αὐτοῖς
 37 ὡσαύτως. ὕστερον δὲ
 ἀπέστειλεν πρὸς αὐτοὺς
 τὸν υἱὸν αὐτοῦ, λέγων·
 Ἐντραπήσονται τὸν υἱόν
 38 μου. οἱ δὲ γεωργοὶ ἰδόν-
 τες τὸν υἱὸν εἶπον ἐν
 ἑαυτοῖς· Οὗτός ἐστιν ὁ
 κληρονόμος· δεῦτε ἀπο-
 κτείνωμεν αὐτὸν καὶ
 39 σχῶμεν τὴν κληρονομίαν
 αὐτοῦ. καὶ λαβόντες
 αὐτὸν ἐξέβαλον ἔξω τοῦ
 ἀμπελῶνος καὶ ἀπέκτει-
 40 ναν. ὅταν οὖν ἔλθῃ ὁ
 κύριος τοῦ ἀμπελῶνος,
 τί ποιήσει τοῖς γεωργοῖς
 41 ἐκείνοις; Λέγουσιν αὐτῷ·
 Κακοὺς κακῶς ἀπολέσει
 αὐτούς, καὶ τὸν ἀμπε-

ST. MARK XII.

κεν φραγμὸν καὶ ὠρυξεν
 ὑπολήνιον καὶ ψκοδόμη-
 σεν πύργον, καὶ ἐξέδετο
 αὐτὸν γεωργοῖς καὶ ἀπε-
 2 δήμησεν. καὶ ἀπέστειλεν
 πρὸς τοὺς γεωργοὺς τῷ
 καιρῷ δούλον, ἵνα παρὰ
 τῶν γεωργῶν λάβῃ ἀπὸ
 τῶν καρπῶν τοῦ ἀμπελῶ-
 3 νος· καὶ λαβόντες αὐτὸν
 ἔδειραν καὶ ἀπέστειλαν
 4 κενόν. καὶ πάλιν ἀπέ-
 στείλειεν πρὸς αὐτοὺς
 ἄλλον δούλον· κάκείνον
 ἐκεφαλαίωσαν καὶ ἠτί-
 5 μασαν. καὶ ἄλλον ἀπέ-
 στείλειεν· κάκείνον ἀπέ-
 κτειναν, καὶ πολλοὺς
 ἄλλους, οὓς μὲν δέροντες,
 οὓς δὲ ἀποκτείνοντες.
 6 ἔτι ἕνα εἶχεν υἱὸν ἀγα-
 πητόν· ἀπέστειλεν αὐτὸν
 ἔσχατον πρὸς αὐτοὺς
 λέγων· ὅτι ἐντραπήσονται
 7 τὸν υἱόν μου. ἐκείνοι δὲ
 οἱ γεωργοὶ πρὸς ἑαυτοὺς
 εἶπαν ὅτι οὗτός ἐστιν ὁ
 κληρονόμος· δεῦτε ἀπο-
 κτείνωμεν αὐτόν, καὶ
 8 ἡμῶν ἔσται ἡ κληρονο-
 μία. καὶ λαβόντες ἀπέ-
 κτειναν αὐτόν, καὶ ἐξέ-
 βαλον αὐτὸν ἔξω τοῦ
 9 ἀμπελῶνος. τί ποιήσει
 ὁ κύριος τοῦ ἀμπελῶνος;
 ἐλεύσεται καὶ ἀπολέσει
 τοὺς γεωργοὺς καὶ δώσει

ST. LUKE XX.

αὐτὸν γεωργοῖς καὶ ἀπεδή-
 10 μησεν χρόνους ἱκανοὺς.
 καὶ καιρῷ ἀπέστειλεν πρὸς
 τοὺς γεωργοὺς δούλον, ἵνα
 ἀπὸ τοῦ καρποῦ τοῦ ἀμπε-
 λῶνος δώσουσιν αὐτῷ· οἱ
 δὲ γεωργοὶ ἐξαπέστειλαν
 11 αὐτὸν δείραντες κενόν. καὶ
 προσέθετο ἕτερον· πέμψαι
 δούλον· οἱ δὲ κάκείνον
 δείραντες καὶ ἀτιμάσαντες
 12 ἐξαπέστειλαν κενόν. καὶ
 προσέθετο τρίτον πέμψαι·
 οἱ δὲ καὶ τοῦτον τραυματί-
 13 σαντες ἐξέβαλον. εἶπεν δὲ
 ὁ κύριος τοῦ ἀμπελῶνος·
 Τί ποιήσω; πέμψω τὸν
 υἱόν μου τὸν ἀγαπητόν·
 ἴσως τοῦτον ἐντραπήσονται.
 14 ἰδόντες δὲ αὐτὸν οἱ γεωργοὶ
 διελογίζοντο πρὸς ἀλλήλους
 λέγοντες· Οὗτός ἐστιν ὁ
 κληρονόμος· ἀποκτείνωμεν
 αὐτόν, ἵνα ἡμῶν γένηται ἡ
 15 κληρονομία. καὶ ἐκβα-
 λόντες αὐτόν ἔξω τοῦ
 ἀμπελῶνος ἀπέκτειναν. τί
 οὖν ποιήσει αὐτοῖς ὁ κύριος
 16 τοῦ ἀμπελῶνος; ἐλεύσεται
 καὶ ἀπολέσει τοὺς γεωργοὺς
 τούτους καὶ δώσει τὸν

§ 118. ΜΑΤΤ. 33. ἐξέδετο G. L. T.

38. κατὰσχωμεν G. +

ΜΑΡ. 1. ἐξέδετο G. L. T.

2. τοῦ καρποῦ G. L. 3. οἱ δὲ λαβόντ. G. 4. λιθοβολήσαντες ἐκεφαλ. G.^{oo} καὶ ἀπέστειλαν
 ἠτιμωμένον G. (ἠτίμησαν L. T.) 5. καὶ πάλιν ἄλλ. τοὺς μὲν τοὺς δὲ G. ἀποκτείνοντες
 6. ἔτι οὖν ἕν. G. [L.]. υἱὸν ἔχων G. ἔχων υἱ. L. ἀγαπητ. αὐτοῦ G.^o ἀπέστ. καὶ αὐτ.
 G. [L.] 7. εἶπον G. 8. om. sec. αὐτόν G. 9. τί οὖν ποι. G. L. T. ΛΚ. 10. καὶ ἐν καιρ. G.
 δώσω G. 13. τοῦτ. ἰδόντες ἐντρ. G.^{oo} 14. ἑαυτοὺς G. L. δεῦτε ἀποκτείν. G.^o

ST. MATT. XXI.

λῶνα ἐκδώσεται ἄλλοις
γεωργοῖς, οἷτινες ἀπο-
δώσουσιν αὐτῷ τοὺς
καρπούς ἐν τοῖς καιροῖς
42 αὐτῶν. λέγει αὐτοῖς ὁ
Ἰησοῦς· Οὐδέποτε ἀνέ-
γνωτε ἐν ταῖς γραφαῖς·
Ἐπίθον ὃν ἀπεδοκίμασαν
οἱ οἰκοδομοῦντες, οὗτος
ἐγενήθη εἰς κεφαλὴν
γωνίας· παρὰ κυρίου
ἐγένετο αὕτη καὶ ἔστιν
θαυμαστὴ ἐν ὀφθαλμοῖς
43 ἡμῶν; διὰ τοῦτο λέγω
ὑμῖν ὅτι ἀρθήσεται ἀφ'
ὑμῶν ἡ βασιλεία τοῦ
θεοῦ καὶ δοθήσεται ἔθνοι
ποιοῦντι τοὺς καρπούς
αὐτῆς.

45 Ἀκούσαντες δὲ οἱ ἄρ-
χιερεῖς καὶ οἱ Φαρισαῖοι
τὰς παραβολὰς αὐτοῦ
ἔγνωσαν ὅτι περὶ αὐτῶν
46 λέγει· καὶ ζητοῦντες αὐ-
τὸν κρατῆσαι ἐφοβήθη-
σαν τοὺς ὄχλους, ἐπεὶ εἰς
προφῆτην αὐτὸν ἀπῆλθον.

ST. MARK XII.

τὸν ἀμπελῶνα ἄλλοις.
10 οὐδὲ τὴν γραφὴν ταύτην
ἀνέγνωτε· Ἐπίθον ὃν
ἀπεδοκίμασαν οἱ οἰκοδο-
μοῦντες, οὗτος ἐγενήθη
εἰς κεφαλὴν γωνίας·
11 παρὰ κυρίου ἐγένετο αὕτη
καὶ ἔστιν θαυμαστὴ ἐν
ὀφθαλμοῖς ἡμῶν;

12 Καὶ ἐζήτουν αὐτὸν
κρατῆσαι, καὶ ἐφοβήθη-
σαν τὸν ὄχλον· ἔγνωσαν
γὰρ ὅτι πρὸς αὐτοὺς τὴν
παραβολὴν εἶπεν. καὶ
ἀφέντες αὐτὸν ἀπῆλθον.

ST. LUKE XX.

ἀμπελῶνα ἄλλοις. ἀκού-
σαντες δὲ εἶπαν· Μὴ γέ-
17 νοιτο. ὁ δὲ ἐμβλέψας
αὐτοῖς εἶπεν· Τί οὖν ἐστὶν
τὸ γεγραμμένον τοῦτο·
Ἐπίθον ὃν ἀπεδοκίμασαν οἱ
οἰκοδομοῦντες, οὗτος ἐγε-
νήθη εἰς κεφαλὴν γωνίας;
18 πᾶς ὁ πεσὼν ἐπ' ἐκείνον
τὸν λίθον συνθλασθήσεται·
ἐφ' ὃν δ' ἂν πέσῃ, λικμήσει
αὐτόν.

19 Καὶ ἐζήτησαν οἱ γραμ-
ματεῖς καὶ οἱ ἄρχιερεῖς
ἐπιβαλεῖν ἐπ' αὐτὸν τὰς
χείρας ἐν αὐτῇ τῇ ὥρᾳ, καὶ
ἐφοβήθησαν τὸν λαόν·
ἔγνωσαν γὰρ ὅτι πρὸς αὐ-
τοὺς εἶπεν τὴν παραβολὴν
ταύτην.

§ 119. The Parable of the Marriage of the King's Son.

ST. MATT. XXII. 1-14.

1/2 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς πάλιν εἶπεν ἐν παραβολαῖς αὐτοῖς, λέγων· Ὁμωώθη ἡ
3 βασιλεία τῶν οὐρανῶν ἀνθρώπῳ βασιλεῖ, ὅστις ἐποίησεν γάμους τῷ υἱῷ αὐτοῦ. καὶ
ἀπέστειλεν τοὺς δούλους αὐτοῦ καλέσαι τοὺς κεκλημένους εἰς τοὺς γάμους, καὶ οὐκ
4 ἤθελον ἐλθεῖν. πάλιν ἀπέστειλεν ἄλλους δούλους λέγων· Εἵπατε τοῖς κεκλημένοις·
Ἰδοὺ τὸ ἄριστόν μου ἡτοίμακα, οἱ ταῦροί μου καὶ τὰ σιτιστὰ τεθυμένα καὶ πάντα
5 ἔτοιμα· δεῦτε εἰς τοὺς γάμους. οἱ δὲ ἀμελήσαντες ἀπῆλθον, ὅς μὲν εἰς τὸν ἴδιον

^a Ps. cxvii. (cxviii.) 22, 23. λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας· παρὰ κυρίου ἐγένετο αὕτη, καὶ ἔστι θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν.

§ 118. MATT. 44. καὶ ὁ πεσὼν ἐπὶ τὸν λίθον τοῦτον συνθλασθήσεται· ἐφ' ὃν δ' ἂν πέσῃ, λικμήσει αὐτόν G.^o [L.] T. 45. καὶ ἀκούσ. G. L. T. 46. ἐπειδὴ G. L. ὡς πρ. G. ++ LK. 16. εἶπον. G.
§ 119. 4. ἡτοίμασα G. 5. ὁ μὲν δὲ G.

ST. MATT. XXII.

6 ἀγρόν, 8s δὲ ἐπὶ τὴν ἐμπορίαν αὐτοῦ· οἱ δὲ λοιποὶ κρατήσαντες τοὺς δούλους αὐτοῦ
 7 ὕβρισαν καὶ ἀπέκτειναν. ὁ δὲ βασιλεὺς ὠργίσθη, καὶ πέμψας τὰ στρατεύματα
 8 αὐτοῦ ἀπώλεσεν τοὺς φονεῖς ἐκείνους καὶ τὴν πόλιν αὐτῶν ἐνέπρησεν. τότε λέγει
 τοῖς δούλοις αὐτοῦ· Ὁ μὲν γάμος ἐτοιμός ἐστιν, οἱ δὲ κεκλημένοι οὐκ ἦσαν ἄξιοι.
 9 πορεύεσθε οὖν ἐπὶ τὰς διεξόδους τῶν ὁδῶν, καὶ ὅσους ἴαν εὗρητε καλέσατε εἰς τοὺς
 10 γάμους. καὶ ἐξελθόντες οἱ δοῦλοι ἐκείνοι εἰς τὰς ὁδοὺς συνήγαγον πάντας ὅσους
 11 εἶρον, πονηροὺς τε καὶ ἀγαθοὺς, καὶ ἐπλήσθη ὁ νυμφῶν ἀνακειμένων. εἰσελθὼν δὲ
 ὁ βασιλεὺς θεάσασθαι τοὺς ἀνακειμένους εἶδεν ἐκεῖ ἄνθρωπον οὐκ ἐνδεδυμένον ἔνδυμα
 12 γάμου. καὶ λέγει αὐτῷ· Ἐταῖρε, πῶς εἰσῆλθες ὧδε μὴ ἔχων ἔνδυμα γάμου; ὁ δὲ
 13 ἐφίμῳθη. τότε ὁ βασιλεὺς εἶπεν τοῖς διακόνοις· Δῆσαντες αὐτοῦ πόδας καὶ χεῖρας
 ἐκβάλετε αὐτὸν εἰς τὸ σκότος τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς
 14 τῶν ὀδόντων. πολλοὶ γάρ εἰσιν κλητοί, ὀλίγοι δὲ ἐκλεκτοί.*

§ 120 Insidious Questionings (A) of Pharisees, concerning Tribute to Cæsar.

ST. MATT. XXII. 15-22.

ST. MARK XII. 13-17.

ST. LUKE XX. 20-26.

15 Τότε πορευθέντες οἱ
 Φαρισαῖοι συμβούλιον
 ἔλαβον ὅπως αὐτὸν παγι-
 16 δεύσωσιν ἐν λόγῳ. καὶ
 ἀποστέλλουσιν αὐτῷ
 τοὺς μαθητὰς αὐτῶν
 μετὰ τῶν Ἑρωδιανῶν
 λέγοντας· Διδάσκαλε,
 οἶδαμεν ὅτι ἀληθὴς εἶ
 καὶ τὴν ὁδὸν τοῦ θεοῦ
 ἐν ἀληθείᾳ διδάσκεις, καὶ
 οὐ μέλει σοι περὶ οὐ-
 δενός, οὐ γὰρ βλέπεις εἰς
 πρόσωπον ἀνθρώπων·
 17 εἰπὼν οὖν ἡμῖν, τί σοι
 δοκεῖ; ἔξεστιν δοῦναι
 κῆνσον Καίσαρι ἢ οὐ;
 18 γνοὺς δὲ ὁ Ἰησοῦς τὴν
 πονηρίαν αὐτῶν εἶπεν·
 Τί με πειράζετε, ὑποκρι-

18 Καὶ ἀποστέλλουσιν
 πρὸς αὐτὸν τινὰς τῶν
 Φαρισαίων καὶ τῶν
 Ἑρωδιανῶν, ἵνα αὐτὸν
 14 ἀγρεύσωσιν λόγῳ. καὶ
 ἐλθόντες λέγουσιν αὐτῷ·
 Διδάσκαλε, οἶδαμεν ὅτι
 ἀληθὴς εἶ καὶ οὐ μέλει
 σοι περὶ οὐδενός· οὐ
 γὰρ βλέπεις εἰς πρόσω-
 πον ἀνθρώπων, ἀλλ' ἐπ'
 ἀληθείας τὴν ὁδὸν τοῦ
 θεοῦ διδάσκεις· ἔξεστιν
 κῆνσον Καίσαρι δοῦναι
 ἢ οὐ; δῶμεν ἢ μὴ δῶμεν;
 15 ὁ δὲ ἰδὼν αὐτῶν τὴν ὑπό-

20 Καὶ παρατηρήσαντες
 ἀπέστειλαν ἐγκαθέτους
 ὑποκρινομένους ἑαυτοὺς
 δίκαιους εἶναι, ἵνα ἐπιλά-
 βωνται αὐτοῦ λόγον, ὥστε
 παραδοῦναι αὐτὸν τῇ ἀρχῇ
 καὶ τῇ ἐξουσίᾳ τοῦ ἡγεμό-
 21 νος. καὶ ἐπηρώτησαν αὐ-
 τὸν λέγοντες· Διδάσκαλε,
 οἶδαμεν ὅτι ὀρθῶς λέγεις
 καὶ διδάσκεις καὶ οὐ λαμβά-
 νεις πρόσωπον, ἀλλ' ἐπ'
 ἀληθείας τὴν ὁδὸν τοῦ θεοῦ
 διδάσκεις·

22 ἔξεστιν ἡμᾶς
 Καίσαρι φόρον δοῦναι ἢ
 23 οὐ; κατανοήσας δὲ αὐτῶν
 τὴν πανουργίαν εἶπεν πρὸς

* Cf. Matt. xx 16.

§ 119. 5. εἰς τ. ἐμπορ. G.+ 7. ἀκούσας δὲ ὁ βασιλ. G.++ ὁ δὲ βασ. ἀκούσ. L. 9. ἄν G.
 10. γάμος G. L. T. 13. πόδ. κ. χεῖρ. ἤρατε αὐτὸν καὶ ἐκβαλ. G.°°

§ 120. (A) MATT. 16. λέγοντες G. 17. εἰπέ G. L. T. MAR. 14. οἱ δὲ ἐλθ. G. 15. εἰδὼς
 G.+ L. T. LK. 20. εἰς τό G. 22. ἡμῖν G. L. 23. add τί με πειράζετε G.°° L.

ST. MATT. XXII.

19 ταί· ἐπιδείξατέ μοι τὸ νόμισμα τοῦ κήνσου. οἱ δὲ προσήνεγκαν αὐτῷ
20 δηνάριον. καὶ λέγει αὐτοῖς ὁ Ἰησοῦς· Τίνος ἡ εἰκὼν αὕτη καὶ ἡ ἐπι-
21 γραφή; λέγουσιν· Καίσαρος. τότε λέγει αὐτοῖς· Ἀπόδοτε οὖν τὰ Καίσαρος Καίσαρι καὶ
22 τὰ τοῦ θεοῦ τῷ θεῷ. καὶ ἀκούσαντες ἐθαύμασαν, καὶ ἀφέντες αὐτὸν ἀπῆλ-
θαν.

ST. MARK XII.

κρισιν εἶπεν αὐτοῖς· Τί με πειράζετε; φέρετέ μοι δηνάριον ἵνα ἴδω.
16 οἱ δὲ ἤνεγκαν. καὶ λέγει αὐτοῖς· Τίνος ἡ εἰκὼν αὕτη καὶ ἡ ἐπιγραφή; οἱ
δὲ εἶπαν αὐτῷ· Καίσαρος.
17 ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· Τὰ Καίσαρος ἀπόδοτε Καίσαρι καὶ τὰ τοῦ θεοῦ τῷ θεῷ. καὶ ἐξεθαύμαζον ἐπ' αὐτῷ.

ST. LUKE XX.

24 αὐτούς· Δείξατέ μοι δηνάριον. τίνος ἔχει εἰκόνα καὶ ἐπιγραφήν; οἱ δὲ εἶπαν·
25 Καίσαρος. ὁ δὲ εἶπεν πρὸς αὐτούς· Τοῖνυν ἀπόδοτε τὰ Καίσαρος Καίσαρι καὶ τὰ τοῦ θεοῦ τῷ θεῷ. καὶ οὐκ ἴσχυσαν ἐπιλαβέσθαι αὐτοῦ ῥήματος ἐναντίον τοῦ λαοῦ, καὶ θαυμάσαντες ἐπὶ τῇ ἀποκρίσει αὐτοῦ ἐσίγησαν.

(B) Of Sadducees; concerning the Resurrection.

ST. MATT. XXII. 23-33.

23 Ἐν ἐκείνῃ τῇ ἡμέρᾳ προσήλθον αὐτῷ Σαδδουκαῖοι λέγοντες μὴ εἶναι ἀνάστασιν, καὶ ἐπηρώ-
24 τησαν αὐτὸν λέγοντες· Διδάσκαλε, Μωϋσῆς εἶπεν· Ἐάν τις ἀποθάνῃ μὴ ἔχων τέκνα, ἐπιγαμβρεύσει ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα αὐτοῦ καὶ ἀναστήσει σπέρμα τῷ
25 ἀδελφῷ αὐτοῦ. ἦσαν δὲ παρ' ἡμῖν ἑπτὰ ἀδελφοί, καὶ ὁ πρῶτος γήμας ἐτελεύτησεν, καὶ μὴ ἔχων σπέρμα ἀφήκεν τὴν γυ-

ST. MARK XII. 18-27.

18 Καὶ ἔρχονται Σαδδουκαῖοι πρὸς αὐτόν, οἵτινες λέγουσιν ἀνάστασιν μὴ εἶναι, καὶ ἐπηρώτων αὐτόν λέγοντες· Διδάσκαλε, Μωϋσῆς ἔγραψεν ἡμῖν ὅτι Ἐάν τινος ἀδελφὸς ἀποθάνῃ καὶ καταλίπῃ γυναῖκα καὶ μὴ ἀφῇ τέκνον, ἵνα λάβῃ ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα καὶ ἐξαναστήσῃ σπέρμα
20 τῷ ἀδελφῷ αὐτοῦ. ἑπτὰ ἀδελφοί ἦσαν· καὶ ὁ πρῶτος ἔλαβεν γυναῖκα, καὶ ἀποθνήσκων οὐκ

ST. LUKE XX. 27-39.

27 Προσελθόντες δὲ τινες τῶν Σαδδουκαίων, οἱ ἀντιλέγοντες ἀνάστασιν μὴ εἶναι, ἐπηρώτησαν αὐτόν λέγοντες· Διδάσκαλε, Μωϋσῆς ἔγραψεν ἡμῖν, Ἐάν τινος ἀδελφὸς ἀποθάνῃ ἔχων γυναῖκα, καὶ οὗτος ἄτεκνος ᾖ, ἵνα λάβῃ ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα καὶ ἐξαναστήσῃ σπέρμα τῷ
28 ἀδελφῷ αὐτοῦ. ἑπτὰ οὖν ἀδελφοί ἦσαν. καὶ ὁ πρῶτος λαβὼν γυναῖκα ἀπέ-

* Deut. xxv. 5. ἐάν δὲ κατοικῶσιν ἀδελφοὶ ἐπὶ τὸ αὐτό, καὶ ἀποθάνῃ εἰς ἐξ αὐτῶν, σπέρμα δὲ μὴ ᾖ αὐτῷ, οὐκ ἔσται ἡ γυνὴ τοῦ τεθνηκότος (τετελευτηκότος) ἔξω ἀνδρὶ μὴ ἐγγίζοντι· ὁ ἀδελφὸς τοῦ ἀνδρὸς αὐτῆς εἰσελεύσεται πρὸς αὐτήν καὶ λήψεται αὐτήν ἑαυτῷ γυναῖκα καὶ συνοικήσει αὐτῇ. (Heb. פֶּדְיָהּ). Cf. Gen. xxxviii. 8.

§ 120. (A) MATT. 20. om. ὁ Ἰησοῦς G. T. 21. λέγουσιν. αὐτῷ G. L. T. 22. ἀπῆλθον G. MAR. 16. εἶπον G. 17. καὶ ἀποκριθεὶς ὁ Ἰησ. G. θαύμασαν G., θαύμαζον L. T. LK. 24. ἐπιδείξατέ ἀποκριθέντες δὲ εἰπ. G. L. T. εἶπον G. L. 25. αὐτοῖς G. L.

§ 120. (B) MATT. 23. Σαδ. οἱ λέγ. G. 25. γαμήσας G. MAR. 18. ἐπηρώτησαν G. 19. τέκνα μὴ ἀφῇ G. L. T. τὴν γυναῖκα. αὐτοῦ G. L. 20. ἑπτ. οὖν ἀδ. LK. 28. ἄτεκ. ἀποθάνῃ G. L. T.

ST. MATT. XXII.

ναῖκα αὐτοῦ τῷ ἀδελφῷ
 22 αὐτοῦ. ὁμοίως καὶ ὁ
 δεύτερος καὶ ὁ τρίτος, ἕως
 27 τῶν ἑπτά. ὕστερον δὲ
 πάντων ἀπέθανεν ἡ γυνή.
 28 ἐν τῇ ἀναστάσει οὖν τίνος
 τῶν ἑπτά ἔσται γυνή;
 πάντες γὰρ ἔσχον αὐτήν.
 29 Ἀποκριθεὶς δὲ ὁ Ἰησοῦς
 εἶπεν αὐτοῖς· Πλανᾶσθε,
 μὴ εἰδότες τὰς γραφὰς
 μηδὲ τὴν δύναμιν τοῦ
 30 θεοῦ. ἐν γὰρ τῇ ἀνα-
 στάσει οὔτε γαμοῦσιν
 οὔτε γαμίζονται, ἀλλ' ὡς
 ἄγγελοι θεοῦ ἐν τῷ οὐ-
 31 ρανῷ εἰσίν. περὶ δὲ τῆς
 ἀναστάσεως τῶν νεκρῶν
 οὐκ ἀνέγνωτε τὸ ῥηθὲν
 ὑμῖν ὑπὸ τοῦ θεοῦ λέ-
 32 γοντος· ὁ Ἐγὼ εἰμι ὁ
 θεὸς Ἀβραὰμ καὶ ὁ θεὸς
 Ἰσαὰκ καὶ ὁ θεὸς Ἰακώβ;
 οὐκ ἔστιν θεὸς νεκρῶν
 33 ἀλλὰ ζώντων. καὶ ἀκού-
 σαντες οἱ ὄχλοι ἐξεπλήρο-
 σοντο ἐπὶ τῇ διδαχῇ
 αὐτοῦ.

ST. MARK XII.

21 ἀφῆκεν σπέρμα. καὶ ὁ
 δεύτερος ἔλαβεν αὐτήν,
 καὶ ἀπέθανεν μὴ κατα-
 λήπων σπέρμα, καὶ ὁ
 22 τρίτος ὡσαύτως· καὶ οἱ
 ἑπτά οὐκ ἀφῆκαν σπέρ-
 μα. ἔσχατον πάντων
 καὶ ἡ γυνή ἀπέθανεν.
 23 ἐν τῇ ἀναστάσει, ὅταν
 ἀναστῶσιν, τίνος αὐτῶν
 ἔσται γυνή; οἱ γὰρ ἑπτά
 ἔσχον αὐτήν γυναῖκα.
 24 Ἐφῆ αὐτοῖς ὁ Ἰησοῦς·
 Οὐ διὰ τοῦτο πλανᾶσθε,
 μὴ εἰδότες τὰς γραφὰς
 μηδὲ τὴν δύναμιν τοῦ
 25 θεοῦ; ὅταν γὰρ ἐκ νεκρῶν
 ἀναστῶσιν, οὔτε γαμοῦ-
 σιν οὔτε γαμίζονται, ἀλλ'
 εἰσὶν ὡς ἄγγελοι ἐν τοῖς
 26 οὐρανοῖς. περὶ δὲ τῶν
 νεκρῶν, ὅτι ἐγείρονται,
 οὐκ ἀνέγνωτε ἐν τῇ
 βίβλῳ Μωϋσέως ἐπὶ τοῦ
 βάτου πᾶς εἶπεν αὐτῷ
 ὁ θεὸς λέγων· ὁ Ἐγὼ ὁ
 θεὸς Ἀβραὰμ καὶ ὁ θεὸς
 Ἰσαὰκ καὶ ὁ θεὸς Ἰακώβ;
 27 οὐκ ἔστιν ὁ θεὸς νεκρῶν
 ἀλλὰ ζώντων· πολλὴ
 πλανᾶσθε.

ST. LUKE XX.

30 θανεν ἄτεκνος· καὶ ὁ δεύ-
 31 τερος καὶ ὁ τρίτος ἔλαβεν
 αὐτήν, ὡσαύτως δὲ καὶ οἱ
 ἑπτά οὐ κατέλιπον τέκνα
 32 καὶ ἀπέθανον. ὕστερον καὶ
 ἡ γυνή ἀπέθανεν. ἡ γυνή
 οὖν ἐν τῇ ἀναστάσει τίνος
 αὐτῶν γίνεται γυνή; οἱ
 γὰρ ἑπτά ἔσχον αὐτήν γυ-
 ναῖκα.
 34 Καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς·
 Οἱ υἱοὶ τοῦ αἰῶνος τούτου
 γαμοῦσιν καὶ γαμίζονται,
 35 οἱ δὲ καταξωθέντες τοῦ
 αἰῶνος ἐκείνου τυχεῖν καὶ
 τῆς ἀναστάσεως τῆς ἐκ
 νεκρῶν οὔτε γαμοῦσιν οὔτε
 36 γαμίζονται· οὔτε γὰρ ἀπο-
 θανέειν ἐπιδύναται, ἰσάγγε-
 λοι γὰρ εἰσιν, καὶ υἱοὶ εἰσιν
 θεοῦ τῆς ἀναστάσεως υἱοὶ
 37 ὄντες. ὅτι δὲ ἐγείρονται
 οἱ νεκροί, καὶ Μωϋσῆς
 ἐμήνυσεν ἐπὶ τῆς βάτου,
 ὡς λέγει κύριον τὸν θεὸν
 Ἀβραὰμ καὶ θεὸν Ἰσαὰκ
 38 καὶ θεὸν Ἰακώβ· θεὸς δὲ
 οὐκ ἔστιν νεκρῶν ἀλλὰ
 ζώντων· πάντες γὰρ αὐτῷ
 39 ζῶσιν. Ἀποκριθέντες δέ
 τινες τῶν γραμματέων
 εἶπαν· Διδάσκαλε, καλῶς
 εἶπας.

* Ex. iii. 6 (cf. 16.) Ἐγὼ εἰμι ὁ Θεὸς τοῦ πατρὸς σου, Θεὸς Ἀβραὰμ καὶ Θεὸς Ἰσαὰκ καὶ Θεὸς Ἰακώβ.

§ 120. (B) MATT. 27. καὶ ἡ γυν. G. L. [T.] 30. ἐγαμίζονται G.+ τοῦ Θ. G.° (om. also Θεοῦ L. T.) om. τῷ G. 32. ὁ Θεὸς Θεός G. MAR. 21. ἀπέθ. καὶ οὐδὲ αὐτὸς ἀφῆκε σπέρ. G. L. 22. καὶ ἔλαβον αὐτήν οἱ ἑπτ. καὶ οὐκ G. [L.] (but καὶ οὐκ L.) ἔσχατη G.+ 23. ἐν τῇ οὖν ἀναστ. G.° L. 24. καὶ ἀποκριθεὶς ὁ Ἰησ. εἶπεν αὐτ. G. L. 25. γαμίζονται G. ἄγγελοι οἱ ἐν [T.] 26. τῆς βάτ. ὡς εἶπ. G. L. 27. ἀλλ. Θεὸς ζών. ὑμεῖς οὖν πολ. G. L. [T.] LK. 30. καὶ ἔλαβεν ὁ δεύτ. τὴν γυναῖκα, καὶ οὗτος ἀπέθανεν ἄτεκνος G.+ L. 31. καὶ οὐ κατέλ. 32. ὕστερ. δὲ (G.°) πάντων G.° 33. om. ἡ γυνή G. L. T. 34. καὶ ἀποκριθεὶς εἶπ. G. 34, 35, ἐγαμίζονται G. 36. τοῦ Θεοῦ G. L. 37. τὸν Θ. Ἰσ. καὶ τὸν Θ. Ἰακ. G. 39. εἶπον G.

(C) Of a Lawyer, concerning the greatest Commandment.

ST. MATT. XXII. 34-40.

ST. MARK XII. 28-34.

ST. LUKE XX. 40.

34 Οἱ δὲ Φαρισαῖοι, ἀκούσαντες ὅτι ἐφίμωσεν τοὺς Σαδδουκαίους, συνήχθησαν ἐπὶ τὸ αὐτό, καὶ ἐπηρώτησεν εἰς ἐξ αὐτῶν νομικὸς πειράζων αὐτόν· Διδάσκαλε, ποία ἐντολὴ μεγάλη 37 ἐν τῷ νόμῳ; ὁ δὲ ἐφθ. αὐτῷ·
 Ἀγαπήσεις κύριον τὸν θεόν σου ἐν ὅλῃ τῇ καρδίᾳ σου καὶ ἐν ὅλῃ τῇ ψυχῇ σου καὶ ἐν ὅλῃ τῇ διανοίᾳ σου. αὕτη ἐστὶν ἡ μεγάλη 38 σου. αὕτη ἐστὶν ἡ μεγάλη 39 καὶ πρώτη ἐντολή. δευτέρα ὁμοία αὐτῇ· Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτὸν. ἐν ταύταις ταῖς δυσὶν ἐντολαῖς ὅλος ὁ νόμος κρέμαται καὶ οἱ προφῆται.

Καὶ προσελθὼν εἰς τῶν γραμματέων, ἀκούσας αὐτῶν συζητούντων, ἰδὼν ὅτι καλῶς ἀπεκρίθη αὐτοῖς, ἐπηρώτησεν αὐτόν·

Ποία ἐστὶν ἐντολὴ πρώτη πάντων; ἀπεκρίθη ὁ Ἰησοῦς ὅτι πρώτη ἐστίν· Ἀκούε Ἰσραὴλ, κύριος ὁ θεὸς ἡμῶν κύριος εἰς ἐστίν, καὶ ἀγαπήσεις κύριον τὸν θεόν σου ἐξ ὅλης τῆς καρδίας σου καὶ ἐξ ὅλης τῆς ψυχῆς σου καὶ ἐξ ὅλης τῆς διανοίας σου καὶ ἐξ ὅλης τῆς ἰσχύος σου. δευτέρα αὕτη· Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν. μείζων τούτων ἄλλη ἐντολὴ οὐκ ἔστιν. καὶ εἶπεν αὐτῷ ὁ γραμματεὺς· Καλῶς, διδάσκαλε, ἐπ' ἀληθείας εἶπες ὅτι εἰς ἐστὶν καὶ οὐκ ἔστιν ἄλλος πλὴν αὐτοῦ.^c καὶ τὸ ἀγαπᾶν αὐτὸν ἐξ ὅλης τῆς καρδίας καὶ ἐξ ὅλης τῆς συνέσεως καὶ ἐξ ὅλης τῆς ἰσχύος, καὶ τὸ

^a Deut. vi. 4, 5. Ἀκούε Ἰσραὴλ, Κύριος ὁ Θεὸς ἡμῶν Κύριος εἰς ἐστίν· καὶ ἀγαπήσεις Κύριον τὸν Θεόν σου ἐξ ὅλης τῆς διανοίας σου, καὶ ἐξ ὅλης τῆς ψυχῆς σου, καὶ ἐξ ὅλης τῆς δυνάμεώς σου.

^b Lev. xix. 18. Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν. Cf. Matt. v. 44; xix. 19; Lk. x. 27; Rom. xiii. 9; Gal. v. 14; Jas. ii. 8, etc.

^c Deut. iv. 35, 39; Isa. xlv. 21, etc.

§ 120. C. MATT. 35 add καὶ λέγων G. 37. ὁ δὲ Ἰησοῦς εἶπεν (ἐφθ. G.) αὐτ. G. 38. πρώτ. καὶ μεγ. (om. ἡ G.) G.⁺ 39. δευτ. δέ G. L. T. 40. καὶ οἱ προφ. κρέμαται G. MAR. 28. εἰδώς G. πρώτ. πασῶν ἐντολ. (πρ. πάντ. ἐντ. G. L.) 29. ὁ δὲ Ἰησ. ἀπεκρ. αὐτῷ G. L. (αὐτῷ [T.]) πρώτ. πασῶν τῶν ἐντολῶν (om. ἐστίν), (πρ. πάντων ἐντολῇ G., πρ. πάντ. [ἐντολῇ ἐστίν] L.) 30. add αὕτη πρώτη ἐντολὴ G. L. T. 31. pref. καὶ G. [L.] δευτ. ὁμοία αὐτ. G. L. T. 32. εἶπας G. L. T. εἰς ἐστ. Θεός. 33. συνέσ. καὶ ἐξ ὅλης τῆς ψυχῆς G. [L.] T.

§ 120. C. Doubtless the wily Pharisees chose to put forward as their spokesman a really ingenuous man, who had hitherto honestly rejected the claims of our Lord. Hence St. Mark describes him as answering *νουνεχῶς*. He came *πειράζων* (St. Matt.); but being deeply impressed by our Lord's answer, he went away (St. Mark) "not far from the kingdom of God." The answer to the question was really the Lord's — whether as St. Matthew describes it, he gave the answer himself, or as St. Mark more particularly specifies, he led on the lawyer to answer it himself.

ST. MATT. XXII.

ST. MARK XII.

ST. LUKE XX.

ἀγαπᾶν τὸν πλησίον ὡς ἑαυτὸν
περισσότερον ἔστιν πάντων τῶν
ὀλοκαυτωμάτων καὶ τῶν θυσιῶν.*

34 καὶ ὁ Ἰησοῦς, ἰδὼν αὐτὸν ὅτι
κονεχῶς ἀπεκρίθη, εἶπεν αὐτῷ·
Οὐ μακρὰν εἰ ἀπὸ τῆς βασιλείας
τοῦ θεοῦ. Καὶ οὐδεὶς οὐκέτι ἐτό-
λμα αὐτὸν ἐπερωτῆσαι.

40 Οὐκέτι γὰρ
ἐτόλμων ἐπε-
ρωτᾶν αὐτὸν
οὐδέν.

§ 121. Our Lord's Question in return : How is Christ David's Son?

ST. MATT. XXII. 41-46.

ST. MARK XII. 35-37.

ST. LUKE XX. 41-44.

41 Συνηγμένων δὲ τῶν Φαρι-
σαίων ἐπηρώτησεν αὐτοὺς
42 ὁ Ἰησοῦς ἰλέγων· Τί ὑμῖν
δοκεῖ περὶ τοῦ Χριστοῦ;
τίνος υἱὸς ἔστιν; λέγουσιν
43 αὐτῷ· Τοῦ Δαυεὶδ. λέγει
αὐτοῖς· Πῶς οὖν Δαυεὶδ
ἐν πνεύματι καλεῖ κύριον
44 αὐτόν, λέγων· Ὁ Εἶπεν κύ-
ριος τῷ κυρίῳ μου· Κάθου
ἐκ δεξιῶν μου ἕως ἂν θῶ
τοὺς ἐχθρούς σου ὑποκάτω
45 τῶν ποδῶν σου. εἰ οὖν
Δαυεὶδ καλεῖ αὐτὸν κύριον,
πῶς υἱὸς αὐτοῦ ἔστιν;

35 Καὶ ἀποκριθεὶς ὁ Ἰη-
σοῦς ἔλεγεν διδάσκων ἐν
τῷ ἱερῷ· Πῶς λέγουσιν
οἱ γραμματεῖς ὅτι ὁ
Χριστὸς υἱὸς Δαυεὶδ
36 ἔστιν; αὐτὸς Δαυεὶδ
εἶπεν ἐν τῷ πνεύματι τῷ
ἁγίῳ· Ὁ Εἶπεν ὁ κύριος
τῷ κυρίῳ μου· Κάθου
ἐκ δεξιῶν μου ἕως ἂν
θῶ τοὺς ἐχθρούς σου
37 ὑποπόδιον τῶν ποδῶν
σου. αὐτὸς Δαυεὶδ λέγει
αὐτὸν κύριον, καὶ πόθεν
αὐτοῦ ἔστιν υἱός; καὶ ὁ
πολλὸς ὄχλος ἤκουεν αὐ-
τοῦ ἡδέως.

41 Εἶπεν δὲ πρὸς αὐτούς·
Πῶς λέγουσιν τὸν Χρισ-
τὸν εἶναι Δαυεὶδ υἱόν;
42 αὐτὸς γὰρ Δαυεὶδ λέγει
ἐν βίβλῳ ψαλμῶν· Ὁ Εἶ-
πεν ὁ κύριος τῷ κυρίῳ
μου· Κάθου ἐκ δεξιῶν μου
43 ἕως ἂν θῶ τοὺς ἐχθρούς
σου ὑποπόδιον τῶν πο-
δῶν σου; Δαυεὶδ οὖν
κύριον αὐτὸν καλεῖ, καὶ
πῶς αὐτοῦ υἱὸς ἔστιν;

46 Καὶ οὐδεὶς ἐδύνατο ἀπο-
κριθῆναι αὐτῷ λόγον, οὐδὲ
ἐτόλμησέν τις ἀπ' ἐκείνης
τῆς ἡμέρας ἐπερωτῆσαι
αὐτὸν οὐκέτι.

* Hosea vi. 6, etc.

^b Ps. cx. (cix.) 1. εἶπεν ὁ Κύριος τῷ κυρίῳ μου· Κάθου ἐκ δεξιῶν μου ἕως ἂν θῶ τοὺς ἐχθρούς
σου ὑποπόδιον τῶν ποδῶν σου. Cf. Acts ii. 35; 1 Cor. xv. 25; Heb. i. 13; x. 12, 13.

§ 120. (C) MAR. 33. πλείον G.L. LK. 40. δέ G.L.

§ 121. MATT. 44. ὁ Κύρ. G.

ὑποπόδιον G.+

MAR. 36. αὐτ. γὰρ Δα. G. [L. T.]

37. αὐτ. οὖν Δα. G.^o [L.]

LK. 42. καὶ αὐτ. Δα. G.L.T.

§ 122. Warning against the Scribes and Pharisees.

ST. MATT. XXIII. 1-3.

ST. MARK XII. 38-40.

ST. LUKE XX. 45-47.

1 Τότε ὁ Ἰησοῦς ἐλά-
λησεν τοῖς ὄχλοις καὶ
τοῖς μαθηταῖς αὐτοῦ
2 ἰλέγων· Ἐπὶ τῆς Μωϋ-
σέως καθέδρας ἐκάθισαν
οἱ γραμματεῖς καὶ οἱ
3 Φαρισαῖοι. πάντα οὖν
ὅσα ἐὰν εἴπωσιν ὑμῖν,
ποιήσατε καὶ τηρεῖτε,
κατὰ δὲ τὰ ἔργα αὐτῶν
μὴ ποιείτε· λέγουσιν
γὰρ καὶ οὐ ποιοῦσιν.

38 Καὶ ἐν τῇ διδαχῇ
αὐτοῦ ἔλεγεν· Βλέπετε
ἀπὸ τῶν γραμματέων

45 Ἀκούοντος δὲ παντὸς
τοῦ λαοῦ εἶπεν τοῖς μαθη-
46 ταῖς· Προσέχετε ἀπὸ τῶν
γραμματέων τῶν θελόντων

τῶν θελόντων ἐν ἱστολαῖς
περιπατεῖν καὶ ἄσπασ-
μοὺς ἐν ταῖς ἀγοραῖς
39 καὶ πρωτοκαθεδρίας ἐν
ταῖς συναγωγαῖς καὶ
πρωτοκλισίας ἐν τοῖς
40 δεῖπνοις· οἱ κατεσθίοντες
τὰς οἰκίας τῶν χρηρῶν
καὶ προφάσει μακρὰ
προσευχόμενοι, οὗτοι
λήμψονται περισσότε-
ρον κρίμα.

περιπατεῖν ἐν ἱστολαῖς καὶ
φιλούντων ἄσπασμοὺς ἐν
ταῖς ἀγοραῖς καὶ πρωτοκα-
θεδρίας ἐν ταῖς συναγωγαῖς
καὶ πρωτοκλισίας ἐν τοῖς
41 δεῖπνοις, οἱ κατεσθίουσιν
τὰς οἰκίας τῶν χρηρῶν καὶ
προφάσει μακρὰ προσεί-
χονται· οὗτοι λήμψονται
περισσότερον κρίμα.

§ 123. The Widow's Mite.

ST. MARK XII. 41-44.

ST. LUKE XXI. 1-4.

41 Καὶ καθίσας κατέναντι τοῦ γαζοφυλα-
κίου ἔθεώρει πῶς ὁ ὄχλος βάλλει χαλκὸν
εἰς τὸ γαζοφυλάκιον· καὶ πολλοὶ πλούσιοι

1 Ἀναβλέψας δὲ εἶδεν τοὺς βάλλοντας
εἰς τὸ γαζοφυλάκιον τὰ δῶρα αὐτῶν

* Cf. Matt. xxiii. 5.

b Cf. Matt. xxiii. 6, 7; Lk. xi. 43.

§ 122. MATT. 3. ἐν G. L. T. εἶπws. ὑμ. τηρεῖν (G.^o) τηρεῖτε καὶ ποιείτε G. MARK. 38.
καὶ ἔλεγ. αὐτοῖς ἐν τ. διδαχ. G L. LK. 45. add αὐτοῦ G. L.

§ 123. MARK. 41. καθισ. ὁ Ἰησοῦς G. [L.]

§ 122. The continuation of this discourse in St. Matthew (ver. 5-7), is very similar to the language of St. Mark and St. Luke. It is plain, however, from Lk. xi. 43, etc., that much the same discourse was uttered on more than one occasion. These verses of St. Matthew are therefore placed with the passage of St. Luke (§ 89) to which they are most closely parallel. Matt. xxiii. is apparently a collection of our Lord's sayings without mention of, or reference to, the circumstances under which they were severally uttered.

ST. MARK XII.

43 ἔβαλλον πολλά, καὶ ἐλθοῦσα μία χήρα
πτωχὴ ἔβαλεν λεπτὰ δύο, ὃ ἐστὶν κοδράν-
43 της. καὶ προσκαλεσάμενος τοὺς μαθητὰς
αὐτοῦ εἶπεν αὐτοῖς· Ἀμὴν λέγω ὑμῖν ὅτι
ἡ χήρα αὕτη ἢ πτωχὴ πλείων πάντων
βέβληκεν τῶν βαλλόντων εἰς τὸ γαζοφυ-
44 λάκιον· πάντες γὰρ ἐκ τοῦ περισσεύοντος
αὐτοῖς ἔβαλον, αὕτη δὲ ἐκ τῆς ὑστερήσεως
αὐτῆς πάντα ὅσα εἶχεν ἔβαλεν, ὅλον τὸν
βίον αὐτῆς.

ST. LUKE XXI.

2 πλουσίους. εἶδεν δὲ τινα χήραν πενι-
3 χρὰν βάλλουσαν ἐκεῖ δύο λεπτά, καὶ
εἶπεν· Ἀληθῶς λέγω ὑμῖν ὅτι ἡ χήρα
ἢ πτωχὴ αὕτη πλείω πάντων ἔβαλεν·
4 ἅπαντες γὰρ οὗτοι ἐκ τοῦ περισσεύοντος
αὐτοῖς ἔβαλον εἰς τὰ δῶρα, αὕτη δὲ ἐκ
τοῦ ὑστερήματος αὐτῆς ἅπαντα τὸν
βίον ὃν εἶχεν ἔβαλεν.

§ 124. Our Lord speaks to certain Greeks, who desired to see Him, of His approaching Death. The Voice from Heaven.

ST. JOHN XII. 20-36.

20 Ἦσαν δὲ Ἕλληνές τινες ἐκ τῶν ἀναβαινόντων ἵνα προσκυνήσωσιν ἐν τῇ ἑορτῇ·
21 οὗτοι οὖν προσῆλθον Φιλίππῳ τῷ ἀπὸ Βηθσαϊδᾶ τῆς Γαλιλαίας, καὶ ῥώτων αὐτὸν
22 λέγοντες· Κύριε, θέλομεν τὸν Ἰησοῦν ἰδεῖν. ἔρχεται Φίλιππος καὶ λέγει τῷ Ἀνδρέᾳ,
23 ἔρχεται Ἀνδρέας καὶ Φίλιππος καὶ λέγουσιν τῷ Ἰησοῦ. ὁ δὲ Ἰησοὺς ἀποκρίνεται
24 αὐτοῖς λέγων· Ἐλήλυθεν ἡ ὥρα ἵνα δοξασθῇ ὁ υἱὸς τοῦ ἀνθρώπου. ἀμὴν ἀμὴν
λέγω ὑμῖν, ἐὰν μὴ ὁ κόκκος τοῦ σίτου πεσὼν εἰς τὴν γῆν ἀποθάνῃ, αὐτὸς μόνος
25 μένει· ἐὰν δὲ ἀποθάνῃ, πολλὴν καρπὸν φέρει. ὁ φιλῶν^a τὴν ψυχὴν αὐτοῦ ἀπολλύει
αὐτήν, καὶ ὁ μισῶν τὴν ψυχὴν αὐτοῦ ἐν τῷ κόσμῳ τούτῳ εἰς ζωὴν αἰώνιον φυλάξει
26 αὐτήν. ἐὰν ἐμοὶ τις διακονῇ, ἐμοὶ ἀκολουθεῖτω, καὶ ὅπου εἰμὶ ἐγώ, ἐκεῖ καὶ ὁ
διάκονος ὁ ἐμὸς ἔσται· ἐὰν τις ἐμοὶ διακονῇ, τιμήσει αὐτόν.^b πατήρ.
27 Νῦν ἡ ψυχὴ μου τετάραται, καὶ τί εἶπω; Πάτερ, σῶσόν με^c τῆς ὥρας ταύτης.
28 ἀλλὰ διὰ τοῦτο ἤλθον εἰς τὴν ὥραν ταύτην· Πάτερ, δόξασόν σου τὸ ὄνομα. ἤλθεν
29 οὖν ὁ φωνὴ ἐκ τοῦ οὐρανοῦ· Καὶ ἐδόξασα καὶ πάλιν δοξάσω. ὁ οὖν ὄχλος ὁ ἐστὼς
ἀκούσας ἔλεγεν βροντὴν γεγονέναι· ἄλλοι ἔλεγον· Ἄγγελος αὐτῷ λελάληκεν.
30 ἀπεκρίθη Ἰησοὺς καὶ εἶπεν· Οὐ δι' ἐμέ ἡ φωνὴ αὕτη γέγονεν ἀλλὰ δι' ὑμᾶς. νῦν
31 κρίσις ἐστὶν τοῦ κόσμου τούτου· νῦν ὁ ἄρχων τοῦ κόσμου τούτου ἐκβληθήσεται ἔξω,

^a Cf. Matt. x. 39; xvi. 25; Mar. viii. 35; Lk. ix. 24; xvii. 33.

^b Cf. Matt. iii. 17; xvii. 5; Mar. i. 11; ix. 7; Lk. iii. 22; ix. 35.

§ 123. MAR. 43. λέγει βαλλόντων G. LK. 2. δὲ καὶ τιν. χήρ. G.^o [L.] 3. πλείων G. T.
4. τὰ δῶρ. τοῦ Θεοῦ G. L. [T.]

§ 124. 22. Ἀνδρ. καὶ πάλιν Ἀνδ. καὶ Φίλ. λέγουσιν G. 23. ἀπεκρίνατο G. L. 25. ἀπολλέσει
G. L. 26. ἔσται· καί. 29. ἔστ. καὶ ἀκούσ. G. T. ἐστηκὼς καὶ ἀκ. L. 30. δ' Ἰησ. G. L.

§ 124. The Greeks were probably in that precinct of the temple known as the court of the Gentiles; and as our Lord must have been sitting here when he saw the gift of the poor widow (§ 123), this, as Tischendorf has noticed, seems the proper place for the incident. Robinson well observes that after our Lord left the temple at this time, he returned to it no more. This interview therefore could not well have occurred later. The last clause of vs. 36 corresponds with Matt. xxiv. 1; Mar. xiii. 1.

ST. JOHN XII.

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ST. JOHN. XII.

- 48 κρίνω τὸν κόσμον, ἀλλ' ἵνα σώσω τὸν κόσμον. ὁ ἀθετῶν ἐμὲ καὶ μὴ λαμβάνων τὰ ῥήματά μου ἔχει τὸν κρίνοντα αὐτόν· ὁ λόγος, ὃν ἐλάλησα, ἐκείνος κρινεῖ αὐτὸν ἐν
 49 τῇ ἑσχάτῃ ἡμέρᾳ. ὅτι ἐγὼ ἐξ ἑμαντοῦ οὐκ ἐλάλησα, ἀλλ' ὁ πέμψας με πατὴρ
 50 αὐτός μοι ἐντολὴν δέδωκεν τί εἴπω καὶ τί λαλήσω. καὶ οἶδα ὅτι ἡ ἐντολὴ αὐτοῦ ζωὴ αἰώνιος ἐστίν. ἃ οὖν ἐγὼ λαλῶ, καθὼς εἶρηκέν μοι ὁ πατήρ, οὕτως λαλῶ.

§ 126. Our Lord's Prophecy of the Destruction of Jerusalem, and of the Future.

ST. MATT. XXIV. 1-25,
29-36, 42. x. 21-25.

ST. MARK XIII. 1-37.

ST. LUKE XXI. 5-36,
XVII. 31.

- 1 Καὶ ἐξελθὼν ὁ Ἰησοῦς ἀπὸ τοῦ ἱεροῦ ἐπορεύετο· καὶ προσήλθον οἱ μαθηταὶ αὐτοῦ ἐπιδιδῆσαι αὐτῷ τὰς
 2 οἰκοδομὰς τοῦ ἱεροῦ. ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· Οὐ βλέπετε ταῦτα πάντα; ἃ μὴν λέγω ὑμῖν, οὐ μὴ ἀφεθῇ ὥδε λίθος ἐπὶ λίθον, ὃς οὐ καταλυθήσεται.
 3 Καθημένον δὲ αὐτοῦ ἐπὶ τοῦ ὄρους τῶν ἐλαιῶν, προσ-
 ἦλθον αὐτῷ οἱ μαθηταὶ κατ' ἰδίαν λέγοντες· Εἰπέ ἡμῖν, πότε ταῦτα ἔσται καὶ τί τὸ σημεῖον τῆς σῆς παρουσίας καὶ συντελείας τοῦ
 4 αἰῶνος; καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς· Βλέπετε μὴ τις ὑμᾶς πλανήσῃ.
 5 πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου λέγοντες·
- 1 Καὶ ἐκπορευομένου αὐτοῦ ἐκ τοῦ ἱεροῦ, λέγει αὐτῷ εἰς τῶν μαθητῶν αὐτοῦ· Διδάσκαλε, ἴδε ποταποὶ λίθοι καὶ ποτα-
 2 παὶ οἰκοδομαί. καὶ ὁ Ἰησοῦς εἶπεν αὐτῷ· Βλέπεις ταύτας τὰς μεγάλας οἰκοδομὰς; οὐ μὴ ἀφεθῇ λίθος ἐπὶ λίθον, ὃς οὐ μὴ καταλυθῇ.
 3 Καὶ καθημένου αὐτοῦ εἰς τὸ ὄρος τῶν ἐλαιῶν, κατέναντι τοῦ ἱεροῦ, ἐπηρώτα αὐτὸν κατ' ἰδίαν ὁ Πέτρος καὶ Ἰάκωβος καὶ Ἰωάννης καὶ Ἀνδρέας·
 4 Εἰπὸν ἡμῖν, πότε ταῦτα ἔσται καὶ τί τὸ σημεῖον ὅταν μέλλῃ ταῦτα συν-
 5 τελεῖσθαι πάντα; ὁ δὲ Ἰησοῦς ἤρξατο λέγειν αὐτοῖς· Βλέπετε μὴ τις ὑμᾶς πλανήσῃ. πολλοὶ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου, λέγοντες ὅτι
- 5 Καὶ τινων λεγόντων περὶ τοῦ ἱεροῦ, ὅτι λίθοις καλοῖς καὶ ἀναθέμασιν
 6 κεκόσμηται, εἶπεν· Ταῦτα ἃ θεωρεῖτε, ἐλεύσονται ἡμέραι ἐν αἷς οὐκ ἀφεθήσεται λίθος ἐπὶ λίθῳ ὃς οὐ καταλυθήσεται.
- 7 Ἐπηρώτησαν δὲ αὐτὸν λέγοντες· Διδάσκαλε, πότε οὖν ταῦτα ἔσται καὶ τί τὸ σημεῖον ὅταν μέλλῃ ταῦτα γίνεσθαι;
- 8 ὁ δὲ εἶπεν· Βλέπετε μὴ πλανηθῇτε· πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου, λέγοντες·

* Cf. 1 Kings ix. 7; Jer. xxvi. 18; Mic. iii. 12, etc.

§ 125. 48. Tischendorf, by an error as it appears, omits ἐν before τῇ ἑσχ. ἡμ. 49. ἔδωκε G.

§ 126. MATT. 2. ὁ δὲ Ἰησοῦς εἶπ. G. οὐ μὴ καταλυθ. 3. τῆς συντελεί. G.

MAR. 9. Ἰησ. ἀποκριθεὶς εἶπ. G. L. ἐπὶ λίθῳ G. L. 3. ἐπηρώτων G. L. om. ὁ G. L. T.

4. εἰπέ G. 5. Ἰησ. ἀποκριθεὶς αὐτ. ἤρξ. G. L. 6. πολ. γὰρ ἐλεύσ. G. L. T.

ST. MATT. XXIV.

Ἐγὼ εἰμι ὁ Χριστός, καὶ πολλοὺς πλανήσουσιν.
 6 μελλήσετε δὲ ἀκούειν πολέμους καὶ ἀκοὰς πολέμων· ὁρᾶτε μὴ θροεῖσθε· δεῖ γὰρ γενέσθαι, ἀλλ' οὕτω
 7 ἔστιν τὸ τέλος. ἐγερθήσεται γὰρ ἔθνος ἐπ' ἔθνος καὶ βασιλεία ἐπὶ βασιλείαν, καὶ ἔσονται λιμοὶ καὶ σει-
 8 σμοὶ κατὰ τόπους. πάντα δὲ ταῦτα ἀρχὴ ὧδίνων.
 9 τότε παραδώσουσιν^a ὑμᾶς εἰς θλίψιν καὶ ἀποκτενοῦσιν ὑμᾶς, καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων τῶν ἐθνῶν διὰ
 10 τὸ ὄνομά μου. καὶ τότε σκανδαλισθήσονται πολλοὶ καὶ ἀλλήλους παραδώ-
 11 σουσιν καὶ μισήσουσιν ἀλλήλους. καὶ πολλοὶ ψευδοπροφήται^b ἐγερθή-
 12 σονται καὶ πλανήσουσιν πολλούς. καὶ διὰ τὸ πλη-
 13 θυνθῆναι τὴν ἀνομίαν ψυγήσεται ἡ ἀγάπη τῶν πολλῶν.
 14 ὁ δὲ ὑπομείνας εἰς τέλος, οὗτος σωθήσεται. καὶ κηρυχθήσεται τοῦτο τὸ εὐαγγέλιον τῆς βασιλείας ἐν ὅλῃ τῇ οἰκουμένῃ εἰς μαρτύριον πᾶσιν τοῖς ἔθνε-
 σιν, καὶ τότε ἔξει τὸ τέλος.

ST. MARK XIII.

ἐγὼ εἰμι, καὶ πολλοὺς πλανήσουσιν. 7 ὅταν δὲ ἀκούσῃτε πολέμους καὶ ἀκοὰς πολέμων, μὴ θροεῖσθε· δεῖ γενέσθαι, ἀλλ' οὕτω τὸ τέλος.
 8 ἐγερθήσεται γὰρ ἔθνος ἐπ' ἔθνος καὶ βασιλεία ἐπὶ βασιλείαν, ἔσονται σεισμοὶ κατὰ τόπους, 9 ἔσονται λιμοί. ἀρχὴ ὧδίνων ταῦτα. Βλέπετε δὲ ὑμεῖς ἑαυτοὺς· παρα-
 δώσουσιν^a ὑμᾶς εἰς συνέδρια καὶ εἰς συναγωγὰς δαρήσεσθε καὶ ἐπὶ ἡγε-
 μόνων καὶ βασιλέων σταθήσεσθε ἕνεκεν ἐμοῦ, εἰς μαρτύριον αὐτοῖς.
 10 καὶ εἰς πάντα τὰ ἔθνη πρῶτον δεῖ κηρυχθῆναι τὸ εὐαγγέλιον.

ST. LUKE XXI.

Ἐγὼ εἰμι, καὶ ὁ καιρὸς ἤγγικεν· μὴ πορευθῆτε 9 ὀπίσω αὐτῶν. ὅταν δὲ ἀκούσῃτε πολέμους καὶ ἀκαταστασίας, μὴ πτοη-
 θῆτε· δεῖ γὰρ ταῦτα γενέσθαι πρῶτον, ἀλλ' οὐκ εὐθέως τὸ τέλος.
 10 τότε ἔλεγεν αὐτοῖς· Ἐγερθήσεται ἔθνος ἐπ' ἔθνος καὶ βασιλεία ἐπὶ βασιλείαν, σεισμοὶ τε 11 μεγάλοι καὶ κατὰ τόπους λιμοὶ καὶ λοιμοὶ ἔσονται, φόβητρά τε καὶ σημεῖα ἀπ' οὐρανοῦ μεγάλα 12 ἔσται. Πρὸ δὲ τούτων πάντων ἐπιβαλοῦσιν^a ἐφ' ὑμᾶς τὰς χεῖρας αὐτῶν καὶ διώξουσιν, παραδι-
 δόντες εἰς τὰς συναγωγὰς καὶ φυλακάς, ἀπαγομέ-
 νους ἐπὶ βασιλεῖς καὶ ἡγεμόνας ἕνεκεν τοῦ ὀνόματός μου· 13 ἀποβή-
 σεται ὑμῖν εἰς μαρτύριον.

^a Cf. Matt. x. 17, 18; Lk. xii. 11.^b Cf. Matt. x. 19, 20; Lk. xii. 11, 12.

§ 126. MATT. 6. πάντα γενέσθ. G.^o
 MAR. 7. δεῖ γὰρ γενέσθ. G. L. [T.]
 add καὶ παραχαί G.^o 9. ἀρχαί G.⁺
 LK. 8. ὅτι ἐγ. εἰμι. G. [L. T.]
 12. ἀπάντων om. sec. τὰς G. L.
 οὐκ εἰς τὰς καρδίας G.

7. λιμ. καὶ λοιμοὶ καὶ σεισ. G.
 8. καὶ ἔσονται. σεισ. G. L.
 παραδῶσ. γὰρ G. L. [T.]
 μὴ οὐκ πορευθ. G.
 ἀγομέρους G. L.

9. om. τῶν
 καὶ ἔσονται. λιμ. G. L. [T.]
 11. ὅταν δέ G.
 ἀγάγασιν
 11. μεγάλ. κατ. τόπ. καὶ λιμ. G. L.
 13. ἀποβήσ. δέ G. L. [T.]
 14. θέσθε

ST. MATT. X, XXIV.

ST. MARK. XIII.

ST. LUKE. XXI.

ST. MATT. X.

21 Παραδώσει δὲ ἀδελφὸς ἀδελφὸν εἰς θάνατον καὶ πατὴρ τέκνον, καὶ ἐπαναστήσονται τέκνα ἐπὶ γονεῖς καὶ θανατώσουσιν αὐτούς,
22 καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου· ὁ δὲ ὑπομείνας εἰς τέλος, οὗτος σωθήσεται. Ὅταν δὲ διώκωσιν ὑμᾶς ἐν τῇ πόλει ταύτῃ, φεύγετε εἰς τὴν ἑτέραν· ἀμὴν γὰρ λέγω ὑμῖν, οὐ μὴ τελέσητε τὰς πόλεις τοῦ Ἰσραὴλ ἕως ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου.
24 Οὐκ ἔστιν μαθητὴς ὑπὲρ τὸν διδάσκαλον οὐδὲ δούλος ὑπὲρ τὸν κύριον αὐτοῦ·
25 ἀρκετὸν τῷ μαθητῇ ἵνα γένηται ὡς ὁ διδάσκαλος αὐτοῦ, καὶ ὁ δούλος ὡς ὁ κύριος αὐτοῦ· εἰ τὸν οἰκοδεσπότην Βεελζεβοὺλ ἐπεκάλεσαν, πόσω μάλλον τοὺς οἰκιακοὺς αὐτοῦ.

ST. MATT. XXIV.

15 Ὅταν οὖν ἴδητε^a τὸ βδέλυγμα τῆς ἐρημώσεως τὸ ῥηθὲν διὰ Δανιὴλ τοῦ προφήτου ἐστὸς ἐν τόπῳ

ἀλλ' ὃ ἐὰν δοθῇ ὑμῖν ἐν ἐκείνῃ τῇ ὥρᾳ, τοῦτο λαλεῖτε· οὐ γάρ ἐστε ὑμεῖς οἱ λαλοῦντες, ἀλλὰ τὸ πνεῦμα τὸ ἅγιον.
19 καὶ παραδώσει ἀδελφὸς ἀδελφὸν εἰς θάνατον καὶ πατὴρ τέκνον, καὶ ἐπαναστήσονται τέκνα ἐπὶ γονεῖς καὶ θανατώσουσιν αὐτούς, καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου· ὁ δὲ ὑπομείνας εἰς τέλος, οὗτος σωθήσεται.

14 Ὅταν δὲ ἴδητε τὸ^b βδέλυγμα τῆς ἐρημώσεως ἐστηκότα ὅπου οὐ δεῖ, ὁ ἀναγινώσκων νοείτω,

15 ἐγὼ γὰρ δώσω ὑμῖν στόμα καὶ σοφίαν, ἥ οὐ δυνήσονται ἀντιστῆναι ἢ ἀντειπεῖν ἑπαντες οἱ ἀντικείμενοι ὑμῖν. παραδοθήσεσθε δὲ καὶ ὑπὸ γονέων καὶ ἀδελφῶν καὶ συγγενῶν καὶ φίλων, καὶ θανατώσουσιν ἑξ ὑμῶν,
17 καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου. καὶ θριξὶ ἐκ τῆς κεφαλῆς ὑμῶν οὐ μὴ ἀπόλῃται· ἐν τῇ ὑπομονῇ ὑμῶν κτήσασθε τὰς ψυχὰς ὑμῶν.

20 Ὅταν δὲ ἴδητε κυκλομένην ὑπὸ στρατοπέδων Ἱερουσαλὴμ, τότε γινώτε ὅτι ἤγγικεν ἡ ἐρήμωσις

^a Cf. Lk. vi. 40; Jno. xiii. 16; xv. 20.

^b Dan. ix. 27. καὶ ἐπὶ τῷ ἱερὸν βδέλυγμα τῶν ἐρημώσεων. $\text{בְּזֵמַן בְּיָצִיטָהּ הָיְתָה לְבָרָא}$. Cf. viii. 13. ἡ ἁμαρτία ἐρημώσεως and xi. 31, βδέλυγμα ἠφανισμένων (LXX. ἐρημώσεως) and xii. 11.

§ 126. MATT. x. 23. ἄλλην G. (ἐτέρ. καὶ ἐκ ταύτης διώκωσιν ὑμᾶς, φεύγετε εἰς τὴν ἄλλην. G. καὶ ἐν τῇ ἐτέρᾳ διώκ. etc. [L.]) ἕως ἂν ἔλθ. G. L. T. 25. ἐκάλεσαν xxiv. 15. ἐστὼς G. + MAR. 11. λαλήσ. μηδὲ μελετᾶτε G.^{oo} [L.] 12. παραδῶσ. δέ G. 14. βδέλ. τ. ἐρημ. τὸ ῥηθὲν ἐπὶ Δανιὴλ τοῦ προφήτου [L.] ἐστὼς G. ἐστηκός L. LK. 15. ἀντειπ. οὐδὲ ἀντιστ. (ἀντιστ. οὐδὲ ἀντειπ. L., ἀντειπ. ἢ ἀντιστ. G., ἀντιστ. [ἢ ἀντειπ.] T.) πάντες G. L. 20. τὴν Ἱερουσ. G.

ST. MATT. XXIV.

ἀγίῳ, ὁ ἀναγινώσκων νοεί-
16 τω, τότε οἱ ἐν τῇ Ἰουδαίᾳ
φευγέτωσαν ἐπὶ τὰ ὄρη,

17 ὁ ἐπὶ τοῦ δώματος μὴ
καταβάτω ἄραι τὰ ἐκ τῆς
18 οἰκίας αὐτοῦ, καὶ ὁ ἐν τῷ
ἀγρῷ μὴ ἐπιστρεψάτω ὀπί-
σω ἄραι τὸ ἱμάτιον αὐτοῦ.

19 οὐαὶ δὲ ταῖς ἐν γαστρὶ
ἐχούσαις καὶ ταῖς θηλα-
ζούσαις ἐν ἐκείναις ταῖς
20 ἡμέραις. προσεύχεσθε δὲ
ἵνα μὴ γένηται ἡ φυγὴ
ὑμῶν χειμῶνος μηδὲ σαβ-
21 βάτῃ. ἔσται γὰρ τότε
θλίψις μεγάλη, οἷα οὐκ
ἐγένετο ἀπ' ἀρχῆς κόσμου
ἕως τοῦ νῦν οὐδ' οὐ μὴ

22 γένηται. Καὶ εἰ μὴ ἐκο-
λοβώθησαν αἱ ἡμέραι ἐκεῖ-
ναι, οὐκ ἂν ἐσώθη πᾶσα
σάρξ· διὰ δὲ τοὺς ἐκλεκτοὺς
κολοβώθησονται αἱ ἡμέραι
23 ἐκείναι. τότε εἰάν τις ὑμῖν
εἴπῃ· Ἰδοὺ ὧδε ὁ Χριστὸς
ἢ ὧδε, μὴ πιστεύσητε.
24 ἐγερθήσονται^a γὰρ ψευδο-

ST. MARK XIII.

τότε οἱ ἐν τῇ Ἰουδαίᾳ
φευγέτωσαν εἰς τὰ ὄρη,

15 ὁ δὲ ἐπὶ τοῦ δώματος
μὴ καταβάτω μηδὲ
εἰσελθάτω ἄραι τι ἐκ τῆς
16 οἰκίας αὐτοῦ, καὶ ὁ εἰς
τὸν ἀγρὸν μὴ ἐπιστρε-
ψάτω εἰς τὰ ὀπίσω ἄραι
τὸ ἱμάτιον αὐτοῦ.

17 οὐαὶ δὲ ταῖς ἐν γαστρὶ
ἐχούσαις καὶ ταῖς θηλα-
ζούσαις ἐν ἐκείναις ταῖς
18 ἡμέραις. προσεύχεσθε
δὲ ἵνα μὴ γένηται χει-
19 μῶνος. ἔσονται γὰρ αἱ
ἡμέραι ἐκείναι θλίψις,
οἷα οὐ γέγονεν τοιαύτη
ἀπ' ἀρχῆς κτίσεως, ἣν
ἔκτισεν ὁ θεός, ἕως τοῦ
νῦν καὶ οὐ μὴ γένηται.

20 Καὶ εἰ μὴ ἐκολόβωσεν
κύριος τὰς ἡμέρας, οὐκ
ἂν ἐσώθη πᾶσα σάρξ·
ἀλλὰ διὰ τοὺς ἐκλεκτοὺς
οὓς ἐξελέξατο ἐκολόβω-
21 σεν τὰς ἡμέρας. καὶ
τότε εἰάν τις ὑμῖν εἴπῃ·
Ἰδε ὧδε ὁ Χριστός, ἴδε
22 ἐκεῖ, μὴ πιστεύετε. ἐγερ-

ST. LUKE XXI, XVII.

21 αὐτῆς. τότε οἱ ἐν τῇ
Ἰουδαίᾳ φευγέτωσαν εἰς
τὰ ὄρη, καὶ οἱ ἐν μέσῳ
αὐτῆς ἐκχωρείτωσαν, καὶ
οἱ ἐν ταῖς χώραις μὴ
εἰσερχέσθωσαν εἰς αὐτήν,

ST. LUKE XVII.

31 ἐν ἐκείνῃ τῇ ἡμέρᾳ ὅς
ἔσται ἐπὶ τοῦ δώματος
καὶ τὰ σκευῆ αὐτοῦ ἐν
τῇ οἰκίᾳ, μὴ καταβάτω
ἄραι αὐτά, καὶ ὁ ἐν ἀγρῷ
ὁμοίως μὴ ἐπιστρεψάτω
εἰς τὰ ὀπίσω.

ST. LUKE XXI.

22 ὅτι ἡμέραι ἐκδικήσεως
αὐταὶ εἰσιν τοῦ πλησθῆναι
πάντα τὰ γεγραμμένα.
23 οὐαὶ ταῖς ἐν γαστρὶ
ἐχούσαις καὶ ταῖς θηλα-
ζούσαις ἐν ἐκείναις ταῖς
ἡμέραις·

ἔσται γὰρ ἀνάγκη με-
γάλη ἐπὶ τῆς γῆς καὶ
ὀργὴ τῷ λαῷ τούτῳ,

^a Cf. ver. 11.

§ 126. MATT. 17. καταβαινέτω G. ἀρ. τι 18. τὰ ἱμάτια G.++ 20. ἐν σαββάτ.
21. οὐ γέγονεν G. L. T. MAR. 15. καταβάτ. εἰς τὴν οἰκίαν G. [L.] T. εἰσελθέτω G.
16. ἀγρὸν ὧν G. 18. γένητ. ἡ φυγὴ ὁμῶν G.^{oo} 19. ἥς G. 21. ἰδοὺ δδ. G. L. ἢ ἰδοὺ,
ἐκεῖ G. (ἢ G.^o), ἢ ἴδε ἐκ. L. T. πιστεύσητε LK. xvii. 31. ἐν τῷ ἀγρ. G. L. xxi. 22. πλη-
ρωθῆναι 23. οὐαὶ δέ G. δὲ τῷ λ.

ST. MATT. XXIV.

χριστοι καὶ ψευδοπροφή-
ται καὶ δώσουσιν σημεῖα
μεγάλα καὶ τέρατα, ὥστε
πλανηθῆναι, εἰ δυνατόν,
καὶ τοὺς ἐκλεκτοὺς. ἰδοὺ
προεῖρηκα ὑμῖν.

ST. MARK XIII.

θήσονται δὲ ψευδόχρισ-
τοι καὶ ψευδοπροφῆται
καὶ ποιήσουσιν σημεῖα
καὶ τέρατα πρὸς τὸ
ἀποπλανᾶν, εἰ δυνατόν,
τοὺς ἐκλεκτοὺς. ὑμεῖς
δὲ βλέπετε· προεῖρηκα
ὑμῖν πάντα.

ST. LUKE XXI.

καὶ πεσοῦνται στῆματι
μαχαίρας καὶ αἰχμαλω-
τισθήσονται εἰς τὰ ἔθνη
πάντα, καὶ Ἰερουσαλὴμ
ἔσται πατούμενη ὑπὸ
ἐθνῶν, ἄχρι οὗ πληρω-
θῶσιν καιροὶ ἐθνῶν.

29 Εὐθὺς δὲ μετὰ τὴν
θλίψιν τῶν ἡμερῶν ἐκείνων
ὁ ἥλιος σκοτισθήσεται, καὶ
ἡ σελήνη οὐ δώσει τὸ
φέγγος αὐτῆς καὶ οἱ ἀστέ-
ρες πεσοῦνται ἐκ τοῦ οὐ-
ρανοῦ καὶ αἱ δυνάμεις τῶν
οὐρανῶν σαλευθήσονται.
30 καὶ τότε φανήσεται τὸ
σημεῖον τοῦ υἱοῦ τοῦ ἀν-
θρώπου ἐν οὐρανῷ, καὶ κό-
ψονται πᾶσαι αἱ φυλαὶ τῆς
γῆς καὶ ὄψονται τὸν υἱὸν
τοῦ ἀνθρώπου ἐρχόμενον
ἐπὶ τῶν νεφελῶν τοῦ οὐ-
ρανοῦ μετὰ δυνάμεως καὶ
31 δόξης πολλῆς. καὶ ἀπο-
στελεῖ τοὺς ἀγγέλους αὐτοῦ
μετὰ σάλπιγγος μεγάλης,
καὶ ἐπισυναξέουσιν τοὺς
ἐκλεκτοὺς αὐτοῦ ἐκ τῶν
τεσσάρων ἀνέμων ἀπ' ἄκρων
οὐρανῶν ἕως ἄκρων αὐτῶν.

24 Ἀλλὰ ἐν ἐκείναις ταῖς
ἡμέραις μετὰ τὴν θλίψιν
ἐκείνην ὁ ἥλιος σκοτι-
σθήσεται, καὶ ἡ σελήνη
οὐ δώσει τὸ φέγγος
αὐτῆς, καὶ οἱ ἀστέρες
ἔσονται ἐκ τοῦ οὐρανοῦ
πίπτοντες, καὶ αἱ δυνάμεις
αἱ ἐν τοῖς οὐρανοῖς σα-
λευθήσονται. καὶ τότε
ὄψονται τὸν υἱὸν τοῦ
ἀνθρώπου ἐρχόμενον ἐν
νεφέλαις μετὰ δυνάμεως
πολλῆς καὶ δόξης. καὶ
τότε ἀποστελεῖ τοὺς
ἀγγέλους καὶ ἐπισυναξέι
τοὺς ἐκλεκτοὺς ἐκ τῶν
τεσσάρων ἀνέμων ἀπ'
ἄκρου γῆς ἕως ἄκρου
οὐρανοῦ.

25 Καὶ ἔσονται σημεῖα ἐν
ἡλίῳ^a καὶ σελήνῃ καὶ
ἀστροῖς, καὶ ἐπὶ τῆς γῆς
συνοχὴ ἐθνῶν ἐν ἀπορίᾳ
ἡχοῦς θαλάσσης καὶ
26 σάλου, ἀπολυχόντων ἀν-
θρώπων ἀπὸ φόβου καὶ
προσδοκίας τῶν ἐπερχο-
μένων τῇ οἰκουμένῃ· αἱ
γὰρ δυνάμεις τῶν οὐ-
ρανῶν σαλευθήσονται.
27 καὶ τότε ὄψονται τὸν
υἱὸν τοῦ ἀνθρώπου ἐρχό-
μενον ἐν νεφέλῃ μετὰ
δυνάμεως καὶ δόξης
28 πολλῆς. ἀρχομένων δὲ
τούτων γίνεσθαι ἀνακύ-
ψατε καὶ ἐπάρατε τὰς
κεφαλὰς ὑμῶν, διότι
ἐγγίζει ἡ ἀπολύτρωσις
ὑμῶν.

^a Cf. Isa. xiii. 10; Ezek. xxxii. 7; Joel ii. 10, 30-32; iii. 15; Amos viii. 9, etc.

§ 126. MATT. 24. πλανῆσαι G. L. (πλανᾶσθαι T.) 29. ἀπὸ G. L. T. 30. ἐν τῇ οὐρ. G. καὶ τότε κόψοντ. G. L. T. 31. σάλπ. φωνῆς μεγάλ. G. L. T. MARK. 22. ἐγερεθῆσ. γάρ G. L. T. δώσουσιν G. L. T. καὶ τοὺς ἐκλεκ. G. L. [T.] 23. ἰδοὺ, προεῖρ. G. [L.] 25. ἀστέρ. τ. οὐρ. ἔσονται. ἐκπίπτοντες G. 27. ἀγγέλ. αὐτοῦ G.^o [L.] ἐκλεκτ. αὐτοῦ G. L. LK. 24. om. οὐ G. 25. ἔσται G. ἡχοῦσης

ST. MATT. XXIV.

32 Ἀπὸ δὲ τῆς συκῆς μάθετε τὴν παραβολὴν· ὅταν ᾗδῃ ὁ κλάδος αὐτῆς γένηται ἀπαλὸς καὶ τὰ φύλλα ἐκφύῃ, γινώσκετε ὅτι ἐγγὺς τὸ θέρος· οὕτως καὶ ὑμεῖς, ὅταν ἴδῃτε ταῦτα πάντα, γινώσκετε ὅτι ἐγγὺς ἐστὶν ἐπὶ θύραις. ἀμὴν λέγω ὑμῖν, οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη ἕως ἂν πάντα ταῦτα γένηται. ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσεται, οἱ δὲ λόγοι μου οὐ μὴ παρέλθωσιν. περὶ δὲ τῆς ἡμέρας ἐκείνης καὶ ὥρας οὐδεὶς οἶδεν, οὐδὲ οἱ ἄγγελοι τῶν οὐρανῶν οὐδὲ ὁ υἱός, εἰ μὴ ὁ πατὴρ μόνος.

42 γρηγορεῖτε οὖν, ὅτι οὐκ οἴδατε ποία ἡμέρα ὁ κύριος ὑμῶν ἔρχεται.

ST. MARK XIII.

28 Ἀπὸ δὲ τῆς συκῆς μάθετε τὴν παραβολὴν· ὅταν αὐτῆς ᾗδῃ ὁ κλάδος ἀπαλὸς γένηται καὶ ἐκφύῃ τὰ φύλλα, γινώσκεται ὅτι ἐγγὺς τὸ θέρος· ἐστὶν· οὕτως καὶ ὑμεῖς, ὅταν ἴδῃτε ταῦτα γινόμενα, γινώσκετε ὅτι ἐγγὺς ἐστὶν ἐπὶ θύραις. ἀμὴν λέγω ὑμῖν ὅτι οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη μέχρις οὗ ταῦτα πάντα γένηται. ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσονται, οἱ δὲ λόγοι μου οὐ μὴ παρελεύσονται. περὶ δὲ τῆς ἡμέρας ἐκείνης ἢ τῆς ὥρας οὐδεὶς οἶδεν, οὐδὲ οἱ ἄγγελοι ἐν οὐρανῷ οὐδὲ ὁ υἱός, εἰ μὴ ὁ πατήρ.

38 βλέπετε, ἀγρυπνεῖτε· οὐκ οἴδατε γὰρ πότε ὁ καιρὸς ἐστίν.

ST. LUKE XXI.

29 Καὶ εἶπεν παραβολὴν αὐτοῖς· Ἴδετε τὴν συκὴν καὶ πάντα τὰ δένδρα· ὅταν προβάλωσιν ᾗδῃ, βλέποντες ἀφ' ἑαυτῶν γινώσκετε ὅτι ᾗδῃ ἐγγὺς τὸ θέρος ἐστίν· οὕτως καὶ ὑμεῖς, ὅταν ἴδῃτε ταῦτα γινόμενα, γινώσκετε ὅτι ἐγγὺς ἐστὶν ἡ βασιλεία τοῦ θεοῦ. ἀμὴν λέγω ὑμῖν ὅτι οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη ἕως ἂν πάντα γένηται. ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσονται, οἱ δὲ λόγοι μου οὐ μὴ παρελεύσονται.

34 Προσέχετε δὲ ἑαυτοῖς μήποτε βαρυνθῶσιν ὑμῶν αἱ καρδίαι ἐν κραιπάλῃ καὶ μέθῃ καὶ μερίμναις βιωτικαῖς, καὶ ἐπιστῇ ἐφ' ὑμᾶς αἰφνίδιος ἡ ἡμέρα ἐκείνη ὥς παγίς· ἐπισελεύσεται γὰρ ἐπὶ πάντας τοὺς καθημένους ἐπὶ πρόσωπον πάσης τῆς γῆς. ἀγρυπνεῖτε δὲ ἐν παντὶ καιρῷ δεόμενοι ἵνα κατασχεσθῇ ἐκφυγεῖν ταῦτα πάντα τὰ μέλλοντα γίνεσθαι, καὶ σταθῆναι ἔμπροσθεν τοῦ υἱοῦ τοῦ ἀνθρώπου.

§ 126. MATT. 35. παρελεύσονται 36. τῆς ὥρας om. οὐδὲ ὁ υἱός G. T. πατ. μου μόν.
42. ἔρα G. MAB. 28. γινώσκετε G. L. T. 31. παρέλθωσιν G. L. 32. καὶ οἱ ἄγγελ.
οἱ G. L. 33. ἀγρυπν. καὶ προσεύχεσθε G. [T.] LK. 33. παρέλθωσι G. 34. βαρυνθῶσιν
35. ἐπελεύσεται G. 36. οὖν G. καταξιωθῇτε G. L.

ST. MATT. XXIV.

ST. MARK XIII.

ST. LUKE XXI.

34 ὡς ἄνθρωπος ἀπόδημος ἀφείς τὴν οἰκίαν
αὐτοῦ καὶ δούς τοῖς δούλοις αὐτοῦ τὴν
ἐξουσίαν, ἐκάστη τὸ ἔργον αὐτοῦ, καὶ τῷ
35 θυρωρῷ ἐνετείλατο ἵνα γρηγορῇ. γρηγο-
ρεῖτε οὖν· οὐκ οἴδατε γὰρ πότε ὁ κύριος
τῆς οἰκίας ἔρχεται, ἢ ὅψις ἢ μεσονύκτιον ἢ
36 ἀλεκτοροφωνίας ἢ πρωΐ· μὴ ἐλθὼν
37 ἐξαίφνης εὖρη ὑμᾶς καθεύδοντας. ὁ δὲ
ὑμῖν λέγω, πᾶσιν λέγω, γρηγορεῖτε.

§ 127. The Parable of the Ten Virgins.

ST. MATT. XXV. 1-13.

1 Τότε ὁμοιωθήσεται ἡ βασιλεία τῶν οὐρανῶν δέκα παρθένοις, αἰτίνες λαβοῦσαι τὰς
2 λαμπάδας αὐτῶν ἐξῆλθον εἰς ὑπάντησιν τοῦ νυμφίου. πέντε δὲ ἐξ αὐτῶν ἦσαν
3 μωραὶ καὶ πέντε φρόνιμοι. αἱ γὰρ μωραὶ λαβοῦσαι τὰς λαμπάδας οὐκ ἔλαβον μετ'
4 ἑαυτῶν ἔλαιον, αἱ δὲ φρόνιμοι ἔλαβον ἔλαιον ἐν τοῖς ἀγγείοις μετὰ τῶν λαμπάδων
5 ἑαυτῶν. χρονίζοντος δὲ τοῦ νυμφίου ἐνίσταξαν πᾶσαι καὶ ἐκάθειδον. μέσης δὲ
6 νυκτὸς κραυγὴ γέγονεν· Ἴδου ὁ νυμφίος, ἐξέρχεσθε εἰς ἀπάντησιν. τότε ἠγέρθησαν
7 πᾶσαι αἱ παρθένοι ἐκεῖναι καὶ ἐκόσμησαν τὰς λαμπάδας ἑαυτῶν· αἱ δὲ μωραὶ ταῖς
8 φρονίμοις εἶπαν· Δότε ἡμῖν ἐκ τοῦ ἐλαίου ὑμῶν, ὅτι αἱ λαμπάδες ἡμῶν σβέννυνται·
9 ἀπεκρίθησαν δὲ αἱ φρόνιμοι λέγουσαι· Μήποτε οὐκ ἀρκέσει ἡμῖν καὶ ὑμῖν· πορεύεσθε
10 μᾶλλον πρὸς τοὺς πωλοῦντας καὶ ἀγοράσατε ἑαυταῖς. ἀπερχομένων δὲ αὐτῶν
11 ἀγοράσαι ἦλθεν ὁ νυμφίος, καὶ αἱ ἑτοιμοὶ εἰσῆλθον μετ' αὐτοῦ εἰς τοὺς γάμους, καὶ
12 ἐκλείσθη ἡ θύρα. ὕστερον δὲ ἔρχονται καὶ αἱ λοιπαὶ παρθένοι λέγουσαι· Κύριε
13 κύριε, ἄνοιξον ἡμῖν· ὁ δὲ ἀποκριθεὶς εἶπεν· Ἀμὴν λέγω ὑμῖν, οὐκ οἶδα ὑμᾶς.
14 γρηγορεῖτε οὖν, ὅτι οὐκ οἴδατε τὴν ἡμέραν οὐδὲ τὴν ὥραν.

§ 128. The Judgment foretold.

ST. MATT. XXV. 31-46.

31 Ὃταν δὲ ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ δόξῃ αὐτοῦ καὶ πάντες οἱ ἄγγελοι μετ'
32 αὐτοῦ, τότε καθίσει ἐπὶ θρόνου δόξης αὐτοῦ· καὶ συναχθήσονται ἔμπροσθεν αὐτοῦ
πάντα τὰ ἔθνη, καὶ ἀφορισεῖ αὐτοὺς ἀπ' ἀλλήλων, ὥσπερ ὁ ποιμὴν ἀφορίζει τὰ
33 πρόβατα ἀπὸ τῶν ἐρίφων, καὶ στήσει τὰ μὲν πρόβατα ἐκ δεξιῶν αὐτοῦ, τὰ δὲ ἐρίφια
ἐξ ἐκωνύμων.
34 Τότε ἐρεῖ ὁ βασιλεὺς τοῖς ἐκ δεξιῶν αὐτοῦ· Δεῦτε οἱ εὐλογημένοι τοῦ πατρὸς μου,

§ 126. M^{AR}. 34. καὶ ἐκάστη G. 35. om. ἢ before ὅψις G. L. μεσονυκτίου G. L.
37. & G.++

§ 127. 1. ἀπάντησιν G. 3. αἰτίνες G. αἱ δὲ L. λαμπάδ. ἑαυτῶν, αὐτ. G. αὐτ. L. T.
4. ἀγγεί. αὐτῶν G. λαμ. αὐτῶν T. αὐτ. G. 6. νυμφ. ἔρχεται G.⁹⁰ add αὐτοῦ G. L. T.
7. αὐτῶν, αὐτ. G. 8. εἶπον G. L. 9. πορεύεσ. δὲ μᾶλ. 13. add ἐν ᾗ ὁ υἱὸς τοῦ ἀνθρώπου
ἔρχεται.

§ 128. 31. οἱ ἔθνη ἔγγει. 32. συναχθήσεται G. ἀφοριεῖ G. L. T.

ST. MATT. XXVI.	ST. MARK XIV.	ST. LUKE XXII.
κρατήσωσιν καὶ ἀποκτείνω- 5 σιν. ἔλεγον δέ· Μὴ ἐν τῇ ἑορτῇ, ἵνα μὴ θόρυβος γένηται ἐν τῷ λαῷ.	κρατήσαντες ἀποκτείνω- 2 σιν· ἔλεγον γάρ· Μὴ ἐν τῇ ἑορτῇ, μήποτε ἔσται θόρυβος τοῦ λαοῦ.	αὐτόν· ἐφοβούντο γὰρ τὸν λαόν.
14 Τότε πορευθεὶς εἰς τῶν δώδεκα ὁ λεγόμενος Ἰούδας Ἰσκαριώτης πρὸς τοὺς 15 ἀρχιερεῖς ἔειπεν· Τί θέλετε μοι δοῦναι, καὶ ἐγὼ ὑμῖν παραδώσω αὐτόν; οἱ δὲ ἔστησαν αὐτῷ τριάκοντα 16 ἀργύρια. καὶ ἀπὸ τότε ἐζήτει εὐκαιρίαν ἵνα αὐτὸν παραδῷ.	10 Καὶ Ἰούδας Ἰσκαριῶθ ὁ εἰς τῶν δώδεκα ἀπῆλ- θεν πρὸς τοὺς ἀρχιερεῖς ἵνα αὐτὸν παραδοῖ αὐτοῖς· 11 οἱ δὲ ἀκούσαντες ἐχά- ρησαν καὶ ἐπηγγέλαντο αὐτῷ ἀργύριον δοῦναι· καὶ ἐζήτει πῶς αὐτὸν εὐκαίρως παραδοῖ.	3 Εἰσῆλθεν δὲ σατανᾶς εἰς Ἰούδαν τὸν καλούμενον Ἰσκαριώτην, ὄντα ἐκ τοῦ 4 ἀριθμοῦ τῶν δώδεκα· καὶ ἀπελθὼν συνελάλησεν τοῖς ἀρχιερεῦσιν καὶ στρατηγοῖς τὸ πῶς αὐ- 5 τοῖς παραδῷ αὐτόν· καὶ ἐχάρησαν καὶ συνέθεντο αὐτῷ ἀργύριον δοῦναι· 6 καὶ ἐξωμολόγησεν καὶ ἐζήτει εὐκαιρίαν τοῦ πα- ραδοῦναι αὐτόν ἄτερ ὄχλου αὐτοῖς.

FIFTH DAY OF THE WEEK.—THURSDAY (ENDING AT SUNSET.)

§ 130. The Preparation for the Passover.

ST. MATT. XXVI. 17-19.	ST. MARK XIV. 12-16.	ST. LUKE XXII. 7-13.
17 Τῇ δὲ πρώτῃ τῶν ἀζύμων προσήλθον οἱ μαθηταὶ τῷ Ἰησοῦ λέγοντες· Ποῦ θέλεις ἑτοιμάσωμέν σοι φα- 18 γεῖν τὸ πάσχα; ὁ δὲ	12 Καὶ τῇ πρώτῃ ἡμέρᾳ τῶν ἀζύμων, ὅτε τὸ πάσχα ἔθνον, λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ· Ποῦ θέλεις ἀπελθόντες ἑτοιμάσωμεν 13 ἵνα φάγης τὸ πάσχα; καὶ	7 Ἦλθεν δὲ ἡ ἡμέρα τῶν ἀζύμων, ἐν ᾗ ἔδει θύεσθαι 8 τὸ πάσχα· καὶ ἀπέστειλεν Πέτρον καὶ Ἰωάννην εἰπών· Πορευθέντες ἑτοιμάσατε ἡμῖν τὸ πάσχα, ἵνα φά-

§ 129. MATT. 15. καὶ γὰρ G. L. T.	MAR. 2. δέ G.	10. ὁ Ἰουδ. G.	ὁ Ἰσκαριώτης
G. L. T. (om. ὁ L. T.)	om. ὁ bef. εἰς G. L.	παραδῷ αὐτόν αὐτ. G. L. (but δοῖ L.)	
11. εὐκαίρ. αὐτ. παραδῷ G.	LK. 3. ὁ σαταν.	ἐπικαλούμενον G. L.	4. τοῖς στρατῆγ. G. L.
§ 130. MATT. 17. λέγοντ. αὐτῷ G. ^{oo}			

§ 130. This section is postponed by Jarvis until after chap. xiii. and xiv. of St. John, on the supposition that St. John records in those chapters a supper which occurred on Wednesday evening, twenty-four hours before the Paschal supper. Lightfoot had previously distinguished two suppers, but had connected only Jno. xiii. with the earlier one, which he identifies with the supper in the house of Simon at Bethany. In the form in which the theory of two suppers is brought forward by Jarvis, there is so much to be said in its favor that it may be well to mention the arguments for it, and also the reasons why harmonists generally have felt constrained to adhere to the arrangement here given.

1. The expression in Jno. xiii. 1 : πρὸ δὲ τῆς ἑορτῆς τοῦ πάσχα thus receives its simplest and most natural explanation. ἑορτῆς indeed, by common usage, refers rather to the seven days' feast as a whole, than specifically to the eating of the Paschal lamb; still, it must include

ST. MATT. XXVI.

εἶπεν· Ὑπάγετε εἰς
τὴν πόλιν πρὸς τὸν
δεῖνα καὶ εἰπάτε αὐτῷ·

Ὁ διδάσκαλος λέγει·

Ὁ καιρὸς μου ἐγγύς

ST. MARK XIV.

ἀποστέλλει δύο τῶν μαθη-
τῶν αὐτοῦ καὶ λέγει αὐ-
τοῖς· Ὑπάγετε εἰς τὴν
πόλιν, καὶ ἀπαντήσῃ ὑμῖν
ἄνθρωπος κεράμιον ὕδατος
βαστάζων· ἀκολουθήσατε

14 αὐτῷ, καὶ ὅπου ἂν εἰσέλθῃ
εἰπάτε τῷ οἰκοδεσπότηι ὅτι

ὁ διδάσκαλος λέγει· Ποῦ

ἔστιν τὸ κατὰ λυμὰ μου,

ST. LUKE XXII.

9 γωμεν. οἱ δὲ εἶπαν αὐτῷ·

Ποῦ θέλεις ἐτοιμάσωμεν;

10 ὁ δὲ εἶπεν αὐτοῖς· Ἴδού,

εἰσελθόντων ὑμῶν εἰς τὴν

πόλιν, συναντήσῃ ὑμῖν

ἄνθρωπος κεράμιον ὕδατος

βαστάζων· ἀκολουθήσατε

αὐτῷ εἰς τὴν οἰκίαν εἰς ἣν

11 εἰσπορεύεται, καὶ ἐρείτε τῷ

οἰκοδεσπότηι τῆς οἰκίας·

§ 130. MAR. 14. om. first μου G. [L.]

LK. 9. εἶπον G.

10. οἱκ. οὐ εἰσπ. G.

the latter in its meaning, and if the assertion really is that the *washing of the disciples' feet* took place "before the feast of the Passover," then we must understand this of a previous supper. To this, however, it has been well replied that *πρὸ τῆς ἑορτῆς* refers to *εἰδώς*, and the object of the expression will then be (quite in accordance with St. John's manner) to explain why our Lord did and said these things at the last supper — because he knew beforehand that his hour was come.

2. At the end of Jno. xiv. Jesus says "Arise, let us go hence." This shows a break between chapters xiv. and xv., and that the company must have left the place where the former was spoken, previously to the discourse of the latter. But we read in Jno. xviii. 1, that "when Jesus had spoken these words, he went forth with his disciples over the brook Cedron." The interval between leaving the room of the Paschal supper and the "going forth over the brook Cedron" seems too short for the long discourse of chaps. xv., xvi., and xvii. If, however, two suppers are supposed, the former ending with ch. xiv., all becomes clear. In answer to these things, it is easy to suppose that our Saviour, after saying "Arise, let us go hence," yet again resumed his discourse in the same place, and did not actually go forth until after the close of the latter discourse; and even if they did go out at the time supposed, we know too little of the localities to assert that there may not have been ample time for the subsequent discourse before they would have reached the gate of the city.

3. It is alleged that the lesson of humility in the washing of the disciples' feet is more appropriate to a previous supper, while the last supper itself is left to be occupied with still deeper spiritual teaching. Such arguments, however, resting upon our conceptions of what is fitting in the Scriptures are uncertain and hazardous. There is no *impropriety* in either supposition, and we must be guided simply by evidence.

4. The expressions in xiii. 33, "Yet a little while I am with you," and xiv. 19, "Yet a little while and the world seeth me no more," seem more agreeable to the supposition of a whole day intervening between their utterance and Christ's apprehension, than of only a few hours of the night. To this it seems a sufficient answer that the point of these expressions is not the intervening time, but the nearness of the end.

5. The direction to Judas (xiii. 27), "that thou doest, do quickly," with the misunderstanding of the disciples that it related to the purchase of things needed for the feast, seems to imply that it was uttered before the feast. The word feast, however, as already noted, applies to the whole seven days; and more closely examined, this passage will be found to favor the opposite theory. If the supper was on Wednesday evening, there was no occasion for haste, nor would the disciples have supposed that Judas had gone out in the night to make his purchases, when he had the whole of the next day before him. If, on the other hand, this was at the Paschal supper, all this is explained, as the feast would be going on in the morning.

On the whole, therefore, there seems no very strong reason to suppose two suppers, and there

ST. MATT. XXVI.	ST. MARK XIV.	ST. LUKE XXII.
ἐστιν, πρὸς σὲ ποιῶ τὸ πάσχα μετὰ τῶν 19 μαθητῶν μου. καὶ	ὅπου τὸ πάσχα μετὰ τῶν 15 μαθητῶν μου φάγω; καὶ αὐτὸς ὑμῖν δείξει ἀνάγαιον μέγα ἐστρωμένον ἑτοιμον, 16 ἡκεῖ ἐτοιμάσατε ἡμῖν. καὶ ἐξῆλθον οἱ μαθηταὶ καὶ ἦλθον εἰς τὴν πόλιν καὶ εἶρον καθὼς εἶπεν αὐτοῖς, καὶ ἡτοίμασαν τὸ πάσχα.	Λέγει σοι ὁ διδάσκαλος· Ποῦ ἔστιν τὸ κατάλυμα ὅπου τὸ πάσχα μετὰ τῶν 12 μαθητῶν μου φάγω; καὶ κεῖνος ὑμῖν δείξει ἀνάγαιον μέγα ἐστρωμένον· ἐκεῖ 13 ἐτοιμάσατε. ἀπελθόντες δὲ εἶρον καθὼς εἰρήκει αὐ- τοῖς, καὶ ἡτοίμασαν τὸ πάσχα.
§ 130. MATT. 15. ἀνῶγειον LK. 12. ἀνῶγειον	ἐκεῖ G. L. καὶ ἐκεῖ T. 13. εἶρκεν G.	16. μαθητ. αὐτοῦ G. L. [T.]

are positive objections to this theory. All four Evangelists (Matt. xxvi. 1; Mar. xiv. 18; Lk. xxii. 21; Jno. xiii. 21) record our Saviour's pointing out Judas as the traitor, in answer to the inquiries of the disciples, by substantially the same sign. By emphasizing the slight differences in the narration, and understanding that St. John speaks of a private indication to himself, the others of a more open pointing out of Judas to all the disciples, it is indeed possible to suppose that the action was repeated, and actually took place at both suppers; but it is far more simple and natural to suppose all the narratives to relate to the same transaction. The other objection is insuperable and decisive. All the Evangelists (Matt. xxvi. 34, 35; Mar. xiv. 30, 31; Lk. xxii. 33, 34; Jno. xiii. 37, 38) record both St. Peter's expression of his devotion and our Saviour's prophecy of his threefold denial. It is in the highest degree improbable that this should have occurred twice on successive evenings without allusion in any of the four accounts to its repetition. But that what St. John relates did take place at the Paschal supper, as well as what the others relate, is conclusively shown by the limitation of time in vs. 38: "The cock shall not crow till thou hast denied me thrice"; since no one supposes that Peter's threefold denial was repeated on successive nights. The attempt of Lightfoot (Har. of N. Test. § 80, Vol. iii. p. 144, ed. Pitman) to explain these words, "not as meaning that he should deny him three times over before any cock crew; but that he should deny him thrice in the time of cock's-crowing, which time was a fourth part of the night," can hardly be considered as admissible. It is very obvious that no one hearing the expression would have so understood it, and the language cannot without violence be taken to mean anything else than that Peter should be guilty of this threefold denial before morning.

INTRODUCTORY NOTE TO PART VIII.

To enter intelligently upon the consideration of the several narratives of our Lord's Passion, it is necessary to have distinctly in mind the customs and usages of the Passover as it was celebrated at the time among the Jews. A very clear and succinct account of these, so far as needed for the purpose in hand, will be found in Andrews' "Life of our Lord," 4th edition, pp. 432-438. The following are some of the more important points to be remembered :

1. There was a difference in several respects between the original Passover as observed on the night of the coming out from Egypt, and the festival as subsequently kept in commemoration of that event. The selection of the lamb on the tenth Nisan seems to have applied only to the original Passover, and to have been afterwards discontinued; and the command to put away all leaven from their houses on the fifteenth Nisan (Ex. xii. 15) was extended by the scrupulosity of the Jews to the fourteenth. Thus, Maimonides (as quoted by Lightfoot in Mar. xiv. 12, III.): "From the words of the scribes, they look for and rid away leaven in the beginning of the night of the fourteenth day, and that by the light of the candle. For in the night-time all are within their houses, and a candle is most proper for such a search," etc. They nevertheless allowed leavened bread to be eaten until near noon of that day (the day beginning of course at sunset), for the same author says, "It is lawful to eat leaven on the fourteenth day to the end of the fourth hour; but in the fifth hour it is not to be used." Hence it happened that the fourteenth Nisan, though not strictly a part of the feast, came to be commonly known as "the first day of unleavened bread."

Another important difference consisted in the killing of the Paschal lamb. Originally this was to be slain by each man at his own house, and the blood sprinkled upon his door-posts; but afterwards it was killed only by the Levites in the court of the temple. Thus again, Maimonides (in Corban Pesach, cap. 1. See Lightfoot, *ub. sup.*), "The Passover was not to be killed but in the court where the other sacrifices were killed, and it was to be killed on the fourteenth day in the afternoon, after the daily sacrifice."

2. This last quotation shows the time at which the lamb was slain. According to Ex. xii. 6; Lev. xxiii. 5; Num. ix. 3, it was to be "between the evenings," i.e. as generally understood by the Jews of the time (cf. Josephus, *Bell. Jud.* vi. 9, § 3; *Antiq.* xiv. 4, § 3), and, as expressed above by Maimonides, between the evening sacrifice, at 3 P.M., and the going down of the sun. The Karaites and

Samaritans are said to have understood the phrase of the time between the sunset and dark.

3. The Paschal lamb having thus been slain, was to be eaten on the following evening — according to our usage the same evening — the beginning of the fifteenth Nisan (See Ex. xii. 8). It must be wholly consumed before morning.

4. Other sacrifices were made on the fourteenth, and following days, called (Deut. xvi. 2) “the Passover of the flock and the herd,” which were sometimes eaten with the true Passover, in case the company was too large for the lamb; but otherwise, belonged to the feast of the following days. These were called by the Jews *Chagigah*, or feast-offerings, and the especial time for them was on the following day. With these the rejoicings of the feast were more particularly connected.

5. On the “morrow after the Sabbath,” the first-fruits of the harvest (barley) were offered, and waved by a priest before the Lord. Until this had been done no one might eat, ripened or green, any portion of the harvest (Lev. xxiii. 10–14).

6. The first and last days of the feast were marked by “an holy convocation,” and in them “no servile work” could be done (Lev. xxiii. 7, 8). Precisely what was included in *servile work* cannot now be determined; but these days were very differently regarded from the ordinary weekly Sabbath. The Talmudists call them “good days.” Maimonides says that everything connected with the preparation of food, as well as bathing and anointing were allowable, but not the ordinary labors of agriculture. Buying and selling do not appear to have been prohibited; in fact these were allowed upon the weekly Sabbath, provided no price was agreed upon, and no money paid. Probably these technical evasions were not required on the feast-sabbaths. Hence there does not appear to have been any “preparation-day” for these feast-sabbaths, as was rendered necessary before the weekly Sabbath by the greater strictness of the prohibition of labor.

7. Such of the people as were prevented, by reason of being “in a journey afar off,” or by uncleanness on account of a dead body, from keeping the Passover at its appointed time, were allowed to celebrate it on the same day of the second month (Num. ix. 10–12). There is no evidence that there was any other variation in the time of the observance of the day.

It is unnecessary to enlarge upon these points or upon the ceremonies observed in the Paschal Supper itself, as all these will be found abundantly described in any of the numerous treatises on the Passover.

A serious question remains to be considered, on which there has been great difference of opinion among commentators: Did our Lord anticipate the Passover with his disciples, and thus himself give up his life upon the cross at the time of the killing of the Paschal lamb; or did they partake of it at the regularly appointed time, when it was eaten by the Jews generally? The presumption is, of course, strongly in favor of the latter; and, indeed, it is hardly possible to suppose that the Levites in the temple would have killed the Paschal

lamb at any other than the regular time. The language of the first three Evangelists is clear and explicit (see especially Mar. xiv. 12; Lk. xxii. 7). A few expressions in St. John, however, have suggested difficulties of a character so serious as to induce some persons to adopt the other hypothesis. These must be examined in view of the conclusion already come to in the note to the last section, that the narratives of all four Evangelists relate to the same supper.

I. Jno. xiii. 1. *πρὸ δὲ τῆς ἑσπρῆς τοῦ πάσχα* has already been considered in the note to the last section. To this may here be added the excellent remark of Andrews (p. 444), "From the preposition 'before,' *πρὸ*, we conclude that nothing definite in regard to the time of the supper can be determined. Supposing all between vs. 1 and vs. 4 to be stricken out, and the statement to read, 'Now before the feast of the Passover, etc., he riseth from supper and laid aside his garments,' it would still remain probable that the Paschal Supper was meant. The presumption is very strong, that this meal, thus incidentally mentioned, must have been that so prominently and inseparably associated with the feast."

II. Jno. xviii. 28. "And they themselves went not into the judgment-hall lest they should be defiled, *ἀλλ' ἵνα φάγωσι τὸ πάσχα*. It is alleged that this expression shows that the Passover had not yet been eaten by the Jews, and must therefore have been anticipated by our Lord. Two points must first be determined in order to fix the bearing of this expression on the question at issue: (a) what is the meaning of *φαγεῖν τὸ πάσχα*? (b) what was the nature of the defilement here feared?

(a) The phrase *φαγεῖν τὸ πάσχα* occurs five times in the New Testament (Matt. xxvi. 17; Mar. xiv. 12, 14; Lk. xxii. 11, 15), and once in the Greek of the Old Testament (2 Chron. xxx. 18), and in all these places it means to eat the *Paschal Supper*, strictly. As all the instances in the New Testament, however, refer to one and the same occasion, this concurrence does not go very far to prove that the expression must be limited to this. Now the word *πάσχα* is used in the New Testament in a variety of significations: (1) For the Paschal lamb; Mar. xiv. 12; Lk. xxii. 7; (and metaph.) 1 Cor. v. 7. (2) For the Paschal supper; Matt. xxvi. 18, 19; Lk. xxii. 8, 13; Heb. xi. 28, etc. (3) For the whole paschal festival of the seven days of unleavened bread; Lk. xxii. 1; ii. 41-43; Matt. xxvi. 2; Jno. ii. 23. (4) Indefinitely, in such a way that it may be understood either as in (2) or as in (3), and yet the latter meaning having once been established, more naturally in that; Jno. ii. 13; vi. 4; xi. 55; xii. 1; xiii. 1. In Jno. xviii. 28, 29; xix. 14, the meaning is in dispute. It will be observed that all the instances in (4) are from St. John, and that all the passages in St. John in which the word occurs fall under this head or under (3). It is apparent that he uses the word in its most general sense. The phrase therefore, *φάγωσι τὸ πάσχα*, as used by him, would seem naturally to refer to the feasts during the seven days or any of them, and not specifically to the Paschal lamb. Thus this expression would have no bearing upon the question, since it may as well be understood of the subsequent feastings as of the Paschal lamb.

(b) But its meaning is more definitely fixed by the defilement which the Jews

feared. Very definite information indeed is wanting as to the nature and effect of the defilements from various causes. Yet, in all probability, the defilement arising from entering the house of a heathen could only have belonged to that inferior class from which one might be cleansed by ablution at the going down of the sun. But, on the other hand, the eating of the Paschal lamb was a matter of such importance that only the most serious impediment was allowed to interfere, — in the Pentateuch the only defilement named is that from the dead body of a man (Num. ix. 6, 7), — a defilement which continued seven days (Num. xix. 11–13). It appears, therefore, that by entering the judgment-hall of Pilate the Jews would have contracted a defilement insufficient to prevent their eating of the Paschal lamb, but incapacitating them for eating of those subsequent feasts which were probably held at an earlier hour of the day. The inference from this passage, on the whole, is in favor of the Paschal supper having taken place on the previous evening.

III. Jno. xix. 14. *ἦν δὲ παρασκευὴ τοῦ πάσχα*. This has sometimes been understood as meaning the preparation for the Passover, and therefore as necessarily preceding it. As a matter of fact, however, there is no evidence that the day before the Passover (for which other phrases were in use, cf. Matt. xxvi. 17; Mar. xiv. 12; Lk. xxii. 7), was ever called by this name, while there is evidence that this precise term was applied to the day before the weekly, or the festival, Sabbath (Matt. xxvii. 62; Mar. xv. 42; Lk. xxiii. 54; Jno. xix. 31, 42). In all these places it is used absolutely as the well-known designation of the day before the Sabbath. It would seem therefore, that *παρασκευὴ τοῦ πάσχα* as distinctly marks out the day before the Sabbath of the Passover week as we could do by saying “the Friday of the Passover.”

Some other passages are brought forward which have either been sufficiently considered in the note to the previous section, or else do not seem to require consideration at all.

One other argument has been relied upon to show that the apprehension and trial of our Lord must have taken place before the Passover, which is quite without force, viz. that such a public judicial act was unlawful upon the Sabbath, and on all great festival days. The answer to this is patent in the Gospel narrative itself. Even the sanctity of the weekly Sabbath was not able to prevent the inhabitants of Nazareth from attempting to put Jesus to death on that day (Lk. iv. 16–30); and so at Jerusalem, at the Feast of Dedication, the Jews first attempted to stone, and then to arrest him (Jno. x. 22–39); on the last day of the Feast of Tabernacles, “the great day of the feast,” the Sanhedrim was in session (Nicodemus being with them), and sent officers to take Jesus, and censured them for their failure to do so (Jno. vii. 37–52). Furthermore when the Sanhedrim at first determined not to put Jesus to death on the feast-day, it was not because of any illegality in the time, but only “lest there should be an uproar among the people.” No scruples prevented the chief priests and Pharisees, on the weekly Sabbath, from going to Pilate for a guard, nor from taking measures to seal the sepulchre (Matt. xxvii. 62–66).

The objection that if our Lord was crucified on Friday and rose on Sunday He would not have been "three days" in the grave, can only be made by those not familiar with the Hebrew usage of numerals. Had He been crucified on Thursday, this usage would have required the expression "four days."

It seems quite unnecessary with this evidence to resort to the Rabbinical traditions, which, however, when fully examined, give testimony to the same effect.

In the early church, as is well known, the Eastern Christians kept their commemorative Passover on the evening following the fourteenth Nisan, at the same time with the Jews, and this they did on the authority, as they alleged, of St. John. Indeed, Polycarp testifies that he had once thus celebrated it with St. John himself. It can hardly, therefore, be supposed that St. John intended in his Gospel to teach that our Saviour himself kept the Passover on a different day.

PART VIII.

THE LAST PASSOVER; OUR LORD'S PASSION; THE SABBATH.

THE SIXTH DAY OF THE WEEK. — FRIDAY (BEGINNING AT SUNSET THURSDAY).

§ 131. At table with the Twelve, our Lord reproves their Ambition.

ST. MATT. XXVI. 20. ST. MARK XIV. 17. ST. LUKE XXII. 14-18, 24-30.

<p>20 Ὁψίας δὲ γε- νομένης ἀνέ- κειτο μετὰ τῶν δώδεκα μαθη- τῶν.</p>	<p>17 Καὶ ὁψίας γενομένης ἔρ- χεται μετὰ τῶν δώδεκα.</p>	<p>14 Καὶ ὅτε ἐγένετο ἡ ὥρα, ἀνέπεσεν, καὶ οἱ ἀπόστολοι σὺν αὐτῷ. Καὶ εἶπεν πρὸς αὐτούς· Ἐπιθυμία ἐπεθύμησα τοῦτο τὸ πάσχα φαγεῖν μεθ' ὑμῶν πρὸ τοῦ με παθεῖν· λέγω γὰρ ὑμῖν ὅτι οὐκέτι οὐ μὴ φάγω αὐτὸ ἕως ὅτου πληρωθῇ 17 ἐν τῇ βασιλείᾳ τοῦ θεοῦ. καὶ δεξιόμενος ποτή- ριον εὐχαριστήσας εἶπεν· Λάβετε τοῦτο καὶ 18 διαμερίσατε εἰς ἑαυτοὺς· λέγω γὰρ ὑμῖν ὅτι οὐ μὴ πίνω ἀπὸ τοῦ νῦν ἀπὸ τοῦ γενήματος τῆς ἀμπέλου ἕως ὅτου ἡ βασιλεία τοῦ θεοῦ ἔλθῃ. 24 Ἐγένετο δὲ καὶ φιλονεικία ἐν αὐτοῖς, τὸ τίς 25 αὐτῶν δοκεῖ εἶναι μείζων. ὁ δὲ εἶπεν αὐτοῖς· Οἱ βασιλεῖς τῶν ἐθνῶν κυριεύουσιν αὐτῶν, καὶ οἱ ἐξουσιάζοντες αὐτῶν εὐεργέται καλοῦνται· 26 ὑμεῖς δὲ οὐχ οὕτως, ἀλλ' ὁ μείζων ἐν ὑμῖν γινέσθω ὡς ὁ νεώτερος, καὶ ὁ ἡγούμενος ὡς ὁ 27 διακονῶν. τίς γὰρ μείζων, ὁ ἀνακείμενος ἢ ὁ διακονῶν; οὐχὶ ὁ ἀνακείμενος; ἐγὼ δὲ ἐν μέσῳ</p>
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§ 131. MATT. 20. om. μαθητῶν G. T.	LK. 14. δώδεκα ἀπόστ. G.	16. ἐξ αὐτοῦ G.
17. ἑαυτοῖς G.	18. om. ἀπὸ τοῦ νῦν G. L. [T.]	26. γενέσθω G. L.

§ 131. It is plain from the concurrent order of the other three Evangelists that St Luke in his account of this supper, has not arranged the incidents chronologically. The verses omitted here will be found in §§ 133, 134.

The strife here mentioned by St. Luke alone was doubtless the immediate occasion for the washing of the disciples feet, as a basis for the lesson of humility recorded by St. John alone.

The preliminary cup taken before the paschal meal in connection with the invocation of a blessing, and mentioned in Lk. xxii. 17, is not to be confounded with the cup given at the institution of the Lord's Supper at the close of the Paschal Supper.

ST. MATT. XXVI.

ST. MARK XIV.

ST. LUKE XXII.

29 ὑμῶν εἰμὶ ὡς ὁ διακονῶν. ὑμεῖς δέ ἐστε οἱ
 διαμεμενηκότες μετ' ἐμοῦ ἐν τοῖς πειρασμοῖς
 30 μου. καὶ γὰρ διατίθεμαι ὑμῖν καθὼς διέθετό μοι
 30 ὁ πατήρ μου βασιλείαν, ἵνα ἔσθιτε καὶ πίνετε
 ἐπὶ τῆς τραπέζης μου ἐν τῇ βασιλείᾳ μου, καὶ
 καθήσεσθε ἐπὶ θρόνων κρίνοντες τὰς δώδεκα
 φυλὰς τοῦ Ἰσραήλ.*

§ 132. He washes the Feet of the Disciples.

ST. JOHN XIII. 1-20.

1 Πρὸ δὲ τῆς ἑορτῆς τοῦ πάσχα εἰδὼς ὁ Ἰησοῦς ὅτι ἦλθεν αὐτοῦ ἡ ὥρα ἵνα μεταβῇ
 ἐκ τοῦ κόσμου τούτου πρὸς τὸν πατέρα, ἀγαπήσας τοὺς ἰδίους τοὺς ἐν τῷ κόσμῳ, εἰς
 2 τέλος ἠγάπησεν αὐτούς. καὶ δείπνου γινομένου, τοῦ διαβόλου ἤδη βεβληκότες εἰς
 3 τὴν καρδίαν ἵνα παραδοῖ αὐτὸν Ἰούδας Σίμωνος Ἰσκαριώτης, ἑίδως ὅτι πάντα ἔδωκεν
 αὐτῷ ὁ πατήρ εἰς τὰς χεῖρας, καὶ ὅτι ἀπὸ θεοῦ ἐξῆλθεν καὶ πρὸς τὸν θεὸν ὑπάγει,
 4 ἐγείρεται ἐκ τοῦ δείπνου καὶ τίθησιν τὰ ἱμάτια, καὶ λαβὼν λέντιον διέζωσεν ἑαυτόν·
 5 εἶτα βάλλει ὕδωρ εἰς τὸν νιπτῆρα, καὶ ἤρξατο νίπτειν τοὺς πόδας τῶν μαθητῶν καὶ
 6 ἐκμάσσειν τῷ λεντίῳ ᾧ ἦν διεζωσμένος. ἔρχεται οὖν πρὸς Σίμωνα Πέτρον. λέγει
 7 αὐτῷ· Κύριε, σὺ μου νίπτεις τοὺς πόδας; ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ· Ὁ
 8 ἐγὼ ποιῶ σὺ οὐκ οἶδας ἄρτι, γνώσῃ δὲ μετὰ ταῦτα. λέγει αὐτῷ Πέτρος· Οὐ μὴ
 νύψῃς μου τοὺς πόδας εἰς τὸν αἰῶνα. ἀπεκρίθη Ἰησοῦς αὐτῷ· Ἐὰν μὴ νύψω σε,
 9 οὐκ ἔχεις μέρος μετ' ἐμοῦ. λέγει αὐτῷ Σίμων Πέτρος· Κύριε, μὴ τοὺς πόδας μου
 10 μόνον, ἀλλὰ καὶ τὰς χεῖρας καὶ τὴν κεφαλὴν. λέγει αὐτῷ Ἰησοῦς· Ὁ λελουμένος
 οὐκ ἔχει χρεῖαν νύψασθαι, ἀλλ' ἔστιν καθαρὸς ὅλος· καὶ ὑμεῖς καθαροί ἐστε, ἀλλ'
 11 οὐχὶ πάντες. ἥδει γὰρ τὸν παραδιδόντα αὐτόν· διὰ τοῦτο εἶπεν ὅτι οὐχὶ πάντες
 καθαροί ἐστε.
 12 Ὅτε οὖν ἔνιψεν τοὺς πόδας αὐτῶν καὶ ἔλαβεν τὰ ἱμάτια αὐτοῦ καὶ ἀνέπεσεν πάλιν,
 13 εἶπεν αὐτοῖς· Γινώσκετε τί πεποίηκα ὑμῖν; ὑμεῖς φωνεῖτέ με· Ὁ διδάσκαλος καὶ
 14 ὁ κύριος, καὶ καλῶς λέγετε· εἰμὶ γάρ. εἰ οὖν ἐγὼ ἔνιψα ὑμῶν τοὺς πόδας ὁ κύριος
 15 καὶ ὁ διδάσκαλος, καὶ ὑμεῖς ὀφείλετε ἀλλήλων νίπτειν τοὺς πόδας· ὑπόδειγμα γὰρ
 16 δέδωκα ὑμῖν, ἵνα καθὼς ἐγὼ ἐποίησα ὑμῖν καὶ ὑμεῖς ποιῆτε. ἀμὴν ἀμὴν λέγω ὑμῖν,
 οὐκ ἔστιν δούλος μείζων τοῦ κυρίου αὐτοῦ, οὐδὲ ἀπόστολος μείζων τοῦ πέμψαντος
 17 αὐτόν. εἰ ταῦτα οἴδατε, μακάριοί ἐστε ἐὰν ποιῆτε αὐτά. οὐ περὶ πάντων ὑμῶν
 18 λέγω· ἐγὼ οἶδα τίνας ἐξελεξάμην· ἀλλ' ἵνα ἡ γραφὴ πληρωθῇ·^b Ὁ τρώγων μετ'

* Cf. Matt. xix. 28.

^b Ps. xl. (xli.) 10. ὁ ἐσθίων ἄρτους μου ἐμαγάλυνεν ἐπ' ἐμὲ πτερνισμόν.

§ 131. LK. 30. ἐσθίητε G. καθίσσησθε, καθίσσεσθε G. L.

§ 132. 1. ἐλήλυθεν G.++ 2. γενομένου G. L. as text NBLX etc. Ἰούδα Σιμ. Ἰσκαριώτου,
 ἵνα αὐτ. παραδῷ G.++ L. (but παράδῃ G. -δοί L.) 3. εἰδ. ὁ Ἰησοῦς ὅτι G.°° [L.]. δέδωκεν
 G. L. 6. καὶ λέγ. αὐτ. G.°° L. λέγ. αὐτ. ἐκεῖνος G. [T.] 8. ἀπεκρ. αὐτ. ὁ Ἰησ. G.
 10. ὁ Ἰησ. G. L. [T.] οὐ χρεῖ. ἔχ. ἢ τοὺς πόδας G.° οὐκ ἔχ. χρ. εἰ μὴ τ. πόδ. L. T. 11. om.
 ὅτι G. 12. ἀναπεσών G. καὶ ἀναπεσών L. 15. ἔδωκα G. L. T. 18. οὐς ἐξελ. G. L.

§ 132. On the phrase πρὸ δὲ τῆς ἑορτῆς τοῦ πάσχα, see note on § 130.

ST. JOHN. XIII.

- 19 ἐμοῦ τὸν ἄρτον ἐπῆρκεν ἐπ' ἐμὲ τὴν πτέρναν αὐτοῦ. ἀπάρτι λέγω ὑμῖν πρὸ τοῦ
 20 γενέσθαι, ἵνα πιστεύσητε ὅταν γένηται ὅτι ἐγὼ εἰμι. ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ λαμβά-
 νων ἂν τινα πέμψω ἐμὲ λαμβάνει, ὁ δὲ ἐμὲ λαμβάνων λαμβάνει τὸν πέμψαντά με.

§ 133. He points out the Traitor; Judas withdraws.

MATT. XXVI. 21-25. MAR. XIV. 18-21. LK. XXII. 21-23. JNO. XIII. 21-35.

- 21 Καὶ ἐσθιόντων 18 Καὶ ἀνακειμέ- 21 Ταῦτα εἰπὼν Ἰη-
 αὐτῶν εἶπεν· Ἄ- νων αὐτῶν καὶ σοὺς εἶπεν· Ἄ- πνύματι καὶ ἐμαρ-
 μὴν λέγω ὑμῖν τὴν ἐσθιόντων ὁ Ἰη- χεῖρ τοῦ παραδι-
 ὅτι εἰς ἐξ ὑμῶν σούς εἶπεν· Ἄ- δόντος με μετ'
 παραδώσει με. μὴν λέγω ὑμῖν ὅτι εἰς ἐξ ὑμῶν ἐμοῦ ἐπὶ τῆς τρα-
 22 καὶ λυπούμενοι 19 ἐσθίων μετ' ἐμοῦ. 22 —καὶ αὐτοὶ ἤρ- 22 με. ἔβλεπον εἰς
 σφόδρα ἤρξαντο 20 ἤρξαντο λυπεῖσ- ξαντο συζητεῖν
 λέγειν αὐτῷ εἰς θαι καὶ λέγειν πρὸς ἑαυτοὺς τὸ
 ἕκαστος· Μήτι αὐτῷ εἰς κατὰ εἰς· τίς ἄρα εἴη ἐξ αὐ-
 ἐγὼ εἰμι, κύριε; Μήτι ἐγώ; τῶν ὁ τοῦτο μέλ-
 λων πράσσειν.
 23 ἦν ἀνακείμενος εἰς
 ἐκ τῶν μαθητῶν
 αὐτοῦ ἐν τῷ κόλπῳ
 τοῦ Ἰησοῦ, ὃν
 ἠγάπα ὁ Ἰησοῦς·
 24 νεύει οὖν τοῦτω
 Σίμων Πέτρος καὶ
 λέγει αὐτῷ· Εἰπὲ τίς
 ἐστίν περὶ οὗ λέγει.
 25 ἐπιπεσὼν οὖν ἐκεί-
 νος οὕτως ἐπὶ τὸ
 στῆθος τοῦ Ἰησοῦ
 λέγει αὐτῷ· Κύριε,
 26 τίς ἐστιν; ἀποκρί-
 νεται ὁ Ἰησοῦς·
 Ἐκεῖνός ἐστιν ὃς
 ἐγὼ βάψω τὸ ψω-
 μίον καὶ δώσω αὐτῷ.

§ 132. 18. ἐπῆρκεν G. L. T. 19. ὅτ. γένη. πιστεύσητε G. L. (πιστεύητε ὅτ. γ. T.) 20. ἐάν G.

§ 133. MATT. 22. αὐτ. ἕκαστ. αὐτῶν G.+ MAR. 19. pref. οἱ δὲ G. L. T. καθ' G. L. T.
 add καὶ ἄλλος, μήτι ἐγώ; G.° L. JNO. 21. ὁ Ἰησ. G. L. 22. ἔβλεπ. οὖν G.°° L. [T.]
 23. ἦν δὲ ἀνακ. G. L. om. ἐκ 24. Σ. Πέτρ. πυθέσθαι τίς ἂν εἴη, περ. οὗ G. 25. δὲ G. L.
 om. T. om. οὕτως G. L. [T.] 26. βάψας τ. ψωμ. ἐπιδώσω. καὶ ἐμβάψας τ. ψωμ. δίδωσ. Ἰουδ.
 Σ. Ἰσκαριώτῃ G. L. (but ἐμβάψας bis L.)

ST. MATT. XXVI.	ST. MARK XIV.	ST. LUKE XXII.	ST. JOHN XIII.
23 ὁ δὲ ἀποκριθεὶς εἶπεν· Ὁ ἐμβά- ψας μετ' ἐμοῦ τὴν χεῖρα ἐν τῷ τρυβλίῳ, οὗτός με παραδώσει.	20 ὁ δὲ εἶπεν αὐτοῖς· Εἰς ἐκ τῶν δώδεκα, ὁ ἐμβαπτόμενος μετ' ἐμοῦ εἰς τὸ 21 τρυβλίον. ὅτι ὁ	22 ὅτι ὁ υἱὸς μὲν τοῦ ἀνθρώπου κατὰ τὸ ὄρισμένον πορεύεται, πλὴν οὐαὶ τῷ ἀνθρώπῳ ἐκείνῳ δι' οὗ πα- ραδίδοται.	25 ἀποκριθεὶς δὲ Ἰούδας ὁ παραδι-
24 ὁ μὲν υἱὸς τοῦ ἀνθρώπου ὑπάγει καθὼς γέγραπται περὶ αὐτοῦ· οὐαὶ δὲ τῷ ἀνθρώπῳ ἐκείνῳ δι' οὗ ὁ υἱ- ὸς τοῦ ἀνθρώπου παραδίδοται· κα- λὸν ἦν αὐτῷ εἰ οὐκ ἐγεννήθη ὁ ἄνθρωπος ἐκεῖνος.	μὲν υἱὸς τοῦ ἄν- θρώπου ὑπάγει, καθὼς γέγραπται περὶ αὐτοῦ· οὐαὶ δὲ τῷ ἀνθρώπῳ ἐκείνῳ δι' οὗ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται· κα- λὸν αὐτῷ εἰ οὐκ ἐγεννήθη ὁ ἄν- θρωπος ἐκεῖνος.		βάψας οὖν τὸ ψω- μὸν λαμβάνει καὶ δίδωσιν Ἰουδᾷ Σί- μωνος Ἰσκαριώτου.

* Cf. Ps. xl. 9 (xli. 10); lxviii. 27 (lxix. 26); cviii. (cix.) 5, etc.

§ 133. M^{AR}. 20. ὁ δὲ ἀποκριθεὶς εἶπ. G.^o 21. om. ὅτι G. L. [T.] καλ. ἦν αὐτ. G. [L. T.]
L^K. 22. καὶ ὁ μὲν υἱ. G. L.

§ 133. Jno. xiii. 27-35 is inserted here on the supposition that Judas went out before the institution of the Lord's Supper. The want of connecting points between the narratives of St. John and of the other Evangelists prevents, perhaps, the absolute determination of this point, and there has consequently always been a diversity of opinion. The view here taken is that adopted, among the ancients, by Cyprian, Jerome, Augustine, Chrysostom, the Cyrils, Theodoret, etc.; later, by Bellarmine, Baronius, Maldonatus, Gerhard, Beza, Bue Lightfoot, Bengel, etc.; and among recent commentators, McKnight, Krafft, Patritius, Stier, Olshausen, Ellicott, Alford, etc. The giving of the sop in the narrative of St. John (after which Judas immediately went out) certainly seems to have been during the Paschal meal, and therefore before the institution; but as this does not admit of positive proof, the question must remain one in part of Christian sentiment and fitness.

The order of the incidents recorded in this section is thus happily expressed by Robinson (Harm. in loco p. 224); "Jesus first declares that one of the twelve shall betray him; they in amazement inquire, 'Lord, is it I? is it I?' and Peter makes a sign to John leaning on Jesus' bosom, that he should ask, who it was. John does so; and Jesus gives him privately a sign by which he may know the traitor; namely, the sop. The amazement and inquiry still continuing, Jesus gives the sop to Judas; who then, conscience-smitten, but desiring to conceal his confusion, asks, as the others had done, 'Lord, is it I?' Jesus answers him, and he immediately goes out, before the institution of the Eucharist."

ST. MATT. XXVI.

δοὺς αὐτὸν εἶπεν·
Μήτι ἐγὼ εἰμι,
ραββεΐ; λέγει
αὐτῷ· Σὺ εἶπας.

ST. MARK XIV.

ST. LUKE XXII.

ST. JOHN XIII.

27 καὶ μετὰ τὸ ψωμίον, τότε
εἰσῆλθεν εἰς ἐκεῖνον ὁ
σατανᾶς. λέγει οὖν αὐτῷ
Ἰησοῦς· Ὁ ποιεῖς ποίησον
28 τάχιον. τοῦτο δὲ οὐδεὶς
ἔγνω τῶν ἀνακειμένων πρὸς
29 τί εἶπεν αὐτῷ· τινὲς γὰρ
ἐδόκουν, ἐπεὶ τὸ γλωσ-
σόκομον εἶχεν Ἰούδας, ὅτι
λέγει αὐτῷ Ἰησοῦς· Ἀγό-
ρασον ὧν χρεῖαν ἔχομεν εἰς
τὴν ἑορτήν, ἣ τοῖς πτωχοῖς
30 ἵνα τι δῶ. λαβὼν οὖν τὸ
ψωμίον ἐκεῖνος ἐξῆλθεν
εὐθέως· ἦν δὲ νύξ.
31 Ὅτε οὖν ἐξῆλθεν, λέγει
Ἰησοῦς· Νῦν ἐδοξάσθη ὁ
υἱὸς τοῦ ἀνθρώπου, καὶ ὁ
θεὸς ἐδοξάσθη ἐν αὐτῷ.
32 εἰ ὁ θεὸς ἐδοξάσθη ἐν αὐτῷ,
καὶ ὁ θεὸς δοξάσει αὐτὸν
ἐν αὐτῷ, καὶ εὐθέως δοξάσει
33 αὐτόν. τεκνία, ἐτι μικρὸν
μεθ' ὑμῶν εἰμί· ζητήσετε
με, καὶ καθὼς εἶπον τοῖς
Ἰουδαίοις ὅτι ὅπου ἐγὼ
ὑπάγω ὑμεῖς οὐ δύνασθε
ἐλθεῖν, καὶ ὑμῖν λέγω ἄρτι.
34 ἐντολὴν καὶνὴν δίδωμι ὑμῖν,
ἵνα ἀγαπάτε ἀλλήλους,
καθὼς ἠγάπησα ὑμᾶς ἵνα
καὶ ὑμεῖς ἀγαπάτε ἀλ-
35 λήλους. ἐν τούτῳ γνώ-
σκονται πάντες ὅτι ἐμοὶ
μαθηταὶ ἐστέ, ἐὰν ἀγάπην
ἔχητε ἐν ἀλλήλοις.

§ 133. JHO. 27. δ' Ἰησ. G. L. 29. δ' Ἰούδ. G. δ' Ἰησ. G. L. [T.] 30. εὐθέως ἐξῆλθ. G.
31. δ' Ἰησ. G. L. 32. ἐαυτῷ G. L.

ST. MATT. XXIV.

τῇ βασιλείᾳ τοῦ
πατρός μου.

ST. MARK XIII.

τῇ βασιλείᾳ τοῦ
θεοῦ.

ST. LUKE XXI.

I COR. XI.

τοῦτο ποιεῖτε, ὅσα-
κις ἂν πίνητε, εἰς
τὴν ἐμὴν ἀνάμνη-
σιν.)

§ 135. The Dispersion of the Twelve, and the Denials of Peter foretold.

MATT. XXVI. 31-35. MAR. XIV. 27-31. LK. XXII. 31-38. JNO. XIII. 36-38.

31 Τότε λέγει αὐ- 27 Καὶ λέγει αὐ-
τοῖς ὁ Ἰησοῦς· τοῖς ὁ Ἰησοῦς ὅτι
Πάντες ὑμεῖς πάντες σκανδα-
σκανδαλισθήσεσ- λισθήσεσθε, ὅτι
θε ἐν ἐμοὶ ἐν τῇ
νυκτὶ ταύτῃ. γέ- γέγραπται·^a Πα-
γραπται γάρ·^a τάξω τὸν ποιμένα,
Πατάξω τὸν ποι- καὶ τὰ πρόβατα
μένα, καὶ διασκορ- διασκορπισθήσον-
πισθήσονται τὰ ται.
πρόβατα τῆς ποι-
32 μνης. μετὰ δὲ 28 ἀλλὰ μετὰ
τὸ ἐγερθῆναί με τὸ ἐγερθῆναί με
προάξω ὑμᾶς εἰς προάξω ὑμᾶς εἰς
τὴν Γαλιλαίαν· τὴν Γαλιλαίαν.

26 Λέγει αὐτῷ
Σίμων Πέτρος·
Κύριε, ποῦ ὑπά-

^a Zech. xiii. 7 πατάξατε τοὺς ποιμένας καὶ ἐκσπάσατε τὰ πρόβατα (Alex. πατάξον τὸν ποιμένα· καὶ διασκορπισθήσονται τὰ πρόβατα τῆς ποιμνης.)

§ 134. I COR. xi. 25 ἔν G.

§ 135. MATT. 31. διασκορπισθήσεται G. MAR. 27. σκανδαλισθ. ἐν ἐμοὶ (L.) ἐν τῇ νυκτὶ ταύτῃ G.^{oo} [L.] διασκορπισθήσεται τὰ πρόβ. G.

§ 135. In St. Matthew and St. Luke, the incidents of this section follow the mention of their going out to the Mount of Olives, (Matt. xxvi. 30; Mar. xiv. 26); in St. Luke and St. John, they precede the corresponding statement (Lk. xxii. 39; Jno. xviii. 1). Hence it has sometimes been thought that the fall of Peter was foretold twice. It is better to suppose that the two former Evangelists mention the going out, and then pause to record this omitted incident, and then resume their narrative. In the verse immediately following this section (Matt. xxvi. 36; Mar. xiv. 32), both speak of their coming to Gethsemane.

It is, however, quite possible that this section should be placed after leaving the room in which they had partaken of the Supper, and before their arrival at the gate of the city. The objection to this arrangement is the great length of the following discourse in St. John.

ST. MATT. XXVI.

ST. MARK XIV.

ST. LUKE XXII.

ST. JOHN XIII.

33 ἀποκριθεὶς δὲ ὁ
Πέτρος εἶπεν αὐ-
τῷ· Εἰ πάντες
σκανδαλισθήσου-
ται ἐν σοί, ἐγὼ
οὐδέποτε σκανδα-
λισθήσομαι.

30 ὁ δὲ Πέτρος ἔφη
αὐτῷ· Εἰ καὶ
πάντες σκανδαλι-
σθήσονται, ἀλλ'
οὐκ ἐγώ.

31 Σίμων Σίμων, ἰδοὺ
ὁ σατανᾶς ἐξητή-
σατο ὑμᾶς τοῦ σιניά-
σαι ὡς τὸν σίτον,
32 ἐγὼ δὲ ἐδεήθην περὶ
σοῦ ἵνα μὴ ἐκλείπῃ
ἡ πίστις σου. καὶ
σύ ποτε ἐπιστρέψας
στήρισον τοὺς ἀδελ-
33 φούς σου. ὁ δὲ
εἶπεν αὐτῷ· Κύριε,
μετὰ σοῦ ἔτοιμός
εἰμι καὶ εἰς φυλακὴν
καὶ εἰς θάνατον πο-
ρεύεσθαι.

34 Ἐφη αὐτῷ ὁ Ἰη-
σοῦς· Ἀμὴν λέγω
σοι ὅτι ἐν ταύτῃ
τῇ νυκτὶ πρὶν
ἀλέκτορα φωνῇ-

30 Καὶ λέγει αὐτῷ
ὁ Ἰησοῦς· Ἀμὴν
λέγω σοι ὅτι σὺ
σήμερον ταύτῃ
τῇ νυκτὶ πρὶν ἢ

34 Ὁ δὲ εἶπεν· Λέγω
σοι, Πέτρε, οὐ φω-
νήσει σήμερον ἀλέ-
κτωρ ἕως τρίς ἀπαρ-
νήσῃ μὴ εἰδέναι με.

γεις; ἀπεκρίθη
Ἰησοῦς· Ὅπου
ἐγὼ ὑπάγω οὐ
δύνασαι μοι νῦν
ἀκολουθῆσαι, ἀ-
κολουθήσεις δὲ
31 ὕστερον. λέγει
αὐτῷ Πέτρος·
Κύριε, διατί οὐ
δύναμαί σοι ἀκο-
λουθῆσαι ἄρτι;

τὴν ψυχὴν μου
ὑπὲρ σοῦ θήσω.

35 Ἀποκρίνεται Ἰη-
σοῦς· Τὴν ψυχὴν
σου ὑπὲρ ἐμοῦ
θήσεις; ἀμὴν
λέγω σοι,

§ 135. MATT. 33. εἰ καὶ πάντ. MAR. 30. om. σὺ ἐν τῇ νυκτ. G. LK. 31. pref. εἶπε δὲ ὁ
Κύριος G. L. [T.] 32. ἐκλείπῃ G. στήριξον G. 34. οὐ μὴ φωνῇσ. G. L. πρὶν ἢ τρίς G.
JNO. 36. ἀπεκρ. αὐτῷ ὁ Ἰησ. G. om. ἐγὼ G. L. T. ὕστερ. δὲ ἀκολουθ. μοι G. 37. ὁ Πέτρ.
38. ἀπεκρίθη αὐτῷ ὁ Ἰησ. G.

ST. MATT. XXVI.

σαι τρίς ἀπαρ-
 35 νήσῃ με. λέγει
 αὐτῷ ὁ Πέτρος·
 Κἂν δέῃ με σὺν
 σοὶ ἀποθανεῖν, οὐ
 μὴ σε ἀπαρνή-
 σομαι. ὁμοίως
 καὶ πάντες οἱ
 μαθηταὶ εἶπον.

ST. MARK XIV.

δὺς ἀλέκτορα φω-
 νήσαι τρίς με
 31 ἀπαρνήσῃ. ὁ δὲ
 ἐκπερισσῶς ἐλάλει·
 Ἐάν με δέῃ συνα-
 ποθανεῖν σοι, οὐ
 μὴ σε ἀπαρνήσο-
 μαι. ὡσαύτως δὲ
 καὶ πάντες ἔλε-
 γον.

ST. LUKE XXII.

ST. JOHN XIII.

οὐ μὴ ἀλέκτωρ
 φωνήσῃ ἕως οὐ
 ἀρνήσῃ με τρίς.

35 Καὶ εἶπεν αὐτοῖς·

Ὅτε ^a ἀπέστειλα
 ὑμᾶς ἄτερ βαλλαν-
 τίου καὶ πήρας καὶ
 ὑποδημάτων, μὴ
 τινος ὑστερήσατε;
 οἱ δὲ εἶπαν· Οὐδένος.

36 ὁ δὲ εἶπεν αὐτοῖς·

Ἄλλὰ νῦν ὁ ἔχων
 βαλλάντιον ἀράτω,
 ὁμοίως καὶ πήραν,
 καὶ ὁ μὴ ἔχων πω-
 λησάτω τὸ ἱμάτιον
 αὐτοῦ καὶ ἀγορα-
 σάτω μάχαιραν.

37 λέγω γὰρ ὑμῖν ὅτι
 τοῦτο τὸ γεγραμμέ-
 νον δεῖ τελεσθῆναι
 ἐν ἐμοί, τὸ ^b Καὶ
 μετὰ ἀνόμων ἐλογί-
 σθη· καὶ γὰρ τὸ
 περὶ ἐμοῦ τέλος ἔχει.

38 οἱ δὲ εἶπαν· Κύριε,
 ἴδου μάχαιραι ὡδε
 δύο. ὁ δὲ εἶπεν αὐ-
 τοῖς· Ἰκανόν ἐστιν.

^a Matt. x. 5-15; Lk. ix. 1-5; cf. x. 1-11.^b Isa. liii. 12 καὶ ἐν τοῖς ἀνόμοις ἐλογίσθη.

§ 135. MAR. 31. ἐκ περισσοῦ G.++ ἔλεγε G. ἔλεγ. μάλλον G.^{oo} LK. 35. εἶπον·
 οὐδενός G., εἶπαν· οὐδ. L. 36. εἶπ. οὖν G. L., εἶπ. δέ T. 37. ὅτι ἐτι τοῦτ. G.^o τὰ περὶ
 ἐμ. G. L. 38. εἶπον G. JNO. 38. φωνήσῃ G. ἀπαρνήσῃ G.

§ 136. Our Lord's last Discourse with His Disciples before His Passion.

ST. JOHN XIV. 1.—XVI. 33.

- 1 Μὴ ταρασσέσθω ὑμῶν ἡ καρδιά· πιστεύετε εἰς τὸν θεόν, καὶ εἰς ἐμὲ πιστεύετε.
 2 ἐν τῇ οἰκίᾳ τοῦ πατρὸς μου μοναὶ πολλαὶ εἰσιν· εἰ δὲ μὴ, εἶπον ἂν ὑμῖν· ὅτι
 3 πορεύομαι ἐτοιμάσαι τόπον ὑμῖν· καὶ ἔαν πορευθῶ καὶ ἐτοιμάσω τόπον ὑμῖν, πάλιν
 4 ἔρχομαι καὶ παραλήψομαι ὑμᾶς πρὸς ἐμαυτόν, ἵνα ὅπου εἰμὶ ἐγὼ καὶ ὑμεῖς ᾗτε·
 5 καὶ ὅπου ἐγὼ ὑπάγω οἴδατε τὴν ὁδόν· λέγει αὐτῷ Θωμᾶς· Κύριε, οὐκ οἶδαμεν ποῦ
 6 ὑπάγεις, καὶ πῶς οἶδαμεν τὴν ὁδόν; Ἰλέγει αὐτῷ Ἰησοῦς· Ἐγὼ εἰμι ἡ ὁδὸς καὶ ἡ
 7 ἀλήθεια καὶ ἡ ζωὴ· οὐδεὶς ἔρχεται πρὸς τὸν πατέρα εἰ μὴ δι' ἐμοῦ· εἰ ἐγνώκειτε
 8 ἐμέ, καὶ τὸν πατέρα μου γνώσεσθε· καὶ ἅπῃτιν γινώσκετε αὐτὸν καὶ ἑωράκατε αὐτόν.
 9 λέγει αὐτῷ Φίλιππος· Κύριε, δεῖξον ἡμῖν τὸν πατέρα, καὶ ἀρκεῖ ἡμῖν· λέγει
 10 αὐτῷ ὁ Ἰησοῦς· Τσοῦτόν χρόνον μεθ' ὑμῶν εἰμὶ, καὶ οὐκ ἐγνωκάς με, Φίλιππε; ὁ
 11 ἑωρακὼς ἐμὲ ἑώρακεν τὸν πατέρα· πῶς σὺ λέγεις· Δείξον ἡμῖν τὸν πατέρα; οὐ
 12 πιστεύεις ὅτι ἐγὼ ἐν τῷ πατρὶ καὶ ὁ πατὴρ ἐν ἐμοὶ ἐστιν; τὰ ῥήματα ἃ ἐγὼ λέγω
 13 ὑμῖν ἀπ' ἐμαυτοῦ οὐ λαλῶ· ὁ δὲ πατὴρ ὁ ἐν ἐμοὶ μένων ποιεῖ τὰ ἔργα αὐτοῦ.
 14 πιστεύετε μοι ὅτι ἐγὼ ἐν τῷ πατρὶ καὶ ὁ πατὴρ ἐν ἐμοὶ· εἰ δὲ μὴ, διὰ τὰ ἔργα αὐτὰ.
 15 πιστεύετε· ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ πιστεύων εἰς ἐμέ, τὰ ἔργα ἃ ἐγὼ ποιῶ κἀκεῖνος
 16 ποιήσει, καὶ μείζονα τούτων ποιήσει· ὅτι ἐγὼ πρὸς τὸν πατέρα πορεύομαι, καὶ ὁ τι
 17 ἂν αἰτήσῃτε ἐν τῷ ὀνόματί μου, τοῦτο ποιήσω, ἵνα δοξασθῇ ὁ πατὴρ ἐν τῷ υἱῷ.
 18 ἐάν τι αἰτήσῃτε με ἐν τῷ ὀνόματί μου, ἐγὼ ποιήσω.
 19 Ἐάν ἀγαπᾷτέ με, τὰς ἐντολὰς τὰς ἐμὰς τηρήσετε· κἀγὼ ἐρωτήσω τὸν πατέρα καὶ
 20 ἄλλον παράκλητον δώσει ὑμῖν, ἵνα μεθ' ὑμῶν ᾗ εἰς τὸν αἰῶνα, τὸ πνεῦμα τῆς
 21 ἀληθείας, ὃ ὁ κόσμος οὐ δύναται λαβεῖν, ὅτι οὐ θεωρεῖ αὐτὸ οὐδὲ γινώσκει αὐτό·
 22 ὑμεῖς γινώσκετε αὐτό, ὅτι παρ' ὑμῖν μένει καὶ ἐν ὑμῖν ἔσται· οὐκ ἀφήσω ὑμᾶς
 23 ὀρφανούς, ἔρχομαι πρὸς ὑμᾶς· ἔτι μικρὸν καὶ ὁ κόσμος με οὐκέτι θεωρεῖ· ὑμεῖς δὲ
 24 θεωρεῖτέ με, ὅτι ἐγὼ ζῶ καὶ ὑμεῖς ζήσετε· ἐν ἐκείνῃ τῇ ἡμέρᾳ γνώσεσθε ὑμεῖς ὅτι
 25 ἐγὼ ἐν τῷ πατρὶ μου καὶ ὑμεῖς ἐν ἐμοὶ κἀγὼ ἐν ὑμῖν· ὁ ἔχων τὰς ἐντολὰς μου καὶ
 26 τηρῶν αὐτάς, ἐκεῖνός ἐστιν ὁ ἀγαπῶν με· ὁ δὲ ἀγαπῶν με ἀγαπηθήσεται ὑπὸ τοῦ
 27 πατρὸς μου, κἀγὼ ἀγαπήσω αὐτόν καὶ ἐμφανίσω αὐτῷ ἐμαυτόν.
 28 λέγει αὐτῷ Ἰούδας, οὐχ ὁ Ἰσκαριώτης· Κύριε, καὶ τί γέγονεν ὅτι ἡμῖν μέλλεις
 29 ἐμφανίζειν σεαυτὸν καὶ οὐχὶ τῷ κόσμῳ; ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ· Ἐάν τις
 30 ἀγαπᾷ με, τὸν λόγον μου τηρήσει, καὶ ὁ πατὴρ μου ἀγαπήσει αὐτόν, καὶ πρὸς αὐτόν
 31 ἐλευσόμεθα καὶ μονὴν παρ' αὐτῷ ποιησόμεθα· ὁ μὴ ἀγαπῶν με τοὺς λόγους μου οὐ
 32 τηρεῖ· καὶ ὁ λόγος ὃν ἀκούετε οὐκ ἔστιν ἐμός, ἀλλὰ τοῦ πέμψαντός με πατρὸς.
 33 Ταῦτα λελάληκα ὑμῖν παρ' ὑμῖν μένων· ὁ δὲ παράκλητος, τὸ πνεῦμα τὸ ἅγιον ὃ
 34 πέμψει ὁ πατὴρ ἐν τῷ ὀνόματί μου, ἐκεῖνος ὑμᾶς διδάξει πάντα καὶ ὑπομνήσει ὑμᾶς

§ 136. xiv. 2. om. ὅτι G. 4. οἴδατε, καὶ τ. ὁδ. οἴδατε G. [L.] 5. καὶ (om. L. T.) πῶς
 δυνάμεθα τ. ὁδ. εἰδέναι; G. 6. ὁ Ἰησ. G. L. T. 7. με G. L. T. 8. ἐγνώκειτε ἂν· G. L. ἂν
 ᾗδετε T. 9. τσοῦτον χρόνον G. T. καὶ πῶς σ. λέγ. G. [T.] 10. λαλῶ G. L. αὐτὸς
 ποι. τὰ ἔργα G. L. (L. addis [αὐτοῦ]) 11. ἐν ἐμοὶ ἐστιν. add. μοι G.° L. [T.] 12. πατέρ.
 μου πορεύ. G.° 14. om. με G. [L.] T. 15. τηρήσατε G. L. 16. καὶ ἐγὼ G. μένη
 μεθ' ὑμ. G. ᾗ μ. ὑμ. T. μ. ὑμ. εἰς τ. αἰ. ᾗ L. 17. ὑμ. δὲ γινώσκ. G. [L. T.] 19. ζήσεσθε G. L.
 21. καὶ ἐγὼ G. 22. om. καὶ L. T. 23. ὁ Ἰησ. ποιήσομεν G.

ST. JOHN XIV.

- 27 πάντα ἃ εἶπον ὑμῖν. εἰρήνην ἀφήμι ὑμῖν, εἰρήνην τὴν ἐμὴν δίδωμι ὑμῖν· οὐ καθὼς ὁ κόσμος δίδωσιν, ἐγὼ δίδωμι ὑμῖν. μὴ ταρασσέσθω ὑμῶν ἡ καρδιά μηδὲ δειλιάτω.
- 28 ἠκούσατε ὅτι ἐγὼ εἶπον ὑμῖν· Ὑπάγω καὶ ἔρχομαι πρὸς ὑμᾶς. εἰ ἡγαπᾶτέ με,
- 29 ἐχάρητε ἂν ὅτι πορεύομαι πρὸς τὸν πατέρα, ὅτι ὁ πατὴρ μείζων μου ἐστίν. καὶ νῦν εἰρηκα ὑμῖν πρὶν γενέσθαι, ἵνα ὅταν γένηται πιστεύσητε.
- 30 Οὐκέτι πολλὰ λαλήσω μεθ' ὑμῶν· ἔρχεται γὰρ ὁ τοῦ κόσμου ἄρχων, καὶ ἐν ἐμοὶ
- 31 οὐκ ἔχει οὐδέν, ἀλλ' ἵνα γινῶ ὁ κόσμος ὅτι ἀγαπῶ τὸν πατέρα, καὶ καθὼς ἐνετεिलाτό μοι ὁ πατήρ, οὕτως ποιῶ. ἐγείρεσθε, ἄγωμεν ἐντεῦθεν.

ST. JOHN. XV.

- 1 Ἐγὼ εἰμι ἡ ἀμπελος ἡ ἀληθινή, καὶ ὁ πατήρ μου ὁ γεωργός ἐστιν. πᾶν κλῆμα ἐν ἐμοὶ μὴ φέρον καρπὸν, αἶρει αὐτό, καὶ πᾶν τὸ καρπὸν φέρον, καθαίρει αὐτὸ ἵνα
- 3 καρπὸν πλείονα φέρῃ. ἤδη ὑμεῖς καθαροὶ ἐστε διὰ τὸν λόγον ὃν λελάληκα ὑμῖν·
- 4 μέναιτε ἐν ἐμοί, καὶ ἐγὼ ἐν ὑμῖν. καθὼς τὸ κλῆμα οὐ δύναται καρπὸν φέρειν ἀφ' ἑαυτοῦ ἔαν μὴ μένῃ ἐν τῇ ἀμπέλῳ, οὕτως οὐδὲ ὑμεῖς ἔαν μὴ ἐν ἐμοὶ μένητε. ἐγὼ
- 5 εἰμι ἡ ἀμπελος, ὑμεῖς τὰ κλήματα. ὁ μένων ἐν ἐμοὶ καὶ ἐν αὐτῷ, οὗτος φέρει
- 6 καρπὸν πολύν, ὅτι χωρὶς ἐμοῦ οὐ δύνασθε ποιεῖν οὐδέν. ἔαν μὴ τις μένῃ ἐν ἐμοί, ἐβλήθη ἔξω ὡς τὸ κλῆμα καὶ ἐξηράνθη, καὶ συνάγουσιν αὐτὸ καὶ εἰς τὸ πῦρ βάλλουσιν, καὶ καίεται. ἔαν μένητε ἐν ἐμοὶ καὶ τὰ ῥήματά μου ἐν ὑμῖν μένῃ, ὃ ἔαν
- 8 θέλῃτε αἰτήσασθε, καὶ γενήσεται ὑμῖν. ἐν τούτῳ ἔδοξάσθη ὁ πατήρ μου, ἵνα καρπὸν πολὺν φέρητε καὶ γενήσεσθε ἐμοὶ μαθηταί.
- 9 Καθὼς ἡγάπησεν με ὁ πατήρ, καὶ ἐγὼ ἡγάπησα ὑμᾶς· μέναιτε ἐν τῇ ἀγάπῃ τῇ ἐμῇ.
- 10 ἔαν τὰς ἐντολάς μου τηρήσητε, μενεῖτε ἐν τῇ ἀγάπῃ μου, καθὼς καὶ ἐγὼ τοῦ πατρὸς μου τὰς ἐντολάς τητήρηκα καὶ μένω αὐτοῦ ἐν τῇ ἀγάπῃ.
- 11 Ταῦτα λελάληκα ὑμῖν ἵνα ἡ χαρὰ ἡ ἐμὴ ἐν ὑμῖν ᾖ καὶ ἡ χαρὰ ὑμῶν πληρωθῇ.
- 12 αὕτη ἐστὶν ἡ ἐντολὴ ἡ ἐμὴ, ἵνα ἀγαπᾶτε ἀλλήλους καθὼς ἡγάπησα ὑμᾶς. μείζονα
- 13 ταύτης ἀγάπην οὐδεὶς ἔχει, ἵνα τὴν ψυχὴν αὐτοῦ θῇ ὑπὲρ τῶν φίλων αὐτοῦ. ὑμεῖς φίλοι μου ἐστέ, ἔαν ποιῇτε ἃ ἐγὼ ἐντέλλομαι ὑμῖν. οὐκέτι λέγω ὑμᾶς δούλους, ὅτι ὁ δούλος οὐκ οἶδεν τί ποιεῖ αὐτοῦ ὁ κύριος· ὑμᾶς δὲ εἵρηκα φίλους, ὅτι πάντα ἃ
- 15 ἤκουσα παρὰ τοῦ πατρὸς μου ἐγνώρισα ὑμῖν. οὐχ ὑμεῖς με ἐξελέξασθε, ἀλλ' ἐγὼ ἐξελεξάμην ὑμᾶς, καὶ ἔθηκα ὑμᾶς ἵνα ὑμεῖς ὑπάγητε καὶ καρπὸν φέρητε καὶ ὁ καρπὸς ὑμῶν μένῃ, ἵνα ὃ τι ἂν αἰτήσητε τὸν πατέρα ἐν τῷ ὀνόματί μου δῶ ὑμῖν. ταῦτα ἐντέλλομαι ὑμῖν, ἵνα ἀγαπᾶτε ἀλλήλους.
- 18 Εἰ ὁ κόσμος ὑμᾶς μισεῖ, γινώσκετε ὅτι ἐμὲ πρῶτον μεμίσηκεν. εἰ ἐκ τοῦ
- 19 κόσμου ἦτε, ὁ κόσμος ἂν τὸ ἴδιον ἐφίλει· ὅτι δὲ ἐκ τοῦ κόσμου οὐκ ἐστέ, ἀλλ' ἐγὼ ἐξελεξάμην ὑμᾶς ἐκ τοῦ κόσμου, διὰ τοῦτο μισεῖ ὑμᾶς ὁ κόσμος. μνημονεύετε τοῦ λόγου οὗ ἐγὼ εἶπον ὑμῖν· Οὐκ ἔστιν δούλος μείζων τοῦ κυρίου αὐτοῦ. εἰ ἐμὲ ἐδίωξαν, καὶ ὑμᾶς διώξουσιν· εἰ τὸν λόγον μου ἐτήρησαν, καὶ τὸν ὑμέτερον τηρήσουσιν. ἀλλὰ ταῦτα πάντα ποιήσουσιν εἰς ὑμᾶς διὰ τὸ ὄνομά μου, ὅτι οὐκ οἶδασιν τὸν πέμψαντά με. εἰ μὴ ἦλθον καὶ ἐλάλησα αὐτοῖς, ἁμαρτίαν οὐκ εἴχουσιν· νῦν δὲ

§ 136. 28. ὅτι εἶπον πορεύ. πατ. μου μείζ. μου G.^o [L.] 30. κόσμ. τούτου. xv. 4. μείρη G. L. T. μένιητε G. 6. μείρη G. αὐτά G. + L. T. om. τό G. + L. 7. αἰτήσεσθε G. + 10. ἐγὼ G. L. T. 11. μείρη G. ++ 13. ἵνα τις τ. ψυχ. G. L. T. 14. ὅσα G. 18. πρῶτ. ὑμῶν. μεμ. G. L. T. 21. ὑμῖν G. + 22, 24. εἶχον G.

ST. JOHN XV.

23 πρόφασιν οὐκ ἔχουσιν περὶ τῆς ἁμαρτίας αὐτῶν. ὁ ἐμὲ μισῶν καὶ τὸν πατέρα μου
24 μισεῖ. εἰ τὰ ἔργα μὴ ἐποιήσα ἐν αὐτοῖς, ἃ οὐδεὶς ἄλλος ἐποίησεν, ἁμαρτίαν οὐκ
25 ἔχουσιν· νῦν δὲ καὶ ἐωράκασιν καὶ μεμισήκασιν καὶ ἐμὲ καὶ τὸν πατέρα μου. ἀλλ'
ἵνα πληρωθῇ ὁ λόγος ὁ ἐν τῷ νόμῳ αὐτῶν γεγραμμένος, ὅτι "ἐμίσησάν με δωρεάν.
26 "Ὅταν ἔλθῃ ὁ παράκλητος ὃν ἐγὼ πέμψω ὑμῖν παρὰ τοῦ πατρὸς, τὸ πνεῦμα τῆς
27 ἀληθείας ὃ παρὰ τοῦ πατρὸς ἐκπορεύεται, ἐκεῖνος μαρτυρήσει περὶ ἐμοῦ· καὶ ὑμεῖς
δὲ μαρτυρεῖτε, ὅτι ἀπ' ἀρχῆς μετ' ἐμοῦ ἐστέ.

ST. JOHN XVI.

1 Ταῦτα λελάληκα ὑμῖν ἵνα μὴ σκανδαλισθῆτε. ἀποσυναγώγους ποιήσουσιν ὑμᾶς·
ἀλλ' ἔρχεται ὥρα ἵνα πᾶς ὁ ἀποκτείνας ὑμᾶς δόξῃ λατρεῖαν προσφέρειν τῷ θεῷ·
2 καὶ ταῦτα ποιήσουσιν ὅτι οὐκ ἔγνωσαν τὸν πατέρα οὐδὲ ἐμέ. ἀλλὰ ταῦτα λελάληκα
ὑμῖν ἵνα ὅταν ἔλθῃ ἡ ὥρα μνημονεύητε αὐτῶν, ὅτι ἐγὼ εἶπον ὑμῖν. ταῦτα δὲ ὑμῖν
3 ἐξ ἀρχῆς οὐκ εἶπον, ὅτι μεθ' ὑμῶν ἦμην. νῦν δὲ ὑπάγω πρὸς τὸν πέμψαντά με, καὶ
4 οὐδεὶς ἐξ ὑμῶν ἑρωτᾷ με· Πού ὑπάγεις; ἀλλ' ὅτι ταῦτα λελάληκα ὑμῖν, ἡ λύπη
πεπλήρωκεν ὑμῶν τὴν καρδίαν.
5 Ἀλλ' ἐγὼ τὴν ἀλήθειαν λέγω ὑμῖν, συμφέρεи ὑμῖν ἵνα ἐγὼ ἀπέλθω. ἐὰν γὰρ μὴ
ἀπέλθω, ὁ παράκλητος οὐκ ἐλευσεται πρὸς ὑμᾶς· ἐὰν δὲ πορευθῶ, πέμψω αὐτὸν
πρὸς ὑμᾶς. καὶ ἐλθὼν ἐκεῖνος ἐλέγξει τὸν κόσμον περὶ ἁμαρτίας καὶ περὶ δικαιοσύνης
6 καὶ περὶ κρίσεως. περὶ ἁμαρτίας μὲν, ὅτι οὐ πιστεύουσιν εἰς ἐμέ· περὶ δικαιοσύνης
7 δέ, ὅτι πρὸς τὸν πατέρα ὑπάγω καὶ οὐκέτι θεωρεῖτέ με· περὶ δὲ κρίσεως, ὅτι ὁ ἄρχων
τοῦ κόσμου τούτου κέκριται.
8 Ἐτι πολλὰ ἔχω ὑμῖν λέγειν, ἀλλ' οὐ δύνασθε βαστάζειν ἅρτι· ὅταν δὲ ἔλθῃ
ἐκεῖνος, τὸ πνεῦμα τῆς ἀληθείας, ὀδηγήσει ὑμᾶς ἐν τῇ ἀληθείᾳ πάσῃ· οὐ γὰρ λαλήσει
9 ἀφ' ἑαυτοῦ, ἀλλ' ὅσα ἀκούει λαλήσει, καὶ τὰ ἐρχόμενα ἀναγγελεῖ ὑμῖν. ἐκεῖνος
10 ἐμὲ δοξάσει, ὅτι ἐκ τοῦ ἐμοῦ λήμψεται καὶ ἀναγγελεῖ ὑμῖν. πάντα ὅσα ἔχει ὁ
πατὴρ ἐμά ἐστιν· διὰ τοῦτο εἶπον ὅτι ἐκ τοῦ ἐμοῦ λαμβάνει καὶ ἀναγγελεῖ ὑμῖν.
11 μικρὸν καὶ οὐκέτι θεωρεῖτέ με, καὶ πάλιν μικρὸν καὶ ὄψεσθέ με.
12 Εἶπον οὖν ἐκ τῶν μαθητῶν αὐτοῦ πρὸς ἀλλήλους· Τί ἐστὶν τοῦτο ὃ λέγει ἡμῖν·
Μικρὸν καὶ οὐ θεωρεῖτέ με, καὶ πάλιν μικρὸν καὶ ὄψεσθέ με; καὶ ὅτι ὑπάγω πρὸς
13 τὸν πατέρα; ἔλεγον οὖν· Τοῦτο τί ἐστὶν ὃ λέγει τὸ μικρὸν; οὐκ οἶδαμεν τί λαλεῖ.
14 ἔγνω Ἰησοῦς ὅτι ἤθελον αὐτὸν ἐρωτᾶν, καὶ εἶπεν αὐτοῖς· Περὶ τούτου ζητεῖτε μετ'
ἀλλήλων ὅτι εἶπον· Μικρὸν καὶ οὐ θεωρεῖτέ με, καὶ πάλιν μικρὸν καὶ ὄψεσθέ με;
15 ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι κλαύσετε καὶ θρηνήσετε ὑμεῖς, ὁ δὲ κόσμος χαρήσεται·
16 ὑμεῖς λυπηθήσεσθε, ἀλλ' ἡ λύπη ὑμῶν εἰς χαρὰν γενήσεται· ἡ γυνὴ ὅταν τίκτη
λύπην ἔχει, ὅτι ἦλθεν ἡ ὥρα αὐτῆς· ὅταν δὲ γεννήσῃ τὸ παιδίον, οὐκέτι μνημονεύει
17 τῆς θλίψεως διὰ τὴν χαρὰν ὅτι ἐγεννήθη ἄνθρωπος εἰς τὸν κόσμον. καὶ ὑμεῖς οὖν
νῦν μὲν λύπην ἔχετε· πάλιν δὲ ὄψομαι ὑμᾶς, καὶ χαρήσεται ὑμῶν ἡ καρδία, καὶ τὴν

* Ps. xxxiv. (xxxv.) 19; lxviii. (lxix.) 5 οἱ μισοῦντές με δωρεάν. Cf. Ps. xxxvii. (xxxviii.) 20; cviii. (cix.) 3.

§ 136. xv. 24. πεποιήκεν G. 26. ὅταν δὲ ἐλθ. G. L. [T.] xvi. 3. ποιήσ. ὑμῖν 10. πατέρ. μου ὑπ. G.°° L. 13. εἰς πᾶσαν τὴν ἀλήθειαν G.+ L. T. (but τ. ἀλήθ. πᾶς. L. T.) ὅσα ἂν ἀκούσῃ G. L. (but om. ἂν L.) 15. λήψεται 16. οὐ G. add ὅτι ἐγὼ (om. ἐγὼ G. L.) ὑπάγω πρὸς τὸν πατέρα G.° [L.] 17. ἐγὼ ἐπάγ. G. 19. ἔγνω. οὖν (om. οὖν G.) ὁ Ἰησ. G. L. 20. ὁμ. δὲ λυπ. G.°°

ST. JOHN XVI.

- 23 χαρὰν ὑμῶν οὐδεὶς αἶρει ἀφ' ὑμῶν. καὶ ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐμὲ οὐκ ἐρωτήσετε οὐδέν.
 ἀμὴν ἀμὴν λέγω ὑμῖν, ἂν τι αἰτήσητε τὸν πατέρα, δώσει ὑμῖν ἐν τῷ ὀνόματί μου.
 24 ἕως ἄρτι οὐκ ἤτήσατε οὐδέν ἐν τῷ ὀνόματί μου· αἰτεῖτε, καὶ λήμψεσθε, ἵνα ἡ χαρὰ
 ὑμῶν ᾗ πεπληρωμένη.
 25 Ταῦτα ἐν παροιμίαις λελάληκα ὑμῖν· ἔρχεται ὥρα ὅτε οὐκέτι ἐν παροιμίαις λαλήσω
 26 ὑμῖν, ἀλλὰ παρρησίᾳ περὶ τοῦ πατρὸς ἀπαγγελῶ ὑμῖν. ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐν τῷ
 ὀνόματί μου αἰτήσεσθε, καὶ οὐ λέγω ὑμῖν ὅτι ἐγὼ ἐρωτήσω τὸν πατέρα περὶ ὑμῶν·
 27 αὐτὸς γὰρ ὁ πατήρ φιλεῖ ὑμᾶς, ὅτι ὑμεῖς ἐμὲ πεφιλήκατε καὶ πεπιστεύκατε ὅτι ἐγὼ
 28 παρὰ τοῦ θεοῦ ἐξῆλθον. ἐξῆλθον ἐκ τοῦ πατρὸς καὶ ἐλήλυθα εἰς τὸν κόσμον· πάλιν
 ἀφίημι τὸν κόσμον καὶ πορεύομαι πρὸς τὸν πατέρα.
 29 Λέγουσιν οἱ μαθηταὶ αὐτοῦ· Ἴδε νῦν ἐν παρρησίᾳ λαλεῖς, καὶ παροιμίαν οὐδεμίαν
 30 λέγεις. νῦν οἶδαμεν ὅτι οἶδας πάντα καὶ οὐ χρειὰν ἔχεις ἵνα τίς σε ἐρωτᾷ· ἐν τούτῳ
 31 πιστεύομεν ὅτι ἀπὸ θεοῦ ἐξῆλθες. ἀπεκρίθη αὐτοῖς Ἰησοῦς· Ἄρτι πιστεύετε·
 32 ἰδοὺ ἔρχεται ὥρα καὶ ἐλήλυθεν ἵνα σκορπισθῇτε ἕκαστος εἰς τὰ ἴδια καὶ ἐμὸν
 33 ἀφήτε· καὶ οὐκ εἰμὶ μόνος, ὅτι ὁ πατήρ μετ' ἐμοῦ ἐστίν. ταῦτα λελάληκα ὑμῖν ἵνα
 ἐν ἐμοὶ εἰρήνῃν ἔχητε. ἐν τῷ κόσμῳ θλίψιν ἔχετε· ἀλλὰ θαρσεῖτε, ἐγὼ νενίκηκα
 τὸν κόσμον.

§ 137. Our Lord's Sacerdotal Prayer.

ST. JOHN XVII. 1-26.

- 1 Ταῦτα ἐλάλησεν Ἰησοῦς, καὶ ἐπάρas τοὺς ὀφθαλμοὺς αὐτοῦ εἰς τὸν οὐρανὸν εἶπεν·
 2 Πάτερ, ἐλήλυθεν ἡ ὥρα· δόξασόν σου τὸν υἱόν, ἵνα ὁ υἱὸς δοξάσῃ σέ, ὡς ἔδωκας
 αὐτῷ ἐξουσίαν πάσης σαρκός, ἵνα πᾶν ὃ δέδωκας αὐτῷ δώσῃ αὐτοῖς ζωὴν αἰώνιον.
 3 αὕτη δέ ἐστιν ἡ αἰώνιος ζωὴ, ἵνα γινώσκουσιν σέ τὸν μόνον ἀληθινὸν θεὸν καὶ ὃν
 4 ἀπέστειλας Ἰησοῖν Χριστόν. ἐγὼ σέ ἐδόξασα ἐπὶ τῆς γῆς, τὸ ἔργον τελειώσας ὃ
 5 δέδωκάς μοι ἵνα ποιήσω· καὶ νῦν δόξασον μέ σύ, πάτερ, παρὰ σεαυτῷ τῇ δόξῃ ἣν
 εἶχον πρὸ τοῦ τὸν κόσμον εἶναι παρὰ σοί.
 6 Ἐφανέρωσά σου τὸ ὄνομα τοῖς ἀνθρώποις οὓς ἔδωκάς μοι ἐκ τοῦ κόσμου. σοὶ
 7 ἦσαν καὶ ἐμοὶ αὐτοὺς ἔδωκας, καὶ τὸν λόγον σου τετήρηκαν· νῦν ἔγνωκαν ὅτι πάντα
 8 ὅσα δέδωκάς μοι παρὰ σοῦ εἰσὶν· ὅτι τὰ ῥήματα ἃ δέδωκάς μοι δέδωκα αὐτοῖς, καὶ
 αὐτοὶ ἔλαβον, καὶ ἔγνωσαν ἀληθῶς ὅτι παρὰ σοῦ ἐξῆλθον, καὶ ἐπίστευσαν ὅτι σύ με
 9 ἀπέστειλας. ἐγὼ περὶ αὐτῶν ἐρωτῶ· οὐ περὶ τοῦ κόσμου ἐρωτῶ, ἀλλὰ περὶ ὧν
 10 δέδωκάς μοι, ὅτι σοὶ εἰσιν, ὡς καὶ ἐμὰ πάντα σὰ ἐστίν καὶ τὰ σὰ ἐμὰ, καὶ δεδοξασμαι
 11 ἐν αὐτοῖς. καὶ οὐκέτι εἰμὶ ἐν τῷ κόσμῳ, καὶ αὐτοὶ ἐν τῷ κόσμῳ εἰσὶν, καὶ γὰρ πρὸς
 σέ ἔρχομαι. πάτερ ἅγιε, τήρησον αὐτοὺς ἐν τῷ ὀνόματί σου ᾧ δέδωκάς μοι, ἵνα
 12 ὦσιν ἐν καθῶς ἡμεῖς. ὅτε ἤμην μετ' αὐτῶν ἐγὼ ἐτήρουν αὐτοὺς ἐν τῷ ὀνόματί σου
 ᾧ δέδωκάς μοι, καὶ ἐφύλαξα, καὶ οὐδεὶς ἐξ αὐτῶν ἀπώλετο εἰ μὴ ὁ υἱὸς τῆς ἀπωλείας,

§ 136. 23. ὅτι ὅσα ἂν αἰτήσῃ. G. [ὅτι] ἂν τι L. πατ. ἐν τ. ὃν. μ., δώσ. ὅμ. G. L. 25. ἀλλ' ἔρχ. [L.] ἀναγγελῶ G. 28. παρὰ G. 29. λέγουσ. αὐτῷ G. [L.] om. ἐν G. 31. δ Ἰησ. G. L. 32. νῦν ἐλήλυθ. G.^{oo} καὶ ἐμέ G. L. 33. ἔχετε L.

§ 137. 1. δ Ἰησ. G. L. T. ἐπῆρε. . . . καὶ εἶπε G. ἵνα καὶ ὁ υἱ G.^{oo} υἱὸς σου G. L. 3. γινώσκωσι G. L. 4. ἐτελειώσα G. 6. δέδωκας bis G. τετήρηκασιν G. 7. ἐστίν G. L. 11. οὗτοι G. L. T. καὶ ἐγὼ G. οὓς 12. μετ' αὐτ. ἐν τῷ κόσμῳ ἐγ. ἐτήρ. G.^o οὓς G. L. om. καὶ G. [L.]

ST. JOHN XVII.

- 13 ἵνα ἡ γραφή πληρωθῇ. νῦν δὲ πρὸς σὲ ἔρχομαι, καὶ ταῦτα λαλῶ ἐν τῷ κόσμῳ ἵνα ἔχωσιν τὴν χαρὰν τὴν ἐμὴν· πεπληρωμένην ἐν ἑαυτοῖς.
- 14 Ἐγὼ δέδωκα αὐτοῖς τὸν λόγον σου, καὶ ὁ κόσμος ἐμίσησεν αὐτούς, ὅτι οὐκ εἰσὶν ἐκ τοῦ κόσμου καθὼς ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου. οὐκ ἔρωτῶ ἵνα ἄρῃς αὐτούς ἐκ τοῦ κόσμου, ἀλλ' ἵνα τηρήσῃς αὐτούς ἐκ τοῦ πονηροῦ. ἐκ τοῦ κόσμου οὐκ εἰσὶν καθὼς ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου. ἀγίασον αὐτούς ἐν τῇ ἀληθείᾳ· ὁ λόγος ὁ σὸς ἀληθείᾳ ἐστίν. καθὼς ἐμὲ ἀπέστειλας εἰς τὸν κόσμον, καὶ γὰρ ἀπέστειλα αὐτούς εἰς τὸν κόσμον· καὶ ὑπὲρ αὐτῶν ἀγιάζω ἐμαιντόν, ἵνα ὦσιν καὶ αὐτοὶ ἡγιασμένοι ἐν ἀληθείᾳ.
- 20 Οὐ περὶ τούτων δὲ ἔρωτῶ μόνον, ἀλλὰ καὶ περὶ τῶν πιστευόντων διὰ τοῦ λόγου αὐτῶν εἰς ἐμέ, ἵνα πάντες ἐν ὧσιν, καθὼς σὺ πατὴρ ἐν ἐμοὶ καὶ γὰρ ἐν σοί, ἵνα καὶ αὐτοὶ ἐν ἡμῖν ὦσιν, ἵνα ὁ κόσμος πιστεύῃ ὅτι σὺ με ἀπέστειλας. καὶ γὰρ τὴν δόξαν ἣν δέδωκάς μοι δέδωκα αὐτοῖς, ἵνα ὦσιν ἐν καθὼς ἡμεῖς ἐν· ἔγω ἐν αὐτοῖς καὶ σὺ ἐν ἐμοί, ἵνα ὦσιν τετελειωμένοι εἰς ἐν, ἵνα γινώσκῃ ὁ κόσμος ὅτι σὺ με ἀπέστειλας καὶ ἡγάπησας αὐτούς καθὼς ἐμὲ ἡγάπησας.
- 24 Πατὴρ, ὃ δέδωκάς μοι, θέλω ἵνα ὅπου εἰμὶ ἐγὼ κἀκεῖνοι ὦσιν μετ' ἐμοῦ, ἵνα θεωρῶσιν τὴν δόξαν τὴν ἐμὴν, ἣν δίδωκός μοι ὅτι ἡγάπησάς με πρὸ καταβολῆς κόσμου· πατὴρ δίκαιε, καὶ ὁ κόσμος σε οὐκ ἔγνω, ἐγὼ δέ σε ἔγνω, καὶ οὗτοι ἔγνωσαν ὅτι σὺ με ἀπέστειλας· καὶ ἐγνώρισα αὐτοῖς τὸ ὄνομά σου καὶ γνωρίσω, ἵνα ἡ ἀγάπη ἣν ἡγάπησάς με ἐν αὐτοῖς ἦ καὶ ἐν αὐτοῖς.

§ 138. Our Lord goes out with the Disciples to the Mount of Olives.

MATT. XXVI. 30. MARK XIV. 26. LUKE XXII. 39. JOHN XVIII. 1.

- 30 Καὶ ὑμνήσαν- 26 Καὶ ὑμνήσαν- 39 Καὶ ἐξελθὼν 1 Ταῦτα εἰπὼν Ἰησοῦς
τες ἐξῆλθον εἰς 26 τες ἐξῆλθον εἰς 39 ἐπορεύθη κατὰ 1 ἐξῆλθεν σὺν τοῖς μαθ-
τὸ ὄρος τῶν 26 τὸ ὄρος τῶν 39 τὸ ἔθος εἰς τὸ 1 ηταις αὐτοῦ πέραν
ἐλαιῶν. 26 ἐλαιῶν. 39 ὄρος τῶν ἐλαιῶν· 1 τοῦ χειμάρρου τοῦ
ἡκολούθησαν δὲ 1 Κέδρου, ὅπου ἦν κη-
αὐτῷ καὶ οἱ μα- 1 πός, εἰς ὃν εἰσῆλθεν
θηταί. 1 αὐτὸς καὶ οἱ μαθηταὶ
αὐτοῦ.

- § 137. 13. αὐτοῖς L. αὐτ. G. 17. ἀληθ. σου G.^{oo} 19. ἐγὼ ἀγιάζ. G. T. [L.]
20. πιστευόντων. 21. πατέρ G. L. ἡμ. ἐν ὧσιν G.^{oo} [L.] πιστεύσῃ G. L. 22. καὶ
ἐγὼ G. add ἐσμεν G. L. 23. καὶ ἵνα γινώσκ. G.^o 24, 25. πατέρ G. 24. οὗς G. L.
ἐδωκας G.
§ 138. LK. 39. add αὐτοῦ G. L. JNO. 1. ὁ Ἰησ. G. L. τῶν Κέδρων T. τῷ Κέδρων G. L.

§ 138. See note to § 135. These verses form an important point of transition, and are therefore placed in a section by themselves. The precise hour of the going forth to Gethsemane cannot be determined with certainty. The Paschal Supper was usually finished about midnight, and, as on this occasion it may have been somewhat hastened, it is probable that the agony in Gethsemane was not far from that hour.

§ 139. The Agony in Gethsemane.

ST. MATT. XXVI. 36-46.

ST. MARK XIV. 32-42.

ST. LUKE XXII. 40-46.

36 Τότε ἔρχεται μετ' αὐτῶν
ὁ Ἰησοῦς εἰς χωρίον λεγόμενον
Γεθσημανεὶ, καὶ λέγει τοῖς
μαθηταῖς·

Καθίσατε αὐτοῦ ἕως οὗ
ἀπελθῶν ἐκεῖ προσεύξωμαι.
37 καὶ παραλαβὼν τὸν Πέτρον
καὶ τοὺς δύο υἱοὺς Ζεβεδαίου ἤρξατο λυπεῖσθαι
38 καὶ ἀδημονεῖν. τότε λέγει αὐτοῖς· Περὶ λυπὸς
ἐστὶν ἡ ψυχὴ μου ἕως θανάτου·
μείνατε ὧδε καὶ 39 γρηγορεῖτε μετ' ἐμοῦ.
καὶ προελθὼν μικρὸν ἔπεσεν ἐπὶ
πρόσωπον αὐτοῦ προσευχόμενος
καὶ λέγων·

Πάτερ, εἰ δυνατόν ἐστιν, παρελθάτω ἀπ' ἐμοῦ τὸ
ποτήριον τοῦτο· πλὴν οὐχ ὡς
ἐγὼ θέλω, ἀλλ' ὡς σύ.

40 Καὶ ἔρχεται πρὸς τοὺς μαθητὰς
καὶ εὐρίσκει αὐτοὺς καθεύδοντας,
καὶ

32 Καὶ ἔρχονται εἰς χωρίον οὗ
τὸ ὄνομα Γεθσημανεὶ, καὶ λέγει
τοῖς μαθηταῖς αὐτοῦ·

Καθίσατε ὧδε ἕως προσεύξωμαι.
33 καὶ παραλαβάνει τὸν Πέτρον καὶ
Ἰάκωβον καὶ Ἰωάννην μετ' αὐτοῦ,
καὶ ἤρξατο ἐκθαμβεῖσθαι καὶ ἀδημονεῖν,
34 καὶ λέγει αὐτοῖς· Περὶ λυπὸς
ἐστὶν ἡ ψυχὴ μου ἕως θανάτου·
μείνατε ὧδε 35 καὶ γρηγορεῖτε.
καὶ προελθὼν μικρὸν ἐπιπτεν ἐπὶ
τῆς γῆς, καὶ προσήχετο ἵνα
εἰ δυνατόν ἐστιν παρελθῇ
ἀπ' αὐτοῦ ἡ ὥρα, 36 καὶ ἔλεγεν·
Ἄββᾶ ὁ πατήρ, πάντα
δυνατὰ σοι· παρένεγκε τὸ
ποτήριον τοῦτο ἀπ' ἐμοῦ·
ἀλλ' οὐ τί ἐγὼ θέλω, ἀλλὰ
τί σύ.

37 Καὶ ἔρχεται καὶ εὐρίσκει αὐτοὺς
καθεύδοντας, καὶ λέγει τῷ Πέτρῳ·
Σίμων,

40 Γενόμενος δὲ ἐπὶ τοῦ τόπου
εἶπεν αὐτοῖς·

Προσεύχεσθε μὴ εἰσελθεῖν
εἰς πειρασμόν.

41 καὶ αὐτὸς ἀπεσπάσθη ἀπ' αὐτῶν
ὥστε λίθου βολὴν, καὶ θεὶς τὸ
γόνατα προσήχετο ἰλέγων·

42 Πάτερ, εἰ βούλει παρενέγκαι
τοῦτο τὸ ποτήριον ἀπ' ἐμοῦ·
πλὴν μὴ τὸ θέλημα μου,
ἀλλὰ τὸ σὸν γινέσθω.

43 ὦφθη δὲ αὐτῷ ἄγγελος ἀπ' οὐρανοῦ
ἐνισχύων αὐτόν.

44 καὶ γενόμενος ἐν ἀγωνίᾳ
ἐκτενέστερον προσήχετο.
καὶ ἐγένετο ὁ ἰδρὼς αὐτοῦ ὥστε
θρόμβοι αἵματος καταβαίνοντες
ἐπὶ τὴν γῆν.

45 Καὶ ἀναστὰς ἀπὸ τῆς προσευχῆς,
ἐλθὼν πρὸς τοὺς μαθητὰς
εὗρεν κοι-

α Cf. Matt. iv. 11; Mar. i. 13.

§ 139. MATT. 39. πάτερ μου G. L. [T.] παρελθέτω G. MARK. 33. τὸν Ἰάκωβ. μεθ' ἑαυτοῦ G. 35. ἔπεσεν G. L. T. LK. 42. παρένεγκεῖν G. παρένεγκε L. T. γενέσθω G. L. (vn. 43, 44. om. ABRT etc. retain G. [L.] T. NDEGHEK etc.) 44. ἐγέν. δὲ G. L. T. καταβαίνοντες G. L. T. 45. μαθητ. αὐτοῦ

ST. MATT. XXVI.

λέγει τῷ Πέτρῳ· Οὕτως
οὐκ ἰσχύσατε μίαν ὥραν
γρηγορήσαι μετ' ἐμοῦ;
41 γρηγορεῖτε καὶ προσεύ-
χεσθε, ἵνα μὴ εἰσέλθῃτε
εἰς πειρασμόν· τὸ μὲν
πνεῦμα πρόθυμον, ἡ δὲ
42 σὰρξ ἀσθενής. Πάλιν ἐκ
δευτέρου ἀπελθὼν προσ-
ηύξατο λέγων· Πάτερ
μου, εἰ οὐ δύναται τοῦτο
παρελθεῖν ἕαν μὴ αὐτὸ
πῶ, γενηθῇτω τὸ θέλημά
43 σου. καὶ ἔλθων πάλιν
εὔρεν αὐτοὺς καθεύδοντας·
ἦσαν γὰρ αὐτῶν οἱ ὀφ-
44 θαλμοὶ βεβαρημένοι. καὶ
ἀφείδ αὐτοὺς πάλιν ἀπελ-
θὼν προσηύξατο ἐκ τρίτου,
τὸν αὐτὸν λόγον εἰπὼν
45 πάλιν. τότε ἔρχεται πρὸς
τοὺς μαθητὰς καὶ λέγει
αὐτοῖς· Καθεύδετε τὸ
λοιπὸν καὶ ἀναπαύεσθε.
ἰδοὺ ἤγγικεν ἡ ὥρα καὶ ὁ
υἱὸς τοῦ ἀνθρώπου παρα-
δίδεται εἰς χεῖρας ἁμαρτω-
46 λῶν. ἐγείρεσθε, ἄγωμεν·
ἰδοὺ ἤγγικεν ὁ παραδιδούς
με.

ST. MARK XIV.

καθεύδεis; οὐκ ἰσχύσαs
μίαν ὥραν γρηγορήσαι;
38 γρηγορεῖτε καὶ προσεύ-
χεσθε, ἵνα μὴ ἔλθῃτε εἰs
πειρασμόν· τὸ μὲν πνεῦμα
πρόθυμον, ἡ δὲ σὰρξ
39 ἀσθενής. Καὶ πάλιν
ἀπελθὼν προσηύξατο τὸν
αὐτὸν λόγον εἰπὼν.
40 καὶ
ὑποστρέψας εὔρεν αὐτοὺς
πάλιν καθεύδοντας· ἦσαν
γὰρ αὐτῶν οἱ ὀφθαλμοὶ
καταβαρυνόμενοι, καὶ οὐκ
ᾔδουσιν τί ἀποκριθῶσιν
αὐτῷ.
41 καὶ ἔρχεται τὸ
τρίτον καὶ λέγει αὐτοῖς·
Καθεύδετε τὸ λοιπὸν καὶ
ἀναπαύεσθε· ἀπέχει·
ἦλθεν ἡ ὥρα, ἰδοὺ παρα-
δίδεται ὁ υἱὸς τοῦ ἀνθρώ-
που εἰs τὰς χεῖρας τῶν
42 ἁμαρτωλῶν. ἐγείρεσθε,
ἄγωμεν· ἰδοὺ ὁ παραδιδούς
με ἤγγισεν.

ST. LUKE XXII.

μωμένους αὐτοὺς ἀπὸ
τῆς λύπης, καὶ εἶπεν
αὐτοῖς· Τί καθεύδετε;
ἀναστάντες προσεύχε-
σθε, ἵνα μὴ εἰσέλθῃτε εἰs
πειρασμόν.

§ 140. Our Lord is made Prisoner.

MATT. XXVI. 47-56. MAR. XIV. 43-52. LK. XXII. 47-53. JNO. XVIII. 2-12.

47 Καὶ ἔτι αὐτοῦ 43 Καὶ εὐθὺς ἔτι 47 Ἐτι αὐτοῦ λα-
λαλοῦντος, ἰδοὺ αὐτοῦ λαλοῦντος ἰδοὺ ὄχ-
Ἰούδας εἰs τῶν παραγίνεται Ἰου- λος, καὶ ὁ λεγό-
δώδεκα ἦλθεν, καὶ δας ὁ Ἰσκαριώτης μενος Ἰούδας εἰs
μετὰ τῶν μαθητῶν

§ 139. MATT. 42. τοῦτ. τὸ ποτήριον παρελθ. G.⁹⁰ παρελθ. ἀπ. ἐμοῦ G.⁹⁰ [L.] 43. εὑρίσκει
αὐτ. πάλ. καθεύδ. G.⁺⁺ 44. om. sec. πάλιν G. L. T. 45. μαθητ. αὐτοῦ G. MAR. 38.
εἰσέλθῃτε G. L. T. 40. βεβαρημένοι G.⁺⁺ 42. ἤγγικε G. L. T.

§ 140. MAR. 43, 45. εὐθὺς G. 43. om. ὁ Ἰσκαριώτης G. [T.] LK. 47. ἔτι δὲ αὐτ. G.
JNO. 2. ὁ Ἰησ. G. L.

ST. MATT. XXVI.

μετ' αὐτοῦ ὄχλος
πολὺς μετὰ μα-
χαίρων καὶ ξύλων
ἀπὸ τῶν ἀρχιε-
ρέων καὶ πρεσβυ-
τέρων τοῦ λαοῦ.
48 ὁ δὲ παραδιδούς
αὐτὸν ἔδωκεν αὐ-

τοῖς σημεῖον λέ-
γων· *Ὁν ἐὰν
φιλήσω, αὐτός
ἐστίν· κρατήσατε
αὐτόν.
49 καὶ εὐθέως
προσελθὼν τῷ
Ἰησοῦ εἶπεν·
Χαῖρε ραββεί·
καὶ κατεφίλησεν
50 αὐτόν. ὁ δὲ Ἰη-
σοῦς εἶπεν αὐτῷ·
Ἐταῖρε, ἐφ' ὃ
πάρει;

ST. MARK XIV.

εἰς τῶν δώδεκα,
καὶ μετ' αὐτοῦ
ὄχλος μετὰ μα-
χαίρων καὶ ξύλων
παρὰ τῶν ἀρχι-
ερέων καὶ τῶν
γραμματέων καὶ
44 πρεσβυτέρων· δε-
δώκει δὲ ὁ παρα-
διδούς αὐτὸν σύν-
σημον αὐτοῖς λέ-
γων· *Ὁν ἂν
φιλήσω, αὐτός
ἐστίν· κρατήσατε
αὐτόν καὶ ἀπάγετε
45 ἀσφαλῶς. καὶ
ἐλθὼν εὐθέως προσ-
ελθὼν αὐτῷ λέγει·
ραββεί, καὶ κα-
τεφίλησεν αὐτόν·

ST. LUKE XXII.

τῶν δώδεκα προ-
ήρχετο αὐτούς,

καὶ ἤγγισεν τῷ
Ἰησοῦ φιλήσαι
46 αὐτόν. Ἰησοῦς
δὲ εἶπεν αὐτῷ·
Ἰούδα, φιλήματι
τὸν υἱὸν τοῦ ἀν-
θρώπου παραδί-
δως;

ST. JOHN XVIII

3 αὐτοῦ. ὁ οὖν Ἰού-
δας λαβὼν τὴν
σπείραν καὶ ἐκ τῶν
ἀρχιερέων καὶ ἐκ
τῶν Φαρισαίων
ὑπηρέτας ἔρχεται
ἐκεῖ μετὰ φανῶν
καὶ λαμπάδων καὶ
ὄπλων.

4 Ἰησοῦς οὖν εἰδὼς
πάντα τὰ ἐρχόμενα
ἐπ' αὐτόν ἐξῆλθεν
καὶ λέγει αὐτοῖς·
5 τίνα ζητεῖτε; ἀπε-
κρίθησαν αὐτῷ·
Ἰησοῦν τὸν Ναζω-
ραῖον. λέγει αὐ-
τοῖς Ἰησοῦς· Ἐγώ
εἰμι. εἰστήκει δὲ
καὶ Ἰούδας ὁ παρα-
διδούς αὐτόν μετ'
6 αὐτῶν. ὡς οὖν εἶπεν

§ 140. ΜΑΤΤ. 48. ἔν G. L. T. 50. ἐφ' ᾧ MAR. 43. εἰς ἃν τ. δώδεκ. G.^{oo} ὄχλ.
πολύς G. [L.] τῶν πρεσβυτ. G. L. T. 44. ἀπαγάγετε G. 45. ραββί, ραββί G.^o
Lk. 47. αὐτῶν 48. ὁ δὲ Ἰησ. G. L. JHO. 3. om. ἐκ τῶν G. om. ἐκ only L. T. 4. ἐξελθὼν
εἶπεν G. 5. ὁ Ἰησ. G. L. (om. Ἰησοῦς T.)

ST. MATT. XXVI.

ST. MARK XIV.

ST. LUKE XXII.

ST. JOHN XVIII.

τότε προσελθόν- 46 οἱ δὲ ἐπέβαλαν τὰς
τες ἐπέβαλον τὰς χεῖρας αὐτῷ καὶ
χεῖρας ἐπὶ τὸν ἐκράτησαν αὐτόν.
Ἰησοῦν καὶ ἐκρά-
τησαν αὐτόν.

α1 Καὶ ἰδοὺ εἰς τῶν 47 Εἰς δὲ τις τῶν πα-
μετὰ Ἰησοῦ ἐκτεί- ρεστήκόντων σπα-
νας τὴν χεῖρα σάμενος τὴν μά-
ἀπέσπασεν τὴν χαιραν ἔπαισεν
μάχαιραν αὐτοῦ ἐξ αὐτῶν τοῦ ἀρ-
καὶ πατάξας τὸν χιερέως τὸν δοῦ-
δοῦλον τοῦ ἀρχιε- λον καὶ ἀφείλεν
ρέως ἀφείλεν αὐ- τοῦ τὸ ὠτίον.
τοῦ τὸ ὠτίον.

48 ἰδόντες δὲ οἱ περὶ
αὐτὸν τὸ ἐσόμε-
νον εἶπαν· Κύριε,
εἰ πατάξομεν ἐν

50 μαχαίρῃ; Καὶ 10 Σίμων οὖν Πέτρος
ἔχων μάχαιραν εἰλ-
κυσεν αὐτὴν καὶ
ἔπαισεν τὸν τοῦ
ἀρχιερέως δοῦλον
καὶ ἀπέκοψεν αὐ-
τοῦ τὸ ὠτίον τὸ
δεξιόν.
ἦν δὲ ὄνομα τῷ
δοῦλῳ Μάλχος.

α1 ἀποκριθεὶς δὲ ὁ
Ἰησοῦς εἶπεν·

§ 140. MAR. 46. ἐπέβαλον G. L. T. ἐπέβ. ἐπ' αὐτὸν τ. χεῖρ. αὐτῶν G. τ. χεῖρ. ἐπ' αὐτ. L.
47. ὠτίον G. L. LK. 49. εἶπον αὐτῷ G. (αὐτῷ L.) μαχαίρᾳ G. L. JNO. 6. ὅτι ἐγὼ
εἰμ. G. ἁπῆλθον G. ἔπαισαν G. 8. ὁ Ἰησ. 10. ὠτίον G. L.

ST. MATT. XXVI.

ST. MARK XIV.

ST. LUKE XXII.

ST. JOHN XVIII.

Ἐὰν ἕως τούτου.
καὶ ἀψάμενος τοῦ
ῥαβίου ἰάσατο αὐ-
τόν.

52 τότε λέγει αὐτῷ
ὁ Ἰησοῦς· Ἀπό-
στρεψον τὴν μά-
χαιράν σου εἰς
τὸν τόπον αὐτῆς·
πάντες γὰρ οἱ
λαβόντες μάχαι-
ραν ἐν μαχαίρῃ
53 ἀπολοῦνται. ἢ
δοκεῖς ὅτι οὐ δύ-
ναμαι παρακαλέ-
σαι τὸν πατέρα
μου, καὶ παρα-
στήσει μοι ἑρτι
πλείω δώδεκα λε-
γιόνων ἀγγέλων;
54 πῶς οὖν πληρω-
θῶσιν αἱ γραφαί,
ὅτι οὕτως δεῖ
γενέσθαι;

11 εἶπεν οὖν ὁ Ἰησοῦς
τῷ Πέτρῳ· Βάλε
τὴν μάχαιραν εἰς
τὴν θήκην. τὸ
ποτήριον ὃ δέδωκέν
μοι ὁ πατήρ, οὐ μὴ
πίω αὐτό;

28 Ἡ οὖν σπεῖρα καὶ
ὁ χιλιάρχος καὶ οἱ
ὑπηρέται τῶν Ἰου-
δαίων συνέλαβον
τὸν Ἰησοῦν καὶ
ἔδησαν αὐτόν, —

55 Ἐν ἐκείνῃ τῇ ὥρᾳ
εἶπεν ὁ Ἰησοῦς
τοῖς ὄχλοις· Ὡς
ἐπὶ ληστὴν ἐξήλ-
θετε

28 Καὶ ἀποκριθεὶς ὁ
Ἰησοῦς εἶπεν αὐ-
τοῖς·

Ὡς ἐπὶ
ληστὴν ἐξήλθετε

28 Εἶπεν δὲ Ἰησοῦς
πρὸς τοὺς παρα-
γενομένους πρὸς
αὐτὸν ἀρχιερεῖς
καὶ στρατηγούς
τοῦ ἱεροῦ καὶ
πρεσβυτέρους·
Ὡς ἐπὶ ληστὴν

* Cf. Isa. lii. 13—liii. 12, etc.

§ 140. ΜΑΤΤ. 52. μαχαίρᾳ G.

δῶδεκ. G. [L.]

LK. 51. ῥαβίου αὐτοῦ G.L.

53. ἑρτι before παρακαλέσαι G.

λεγεῖσθαι G. L. T.

52. ὁ Ἰησ. G.

55. ἐξήλθετε G.

ἐπ' αὐτ. G. L. T.

JNO. 11. μάχαιρ. σου

πλείους G. L. πλεί. ἢ

MAR. 48. ἐξήλθετε G.

JNO. 11. μάχαιρ. σου

ST. MATT. XXVI.

θατε μετὰ μαχαι-
ρῶν καὶ ξύλων
συλλαβεῖν με·
καθ' ἡμέραν ἐν
τῷ ἱερῷ ἔκαθε-
ζόμεν διδάσκων,
καὶ οὐκ ἐκρατή-
σατέ με.

ST. MARK XIV.

μετὰ μαχαιρῶν
καὶ ξύλων συλλα-
βεῖν με· καθ'
ἡμέραν ἡμῖν πρὸς
ὑμᾶς ἐν τῷ ἱερῷ
διδάσκων, καὶ οὐκ
ἐκρατήσατέ με·

ST. LUKE XXII.

ἐξεληλύθατε μετὰ
μαχαιρῶν καὶ ξύ-
λων· καθ' ἡμέραν
ὄντος μου μεθ'
ὑμῶν ἐν τῷ ἱερῷ
οὐκ ἐξετείνατε
τὰς χεῖρας ἐπ' ἐμέ·
ἀλλὰ αὕτη ἐστὶν
ὑμῶν ἡ ὥρα καὶ
ἡ ἐξουσία τοῦ
σκότους.

ST. JOHN. XVIII.

τοῦτο δὲ ὅλον
γέγονεν ἵνα πλη-
ρωθῶσιν αἱ γρα-
φαὶ τῶν προφη-
τῶν. τότε οἱ
μαθηταὶ πάντες
ἀφέντες αὐτὸν
ἔφυγον.

ἀλλ' ἵνα πληρω-
θῶσιν αἱ γραφαί.
καὶ ἀφέντες αὐ-
τὸν ἔφυγον πάν-
τες. καὶ εἰς τις
νεανίσκος συνηκο-
λούθει αὐτῷ περι-
βεβλημένος συν-
δόνα ἐπὶ γυμνοῦ,
καὶ κρατοῦσιν αὐ-
τόν· ὃ δὲ καταλι-
πὼν τὴν συνδόνα
γυμνὸς ἔφυγεν.

§ 141. He is taken before Annas and Caiaphas.

MATT. XXVI. 57, 58. MARK. XIV. 53, 54. LK. XXII. 54, 55. JNO. XVIII. 13-16, 18.

¹³ Καὶ ἤγαγον πρὸς
Ἄνναν πρῶτον· ἦν
γὰρ πενθερὸς τοῦ
Καϊάφα, ὃς ἦν ἀρ-
χιερεὺς τοῦ ἐνιαυ-

* Cf. Isa. lii. 13-liii. 12, etc.

§ 140. MATT. 55. πρὸς ὑμᾶς ἔκαθ. διδασκ. ἔ. τ. ἱερ. G.^o πρ. ὑμ. ἔκαθ. ἔ. τ. ἱερ. διδασκ. L., [πρ. ὑμ.] ἔ. τ. ἱερ. ἔκαθ. διδασκ. T. MARK. 51. ἡκολούθησεν G.⁺ (or ἡκολούθησεν G.⁺) add οἱ νεανίσκοι G.^o 52. add ἀπ' αὐτῶν G.^o [L.]

§ 141. JNO. 13. ἀπήγαγον αὐτόν G. (αὐτόν [L.])

§§ 141, 142. The Jews had now so far accomplished their horrid purpose that they held Jesus bound, a prisoner in their hands. What was to be done next? Very naturally they take him first to Annas, who had been formerly their high-priest, and was a man of great authority and of much esteem as a counsellor among them, and the father-in-law of Caiaphas, "the high-priest that same year." We have no certain indication of the time, but it must have

ST. MATT. XXVI.

ST. MARK XIV.

ST. LUKE XXII.

ST. JOHN XVIII.

14 τοῦ ἐκείνου· ἦν δὲ
Καϊάφας ὁ "συμ-
βουλευσας τοῖς
Ἰουδαίοις ὅτι συμ-
φέρει ἵνα ἄνθρωπον
ἀποθανεῖν ὑπὲρ τοῦ
λαοῦ.

11 Οἱ δὲ κρατήσαν-
τες τὸν Ἰησοῦν
ἀπήγαγον πρὸς
Καϊάφαν τὸν ἀρ-
χιερέα, ὅπου οἱ
γραμματεῖς καὶ
οἱ πρεσβύτεροι
συνήχθησαν.

13 Καὶ ἀπήγαγον
τὸν Ἰησοῦν πρὸς
τὸν ἀρχιερέα, καὶ
συνέρχονται πάν-
τες οἱ ἀρχιερεῖς
καὶ οἱ πρεσβύ-
τεροι καὶ οἱ γραμ-
ματεῖς.

14 Συλλαβόντες δὲ
αὐτὸν ἤγαγον καὶ
εἰσήγαγον εἰς τὴν
οἰκίαν τοῦ ἀρχιε-
ρέως.

^a Jno. xi. 49, 50.

§ 141. MAR. 53. συνέρχ. αὐτῷ πάντ. G. L. T.
ἀπολέσθαι G.++

LK. 54. εἰσήγ. αὐτὸν G.^{oo}

JNO. 14.

been beyond midnight, perhaps an hour beyond. Annas, apparently without delay, sent him on to Caiaphas. This fact is distinctly mentioned by St. John in vs. 24, where ἀπέστειλεν is to be understood in a Pluperfect sense, as in the Authorized Version. Such use of the Aorist is sufficiently well supported by examples (see Matt. xiv. 5, 4; xxvi. 48, compared with Mar. xiv. 44. Also probably Lk. xxii. 24. Cf. also Lk. xix. 15; xxiv. 1; Jno. xi. 30; Acts i. 2). Otherwise, it is hard to see how vs. 24 should be introduced in this connection. Arrived at the house of Caiaphas, a considerable time must have been consumed in notifying and assembling the members of the Sanhedrim. Some of them were doubtless already there, or came with Jesus. While they were assembling, Caiaphas appears to have made a preliminary examination in one of the rooms of his palace opening upon the large unroofed court around which oriental houses are built. It was here that the fire was built and that Peter uttered his first denial. Afterwards, he retired to the *προαύλιον* (Mar. vs. 68; *πυλῶνα* Matt. vs. 71) or broad passage-way leading from the gate of the house to the court. How long an interval elapsed between the first and second denials is not mentioned; probably not long. In that interval St. Mark mentions that the cock crew. This was the first cock-crowing, which occurred somewhat irregularly, not very long after midnight. St. Mark alone mentions it, as he alone had particularized the two cock-crowings in the prophecy of the Saviour. The second cock-crowing occurred with great regularity at day-break, or about three o'clock, A.M.

In the account of the second denial there are differences which have sometimes been imagined to be real discrepancies between the Evangelists. St. Matthew says the questioner was "another maid"; St. Mark "the" (i.e. probably, the same) "maid"; St. Luke, "another man"; St. John, indefinitely, "they." In this last expression is the key to the whole. In such a crowd and under such a state of excitement, an accusation made by one would naturally be caught up and repeated by another and another. The first maid, we may suppose, points him out to her companion and others as a disciple (Mar.); her companion takes up and repeats the story, (Matt.), whereupon some man, hearing it, directly charges Peter himself with it (Lk.); all which St. John covers by the indefinite expression "they." After this followed an interval of about an hour (Lk. vs. 59) during which, it has been well suggested, he may have gained courage to join in conversation, and thus have betrayed his Galilean

ST. MATT. XXVI.	ST. MARK XIV.	ST. LUKE XXII.	ST. JOHN XVIII.
88 Ὁ δὲ Πέτρος ἠκολούθει αὐτῷ μακρόθεν	14 Καὶ ὁ Πέτρος ἀπὸ μακρόθεν ἠκο- λούθησεν αὐτῷ	15 Ὁ δὲ Πέτρος ἠκολούθει μακρό- θεν.	16 Ἠκολούθει δὲ τῷ Ἰησοῦ Σίμων Πέ- τρος καὶ ἄλλος μα- θητὴς· ὁ δὲ μα- θητὴς ἐκεῖνος ἦν γνωστὸς τῷ ἀρχιε- ρεὶ καὶ συνεισήλθεν τῷ Ἰησοῦ εἰς τὴν αὐλὴν τοῦ ἀρχιε- 18 ρέως, ὁ δὲ Πέτρος εἰστήκει πρὸς τῇ θύρᾳ ἔξω. ἐξήλθεν οὖν ὁ μαθητὴς ὁ ἄλλος ὁ γνωστὸς τοῦ ἀρχιερέως καὶ εἶπεν τῇ θυραῳῃ, καὶ εἰσήγαγεν τὸν 18 Πέτρον. — εἰστή- κεισαν δὲ οἱ δούλοι
ἕως τῆς αὐλῆς τοῦ ἀρχιερέως, καὶ	ἕως ἔσω εἰς τὴν αὐλὴν τοῦ ἀρχιε-		

§ 141. MATT. 58. ἀπὸ μακρόθεν G. L. T. Jno. 15. ὁ ἄλλ. μαθ. G.^{oo}[T.] 16. ὅς ἦν γνωστ. τῷ ἀρχιερεὶ G. L.

origin. In the third denial there is really no difference at all. The two first Evangelists speak only in general terms, using the plural, St. Luke also is indefinite, *τις*; St. John alone describes the person particularly.

Meantime the Sanhedrim was assembling more and more fully. It was expressly illegal for them to pass a capital condemnation in the night. Their formal assembling for this purpose was therefore deferred until daybreak (Lk. xxii. 66; cf. Matt. xxvii. 1; Mar. xv. 1). In the interval, however, the Sanhedrim did its work, but whether in strictly formal session, or merely by common understanding, does not certainly appear. Such form of trial as was had at all, however, was had during this time, and at the morning session nothing remained but to pronounce the legal condemnation.

In the account of this night, so full of events of deepest importance, some of which must have occurred nearly or quite simultaneously, it is difficult to determine the actual order of time of each incident. The first three Evangelists have recorded the denials of Peter consecutively, evidently because they formed one distinct subject in themselves, and not thereby forbidding the supposition that during their progress other incidents may have occurred. So too with other matters; so that it is not strange that some transpositions become necessary in order to place the parallel passages side by side. Thus, e.g. Jno. xviii. 18, quite as properly belongs in its place; but has been transposed to a previous section on account of the same thing being mentioned then by the other Evangelists, also quite as naturally and truly. Sections 142 and 143 may be considered as to some extent simultaneous. So also St. Luke (vs. 66) mentions the formal assembling of the Sanhedrim at daybreak, to avoid repetition, and then goes back to speak of their doings in the previous hours. These things create a difficulty in the arrangement of the parallel columns of a harmony, but constitute no real discrepancies.

ST. MATT. XXVI.

ST. MARK XIV.

ST. LUKE XXII.

ST. JOHN XVIII.

εἰσελθὼν ἔσω ἐκά-
θητο μετὰ τῶν
ὑπηρετῶν ἰδεῖν τὸ
τέλος.

ρέως, καὶ ἦν συν-
καθήμενος μετὰ
τῶν ὑπηρετῶν καὶ
θερμαινόμενος
πρὸς τὸ φῶς.

ἡ περιψάντων δὲ
πῦρ ἐν μέσῳ τῆς
αὐλῆς καὶ συνκα-
θισάντων ἐκά-
θητο ὁ Πέτρος
μέσος αὐτῶν.

καὶ οἱ ὑπηρέται
ἀνθρακίαν πεποιη-
κότες, ὅτι ψύχος
ἦν, καὶ ἐθερμαί-
νοντο· ἦν δὲ καὶ
ὁ Πέτρος μετ' αὐ-
τῶν ἐστὼς καὶ θερ-
μαινόμενος.

§ 142. While the Sanhedrim assemble, He is examined by Caiaphas. Peter denies Him thrice.

MATT. XXVI. 69-75. MAR. XIV. 66-72. LK. XXII. 56-62. JNO. XVIII. 17, 19-27.

Ὁ δὲ Πέτρος
ἐκάθητο ἔξω ἐν τῇ
αὐλῇ· καὶ προσ-
ῆλθεν αὐτῷ μία
παιδίσκη

Καὶ ὄντος τοῦ
Πέτρου κάτω ἐν
τῇ αὐλῇ ἔρχεται
μία τῶν παιδι-
σκῶν τοῦ ἀρχιε-
ρέως καὶ ἰδοῦσα

Ἰδοῦσα δὲ αὐτὸν
παιδίσκη τις κα-
θήμενον πρὸς τὸ
φῶς

Λέγει οὖν τῷ Πέ-
τρῳ ἡ παιδίσκη ἡ
θυρωρός·

λέγου-
σα· Καὶ σὺ ἦσθα
μετὰ Ἰησοῦ τοῦ
Γαλιλαίου. ὁ δὲ
ἡρνήσατο ἔμπρο-
σθεν πάντων λέ-
γων· Οὐκ οἶδα
τί λέγεις.

τὸν Πέτρον θερ-
μαινόμενον ἐμ-
βλέψασα αὐτῷ
λέγει· Καὶ σὺ
μετὰ τοῦ Ναζα-
ρηνοῦ ἦσθα τοῦ
Ἰησοῦ. ὁ δὲ ἡρνή-
σατο λέγων· Οὔτε
οἶδα οὔτε ἐπίστα-
μαι σὺ τί λέγεις.

καὶ ἀτενίσα-
σα αὐτῷ εἶπεν·
Καὶ οὗτος σὺν
αὐτῷ ἦν. ὁ δὲ
ἡρνήσατο αὐτὸν
λέγων· Οὐκ οἶδα
αὐτόν, γύναι.

Μὴ καὶ
σὺ ἐκ τῶν μαθητῶν
εἶ τοῦ ἀνθρώπου
τούτου; λέγει ἐκεί-
νος· Οὐκ εἰμί.

Ὁ οὖν ἀρχιερεὺς
ἠρώτησεν τὸν Ἰη-
σοῦν περὶ τῶν μα-
θητῶν αὐτοῦ καὶ
περὶ τῆς διδαχῆς
αὐτοῦ. ἀπεκρίθη
αὐτῷ Ἰησοῦς· Ἐγὼ
παρηγορία λελάληκα
τῷ κόσμῳ· ἐγὼ
πάντοτε ἐδίδαξα ἐν
συναγωγῇ καὶ ἐν τῷ

§ 141. LK. 55. 55. ἀψάντων G. L. συγκαθ. (περικαθ. L.) αὐτῶν G. ἐν μέσῳ G. L.
JNO. 18. μετ' αὐτῶν ὁ Πέτ. (om. καὶ) G.

§ 142. MAR. 67. om. sec. τοῦ G. (Ἰησ. ἦσθ.) 68. οὐκ οὐδέ G. JNO. 20. ὁ Ἰησ. G. L.
ἐλάλησα G. τῇ συναγωγῇ.

ST. MATT. XXVI.

ST. MARK XIV.

ST. LUKE XXII.

ST. JOHN XVIII.

71 Ἐξελθόντα δὲ αὐ-
τὸν εἰς τὸν πυ-
λῶνα, εἶδεν αὐτὸν
ἄλλη καὶ λέγει
τοῖς ἐκεῖ· Οὗτος
ἦν μετὰ Ἰησοῦ
τοῦ Ναζωραίου.
72 καὶ πάλιν ἡρνή-
σατο μετὰ ὅρκου
ὅτι οὐκ οἶδα τὸν
ἄνθρωπον.

73 μετὰ μικρὸν δὲ
προσελθόντες οἱ
ἐστῶτες εἶπον τῷ
Πέτρῳ· Ἀληθῶς
καὶ σὺ ἐξ αὐτῶν

88 Καὶ ἐξῆλθεν ἔξω
εἰς τὸ προαύλιον,
καὶ ἀλέκτωρ ἐφώ-
89 νησεν. καὶ ἡ παι-
δίσκη ἰδοῦσα αὐ-
τὸν ἤρξατο πάλιν
λέγειν τοῖς παρυσ-
τῶσιν ὅτι οὗτος
70 ἐξ αὐτῶν ἐστίν· ὁ
δὲ πάλιν ἡρνεῖτο.

καὶ μετὰ μικρὸν
πάλιν οἱ παρυσ-
τῶτες ἔλεγον τῷ
Πέτρῳ· Ἀληθῶς
ἐξ αὐτῶν εἰ· καὶ

ἱερῷ, ὅπου πάντες
οἱ Ἰουδαῖοι συνέρ-
χονται, καὶ ἐν κρυπ-
τῷ ἐλάλησα οὐδέν.
21 τί με ἐρωτᾷς; ἐρώ-
τησον τοὺς ἀκηκοό-
τας τί ἐλάλησα αὐ-
τοῖς· ἴδε οὗτοι οἴ-
δασιν ἃ εἶπον ἐγώ.
22 ταῦτα δὲ αὐτοῦ εἰ-
πόντος εἰς παρεστη-
κὼς τῶν ὑπηρετῶν
ἔδωκεν ῥάπισμα
τῷ Ἰησοῦ εἰπών·
Οὕτως ἀποκρίνη τῷ
23 ἀρχιερεῖ; ἀπεκρίθη
αὐτῷ Ἰησοῦς· Εἰ
κακῶς ἐλάλησα,
μαρτύρησον περὶ
τοῦ κακοῦ· εἰ δὲ
καλῶς, τί με δέρεις;
24 ἀπέστειλεν οὖν αὐ-
τὸν ὁ Ἀννας δεδε-
μένον πρὸς Καϊά-
φαν τὸν ἀρχιερέα.
25 Ἦν δὲ Σάμων Πέ-
τρος ἐστὼς καὶ θερ-
μαινόμενος, εἶπον

88 Καὶ μετὰ βραχὺ
ἕτερος ἰδὼν αὐτὸν
ἔφη· Καὶ σὺ ἐξ
αὐτῶν εἰ. ὁ δὲ
Πέτρος ἔφη· Ἄν-
θρωπε, οὐκ εἰμί.

89 καὶ διαστάσης
ὥσεί ὥρας μιᾶς
ἄλλος τις διῶσ-
χυρίζετο λέγων·
Ἐπ' ἀληθείας καὶ

οὖν αὐτῷ· Μὴ καὶ
σὺ ἐκ τῶν μαθητῶν
αὐτοῦ εἰ; ἡρνήσατο
ἐκείνος καὶ εἶπεν·
Οὐκ εἰμί.

90 λέγει εἰς ἐκ τῶν
δούλων τοῦ ἀρχιε-
ρέως, συγγενὴς ὢν
οὐ ἀπέκοψεν Πέ-
τρος τὸ ὡτίον· Οὐκ

§ 142. MATT. 71. καὶ οὗτος ἦν G. L. T.
LX. 58. εἶπεν G. L. JNO. 20. πάντοθεν

72. μεθ' G. MAR. 69. παρεστηκόσιν G. L.
21. ἐπερωτᾷς; ἐπερώτησαν G. 23. ὁ Ἰησ. G.

ST. MATT. XXVI.	ST. MARK XIV.	ST. LUKE XXII.	ST. JOHN XVIII.
εἰ· καὶ γὰρ ἡ λαλιά σου δηλόν 74 σε ποιεῖ. τότε ἤρξατο καταθεμα- τίζειν καὶ δμιύειν ὅτι οὐκ οἶδα τὸν ἄνθρωπον· καὶ εὐθέως ἀλέκτωρ ἐφώνησεν.	γὰρ Γαλιλαίος εἰ. 71 ὁ δὲ ἤρξατο ἀνα- θεματίζειν καὶ δμιύειν ὅτι οὐκ οἶδα τὸν ἄνθρω- πον τοῦτον ὃν 72 λέγετε. καὶ εὐθέως ἐκ δευτέρου ἀλέκ- τωρ ἐφώνησεν,	οὗτος μετ' αὐτοῦ ἦν· καὶ γὰρ Γαλι- 80 λαίος ἐστίν. εἶπεν δὲ ὁ Πέτρος· Ἄν- θρωπε, οὐκ οἶδα ὃ λέγεις. καὶ πα- ραχρήμα ἔτι λα- λοῦντος αὐτοῦ ἐφώνησεν ἀλέκ- 81 τωρ, καὶ στρα- φεὶς ὁ κύριος ἐνέ- βλησεν τῷ Πέ- τρῳ, καὶ ὑπεμνή- σθη ὁ πέτρος τοῦ λόγου τοῦ κυρίου, ὡς εἶπεν αὐτῷ ὅτι πρὶν ἀλέκτορα φωνῆσαι σήμερον ἀπαρνήσῃ με τρίς. καὶ 82 καὶ ἐξελθὼν ἔξω ἔκλαυσεν πικρῶς.	ἐγὼ σε εἶδον ἐν τῷ κήπῳ μετ' αὐτοῦ; πάλιν οὖν ἠρνήσατο Πέτρος, καὶ εὐθέως ἀλέκτωρ ἐφώνησεν.
75 καὶ ἐμνήσθη ὁ Πέ- τρος τοῦ ῥήματος Ἰησοῦ εἰρηκότος ὅτι πρὶν ἀλέκτορα φωνῆσαι τρίς ἀπα- ρνήσῃ με· καὶ ἐξελθὼν ἔξω ἔκ- λαυσεν πικρῶς.	καὶ ἀνεμνήσθη ὁ Πέτρος τὸ ῥήμα, ὡς εἶπεν αὐτῷ ὁ Ἰησοῦς ὅτι πρὶν ἀλέκτορα φωνῆ- σαι δις τρίς με ἀπαρνήσῃ· καὶ 83 ἐπιβαλὼν ἔκλαιεν.	καὶ 83 καὶ ἐξελθὼν ἔξω ἔκλαυσεν πικρῶς.	

§ 143. After further Examination, the Sanhedrim adjudge Jesus guilty of
Blasphemy. He is mocked by the Servants.

MATT. XXVI. 59-68.

MAR. XIV. 55-65.

LK. XXII. 63-65, 67-71.

80 Οἱ δὲ ἀρχιερεῖς καὶ τὸ συνέδριον ὅλον ἐξήτουν ψευδομαρτυρίαν κατὰ τοῦ Ἰησοῦ, ὅπως αὐτὸν θανα- 80 τώσουσιν, καὶ οὐχ εὔρον πολλῶν προσελθόντων ψευδομαρτύρων. ὕστερον δὲ προσελθόντες δύο 81 εἶπον· Οὗτος ἔφη· Δύνα-	85 Οἱ δὲ ἀρχιερεῖς καὶ ὅλον τὸ συνέδριον ἐξήτουν κατὰ τοῦ Ἰησοῦ μαρτυρίαν εἰς τὸ θανατώσαι αὐτόν, καὶ 86 οὐχ εὔρισκον· πολλοὶ γὰρ ἐψευδομαρτύρουν κατ' αὐτοῦ, καὶ ἴσαι αἱ μαρ- 87 τυρίαι οὐκ ἦσαν. καί τινες ἀναστάντες ἐψευδομαρτύ- ρουν κατ' αὐτοῦ λέγοντες 88 ὅτι ἡμεῖς ἠκούσαμεν αὐ-
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§ 142. MATT. 74. καταθεματίζειν 75. τοῦ Ἰησ. G.^{oo} εἰρηκότ. αὐτῷ G. [L.]
MAR. 70. add καὶ ἡ λαλιά σου δμοιάζει G.^{oo} 71. δμιύειν 72. om. εὐθέως (εὐθέως G.++)
τοῦ ῥήματος οὗ G., τὸ ῥήμα δ G.++ LK. 60. δ ἀλέκτ. 61. om. σήμερον G. L. 62. δ
Πέτρος ἔκλαυσ. L. JNO. 27. δ Πέτρ. G.^{oo}

§ 143. MATT. 59. ἀρχιερ. καὶ οἱ πρεσβύτεροι G.^{oo} θανατώσωσι G. 60. εὔρον· καὶ πολ.
ψευδ. προσελθ., οὐχ εὔρον. (sec. οὐχ εὔρον [L.]) add ψευδομαρτύρες G. L.

ST. MATT. XXVI.

ματ^a καταλύσαι τὸν ναὸντοῦ θεοῦ καὶ διὰ τριῶν
ἡμερῶν αὐτὸν οἰκοδομή-
σαι.

α² καὶ ἀναστὰς ὁ ἀρχιερεὺς
εἶπεν αὐτῷ· Οὐδὲν ἀπο-
κρίνη τί οὗτοί σου κατα-
μαρτυροῦσιν; ὁ δὲ Ἰη-
σοῦς ἐσιώπα. καὶ ἀπο-
κριθεὶς ὁ ἀρχιερεὺς εἶπεν
αὐτῷ· Ἐξορκίζω σε κατὰ
τοῦ θεοῦ τοῦ ζῶντος, ἵνα
ἡμῖν εἴπῃς εἰ σὺ εἶ ὁ
Χριστὸς ὁ υἱὸς τοῦ θεοῦ.
α⁴ λέγει αὐτῷ ὁ Ἰησοῦς· Σὺ
εἶπας· πλὴν λέγω ὑμῖν,
ἀπ' ἄρτι ὀψεσθε^b τὸν υἱὸν
τοῦ ἀνθρώπου καθήμενον
ἐκ δεξιῶν τῆς δυνάμεως
καὶ ἐρχόμενον ἐπὶ τῶν
νεφελῶν τοῦ οὐρανοῦ.
α⁵ τότε ὁ ἀρχιερεὺς διέρρηξεν
τὰ ἱμάτια αὐτοῦ λέγων·
Ἐβλασφήμησεν· τί ἔτι
χρεῖαν ἔχομεν μαρτύρων;
ἴδε νῦν ἠκούσατε τὴν
α⁶ βλασφημίαν· τί ὑμῖν
δοκεῖ; οἱ δὲ ἀποκριθέντες
εἶπον· Ἐνοχος ὁ θάνατος
α⁷ ἐστίν. Τότε ἐνέπτυσαν
εἰς τὸ πρόσωπον αὐτοῦ
καὶ ἐκολάφισαν αὐτόν, οἱ
α⁸ δὲ ἐράπισαν ἰλέγοντες·
Προφήτευσον ἡμῖν, Χρι-

ST. MARK XIV.

τοῦ λέγοντος ὅτι ἐγὼ^a κα-
ταλύσω τὸν ναὸν τούτων
τὸν χειροποιήτον καὶ διὰ
τριῶν ἡμερῶν ἄλλον ἀχει-
ροποιήτον οἰκοδομήσω.

α² καὶ οὐδὲ οὕτως ἴσῃ ἦν ἡ
α³ μαρτυρία αὐτῶν. καὶ
ἀναστὰς ὁ ἀρχιερεὺς εἰς
μέσον ἐπηρώτησεν τὸν
Ἰησοῦν λέγων· Οὐκ ἀπο-
κρίνη οὐδὲν τί οὗτοί σου
α⁴ καταμαρτυροῦσιν; ὁ δὲ
ἐσιώπα καὶ οὐκ ἀπεκρί-
νατο οὐδέν. πάλιν ὁ
ἀρχιερεὺς ἐπηρώτα αὐτόν
καὶ λέγει αὐτῷ· Σὺ εἶ ὁ
Χριστὸς ὁ υἱὸς τοῦ εὐλο-
α⁵ γητοῦ; ὁ δὲ Ἰησοῦς εἶπεν·
Ἐγὼ εἰμι, καὶ ὀψεσθε^b
τὸν υἱὸν τοῦ ἀνθρώπου ἐκ
δεξιῶν καθήμενον τῆς
δυνάμεως καὶ ἐρχόμενον
μετὰ τῶν νεφελῶν τοῦ
α⁶ οὐρανοῦ. ὁ δὲ ἀρχιερεὺς
διαρρήξας τοὺς χιτῶνας
αὐτοῦ λέγει· Τί ἔτι χρεῖαν
αὐτοῦ λέγει· Τί ἔτι χρεῖαν
α⁷ ἔχομεν μαρτύρων; ἠκού-
σατε τῆς βλασφημίας·
τί ὑμῖν φαίνεται; οἱ δὲ
πάντες κατέκριναν αὐτόν
ἐνοχον εἶναι ὁ θάνατος.

α⁸ Καὶ ἤρξαντό τινες ἐμπτύ-
ειν αὐτῷ καὶ περικαλύπτειν
αὐτοῦ τὸ πρόσωπον καὶ
κολαφίζειν αὐτόν καὶ λέ-
γειν αὐτῷ· Προφήτευσον·

ST. LUKE XXII.

Δέγοντες· Εἰ σὺ εἶ
ὁ Χριστὸς, εἰπὲν ἡμῖν.
α² εἶπεν δὲ αὐτοῖς· Ἐὰν
ὑμῖν εἴπω, σὺ μὴ πιστεύ-
α³ σῃτε· ἐὰν δὲ ἐρωτήσω,
α⁴ σὺ μὴ ἀποκριθῇτε. ἀπὸ
τοῦ νῦν δὲ ἔσται^b ὁ υἱὸς
τοῦ ἀνθρώπου καθήμενος
ἐκ δεξιῶν τῆς δυνάμεως
α⁵ τοῦ θεοῦ. εἶπαν δὲ
πάντες· Σὺ οὖν εἶ ὁ
υἱὸς τοῦ θεοῦ; ὁ δὲ πρὸς
αὐτοὺς ἔφη· Ὑμεῖς λέ-
α⁶ γετε, ὅτι ἐγὼ εἰμι. οἱ
δὲ εἶπαν· Τί ἔτι ἔχομεν
μαρτυρίας χρεῖαν; αὐτοὶ
γὰρ ἠκούσαμεν ἀπὸ τοῦ
στόματος αὐτοῦ.

Καὶ
οἱ ἄνδρες οἱ συνέχοντες
αὐτόν ἐνέπαιζον αὐτῷ
α² δέροντες, καὶ περικαλύψ-
αντες αὐτόν ἐπηρώτων

^a Jno. ii. 19; cf. Matt. xxvii. 40; Mar. xv. 29.^b Cf. Dan. vii. 13; Acts vii. 56.^c Cf. Lev. xxiv. 16.

§ 143. ΜΑΤΤ. 65. λέγ. ὅτι ἐβλασφ. G. add αὐτοῦ G.^o [L.] ΜΑΡ. 60. εἰς τὸ μέσ.
61. οὐδὲν ἀπεκρ. (om. οὐκ) G. L. (Tischendorf by error, κολαφί(ε)ν). ΛΚ. 67. εἰπέ G. L.
68. ἐὰν δὲ καὶ ἐρωτ. G. add μοι, ἢ ἀπολύσῃτε G. L. [T.] 69. om. δέ G. 70. εἶπον G. L.
71. εἶπον G. 63. τὸν Ἰησοῦν G.++ 64. περικαλ. αὐτ., ἔτυπτον αὐτοῦ τὸ πρόσωπον, καὶ
ἐπηρ. G. [L.] αὐτ. ἐπηρώτ. αὐτόν G. L.

ST. MATT. XXVI.

στὲ, τίς ἐστὶν ὁ παῖσας
σε;

ST. MARK XIV.

καὶ οἱ ὑπηρέται ῥαπίσμα-
σιν αὐτὸν ἔλαβον.

ST. LUKE XXII.

λέγοντες· Προφῆτευσον
τίς ἐστὶν ὁ παῖσας σε;
καὶ ἕτερα πολλὰ βλασ-
φημοῦντες ἔλεγον εἰς
αὐτόν.

§ 144. The Sanhedrim lead Jesus to Pilate.

MATT. XXVII. 1, 2. MAR. XV. 1 LK. XXII. 66, XXIII. 1. JNO. XVIII. 28.

1 Πρωίας δὲ γενο-
μένης συμβού-
λιον ἔλαβον πάν-
τες οἱ ἀρχιερεῖς
καὶ οἱ πρεσβύτε-
ροί τοῦ λαοῦ κατὰ
τοῦ Ἰησοῦ, ὥστε
θανατῶσαι αὐτόν.

2 καὶ δήσαντες αὐ-
τὸν ἀπήγαγον καὶ
παρέδωκαν Πει-
λάτῳ τῷ ἡγεμόνι.

1 Καὶ εὐθὺς πρῶτ
συμβούλιον ἐτοι-
μάσαντες οἱ ἀρ-
χιερεῖς μετὰ τῶν
πρεσβυτέρων καὶ
τῶν γραμματέων

καὶ ὅλον τὸ συνέ-
δριον, δήσαντες
τὸν Ἰησοῦν ἀπή-
νεγκαν καὶ παρ-
έδωκαν Πειλάτῳ.

2 Καὶ ὡς ἐγένετο
ἡμέρα, συνήχθη
τὸ πρεσβυτέριον
τοῦ λαοῦ ἀρχιε-
ρεῖς τε καὶ γραμ-
ματεῖς, καὶ ἀπή-
γαγον αὐτὸν εἰς τὸ
συνέδριον αὐτῶν.

1 Καὶ ἀναστὰν 2
ἅπαν τὸ πλῆθος
αὐτῶν ἤγαγον αὐ-
τὸν ἐπὶ τὸν Πει-
λάτον.

2 Ἀγούσιν οὖν τὸν
Ἰησοῦν ἀπὸ τοῦ
Καϊάφα εἰς τὸ
πραιτώριον· ἦν δὲ
πρῶτ· καὶ αὐτοὶ
οὐκ εἰσῆλθον εἰς τὸ
πραιτώριον, ἵνα μὴ
μιανθῶσιν, ἀλλὰ
φάγωσιν τὸ πάσχα.

§ 145. Judas repents and hangs himself.

ST. MATT. XXVII. 3-10.

(ACTS I. 18, 19.)

3 Τότε ἰδὼν Ἰούδας ὁ παραδιδούς αὐτόν
ὅτι κατεκρίθη, μεταμεληθεὶς ἔστρεψεν τὰ
τριάκοντα ἀργύρια τοῖς ἀρχιερεῦσιν καὶ

§ 143. MAR. 65. ἔβαλλον G.++

§ 144. MATT. 2. παρέδωκ. αὐτόν G.

Πορτίφ Πιλάτ. G. L.

MAR. 1. εὐθέως G. L.

ἐπὶ τὸ πρῶτ G. ποιήσαντες G. L. T.

om. sec. τῶν G. L. T.

παρέδ. τῷ Πιλάτ. G.

LK. xxiii. 66. ἀνῆγαγον G. L.

ἐαυτῶν G.+ L.

xxiii. 1. ἤγαγεν

JNO. 28. πρῶτα

ἀλλ' ἵνα φάγ. G.

§ 145. MATT. 3. ἀπέστρεψε G. L.

§ 145. There is no necessity for deferring the account of the remorse and suicide of Judas until after the final condemnation of Christ by Pilate. When the Sanhedrim had passed their judgment, and permitted our Lord to be treated by the attendants as a condemned malefactor, Judas must have seen that all was over. Doubtless St. Matthew has narrated this in its proper place.

The narrative of St. Luke in Acts i. 18, 19, is perfectly consistent with that of St. Matthew. If the traditional site of the suicide of Judas be correct—and there is no reason why it should

ST. MATT. XXVII.

ST. MARK XV.

ST. LUKE XXIII.

ST. JOHN XVIII.

30 ἀπεκρίθησαν καὶ εἶπαν αὐτῷ· Εἰ μὴ ἦν οὗτος κακὸν ποιῶν, οὐκ ἂν σοι παρεδώκαμεν
 31 αὐτόν. εἶπεν οὖν αὐτοῖς ὁ Πειλᾶτος· Λάβετε αὐτὸν ὑμεῖς καὶ κατὰ τὸν νόμον ὑμῶν κρίνατε. εἶπον οὖν αὐτῷ οἱ Ἰουδαῖοι· Ἡμῖν οὐκ ἔξεστιν ἀποκτεῖναι οὐδένα·
 32 ἵνα ὁ λόγος τοῦ Ἰησοῦ πληρωθῇ, ὃν εἶπεν σημαίνων^α πούῃ θανάτῳ ἤμελλον ἀποθνήσκειν.

3 Ἦρξαντο δὲ κατηγάρεῖν αὐτοῦ λέγοντες· Τοῦτον εὗραμεν διαστρέφοντα τὸ ἔθνος ἡμῶν καὶ^β κωλύοντα φόρους Καίσαρι διδόναι, καὶ λέγοντα ἑαυτὸν Χριστὸν βασιλέα εἶναι.

11 Ὁ δὲ Ἰησοῦς ἐστάθη ἔμπροσθεν τοῦ ἡγεμόνος· καὶ ἐπηρώτησεν αὐτὸν ὁ ἡγεμὼν λέγων· Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων;

2 Καὶ ἐπηρώτησεν αὐτὸν ὁ Πειλᾶτος· Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων;
 3 Ὁ δὲ Πειλᾶτος ἠρώτησεν αὐτὸν λέγων· Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων;

33 Εἰσῆλθεν οὖν εἰς τὸ πραιτώριον πάλιν ὁ Πειλᾶτος καὶ ἐφώνησεν τὸν Ἰησοῦν καὶ εἶπεν αὐτῷ· Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων;
 34 ἀπεκρίθη Ἰησοῦς· Ἀφ' ἑαυτοῦ σὺ τοῦτο λέγεις, ἢ ἄλλοι σοι
 35 εἶπον περὶ ἐμοῦ; ἀπεκρίθη ὁ Πειλᾶτος·

^a Matt. xx. 19; Jno. xii. 32, 33.^b Cf. Matt. xvii. 24-27; xxii. 17-21; Mar. xii. 14-17.

§ 146. MATT. 11. ἔστη G. LK. 2. εὗρομεν G. L. om. ἡμῶν G. om. sec. καὶ G. [L.]
 3. ἐπηρώτησεν G. L. JNO. 30. εἶπον G. κακοποιός G. L. 31. κρίν. αὐτόν G. L. T.
 34. ἀπεκρ. αὐτῷ ὁ Ἰησ. G.

ST. MATT. XXVII.

ST. MARK XV.

ST. LUKE XXIII.

ST. JOHN XVIII.

Μήτι ἐγὼ Ἰουδαῖός
 εἰμι; τὸ ἔθνος τὸ σὸν
 καὶ οἱ ἀρχιερεῖς πα-
 ρέδωκάν σε ἐμοί· τί
 36 ἐποίησας; ἀπεκρίθη
 Ἰησοῦς· Ἡ βασιλεία
 ἡ ἐμὴ οὐκ ἔστιν ἐκ
 τοῦ κόσμου τούτου.
 εἰ ἐκ τοῦ κόσμου
 τούτου ἦν ἡ βασιλεία
 ἡ ἐμή, οἱ ὑπηρέται ἂν
 οἱ ἐμοὶ ἡγωνίζοντο,
 ἵνα μὴ παραδοθῶ τοῖς
 Ἰουδαίοις; νῦν δὲ ἡ
 βασιλεία ἡ ἐμὴ οὐκ
 37 ἔστιν ἐντεῦθεν. εἶπεν
 οὖν αὐτῷ ὁ Πειλᾶτος·
 Οὐκοῦν βασιλεὺς εἶ
 σύ; ἀπεκρίθη ὁ Ἰη-
 σοῦς· Σὺ λέγεις, ὅτι
 βασιλεὺς εἰμι. ἐγὼ εἰς
 τοῦτο γεγέννημαι καὶ
 εἰς τοῦτο ἐλήλυθα εἰς
 τὸν κόσμον, ἵνα μαρ-
 τυρήσω τῇ ἀληθείᾳ·
 πᾶς ὁ ὢν ἐκ τῆς ἀλη-
 θείας ἀκούει μου τῆς
 38 φωνῆς. λέγει αὐτῷ ὁ
 Πειλᾶτος· Τί ἐστίν
 ἀλήθεια; Καὶ τοῦτο

ὁ δὲ Ἰησοῦς ἔφη·
 Σὺ λέγεις.

ὁ δὲ ἀποκριθεὶς
 αὐτῷ λέγει· Σὺ
 λέγεις.

ὁ δὲ ἀποκριθεὶς αὐ-
 τῷ ἔφη· Σὺ λέγεις.

12 καὶ ἐν τῷ κατη- 3 καὶ κατηγόρουν αὐ-
 γορεύσθαι αὐτὸν τοῦ οἱ ἀρχιερεῖς
 ὑπὸ τῶν ἀρχιε- 4 πολλά. ὁ δὲ Πειλᾶ-
 ρέων καὶ πρεσ- τος πάλιν ἐπηρώτα
 βυτέρων οὐδὲν αὐτόν· Οὐκ ἀπο-
 13 ἀπεκρίνατο. τό- κρίνη οὐδέν; Ἴδε
 τε λέγει αὐτῷ ὁ πόσα σου κατηγο-
 Πειλᾶτος· Οὐκ 5 ροῦσιν. ὁ δὲ Ἰησοῦς
 ἀκούεις πόσα οὐκέτι οὐδὲν ἀπε-
 σου καταμαρτυ- κρίθη, ὥστε θαναμά-

§ 146. MATT. 11. ἔφη αὐτῷ G. L. T.
 G. L. 4. ἐπηρώτησεν G. L.

12. καὶ τῶν πρεσβ. G. L. T.
 ἐπηρ. αὐτ. λέγων G. L. T.

MAR. 2. εἶπεν αὐτῷ
 καταμαρτυροῦσιν G.

JKO. 36. ὁ Ἰησ. 37. βασιλ. εἰμ. ἐγώ. ἐγώ G. sec. ἐγώ [L.]

ST. MATT. XXVI.

ST. MARK' XV.

ST. LUKE XXIII.

ST. JOHN XVIII.

14 ροῦσιν; καὶ οὐκ
ἀπεκρίθη αὐτῷ
πρὸς οὐδὲ ἐν
ῥῆμα, ὥστε θανα-
τίζειν τὸν ἡγε-
μόνα λίαν.

ζεν τὸν Πειλᾶτον.

4 ὁ δὲ Πειλᾶτος
εἶπεν πρὸς τοὺς
ἀρχιερεῖς καὶ
τοὺς ὄχλους· Οὐ-
δὲν εὕρισκω αἴ-
τιον ἐν τῷ ἄν-
θρωπῳ τούτῳ. οἱ
δὲ ἐπίσχυον λέ-
γοντες ὅτι ἀνα-
σείει τὸν λαόν,
διδάσκων καθ'
ὅλης τῆς Ἰου-
δαίας καὶ ἀρξά-
μενος ἀπὸ τῆς
Γαλιλαίας ἕως
ᾧδε.

εἰπὼν πάλιν ἐξῆλθεν
πρὸς τοὺς Ἰουδαίους,
καὶ λέγει αὐτοῖς·
Ἐγὼ
οὐδεμίαν εὕρισκω ἐν
αὐτῷ αἰτίαν.

§ 147. Our Lord before Herod. He is sent back to Pilate, who again seeks to release Him.

ST. LUKE XXIII. 6-16.

- 6 Πειλᾶτος δὲ ἀκούσας ἐπηρώτησεν εἰ ὁ ἄνθρωπος Γαλιλαῖός ἐστιν, καὶ ἐπιγνοὺς
ὅτι ἐκ τῆς ἐξουσίας Ἡρώδου ἐστίν, ἀνέπεμψεν αὐτὸν πρὸς Ἡρώδην, ὄντα καὶ αὐτὸν
ἐν Ἱεροσολύμοις ἐν ταύταις ταῖς ἡμέραις.
- 8 Ὁ δὲ Ἡρώδης ἰδὼν τὸν Ἰησοῦν ἐχάρη λίαν· ἦν γὰρ ἐξ ἱκανῶν χρόνων θέλων ἰδεῖν
αὐτὸν διὰ τὸ ἀκούειν περὶ αὐτοῦ, καὶ ἠλπίζεν τι σημεῖον ἰδεῖν ὑπ' αὐτοῦ γινόμενον.
- 9 ἐπηρώτα δὲ αὐτὸν ἐν λόγοις ἱκανοῖς· αὐτὸς δὲ οὐδὲν ἀπεκρίνατο αὐτῷ. εἰστήκεισαν
- 11 δὲ οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς εὐτόνως κατηγοροῦντες αὐτοῦ. ἐξουθενήσας δὲ
αὐτὸν καὶ ὁ Ἡρώδης σὺν τοῖς στρατεύμασιν αὐτοῦ καὶ ἐμπαίξας, περιβαλὼν ἐσθῆτα
- 12 λαμπρὰν ἀνέπεμψεν αὐτὸν τῷ Πειλάτῳ. ἐγένοντο δὲ φίλοι ὁ τε Ἡρώδης καὶ ὁ
Πειλᾶτος ἐν αὐτῇ τῇ ἡμέρᾳ μετ' ἀλλήλων· προϋπήρχον γὰρ ἐν ἐχθρᾷ ὄντες πρὸς
αὐτούς.
- 13 Πειλᾶτος δὲ συναλεσάμενος τοὺς ἀρχιερεῖς καὶ τοὺς ἄρχοντας καὶ τὸν λαόν
- 14 εἶπεν πρὸς αὐτούς· Προσηνέγκατέ μοι τὸν ἄνθρωπον τούτον ὥς ἀποστρέφοντα τὸν

§ 146. Lk. 5. om. καὶ G. L.

§ 147. 6. ἀκουσ. Γαλιλαῖαν G. L. T.

8. ἐξ. ἱκανοῦ (om. χρ.) G.

ἀκούειν πολλά G.^{oo} L.

11. om. καὶ G. L. T.

περιβαλ. αὐτὸν ἐσθ. G. [L. T.]

12. ἐαυτούς G. L.

ST. LUKE XXIII.

λαόν, καὶ ἰδοὺ ἐγὼ ἐνώπιον ὑμῶν ἀνακρίνας οὐθέν εὑρον ἐν τῷ ἀνθρώπῳ τούτῳ αἴτιον
 15 ὧν κατηγορεῖτε κατ' αὐτοῦ. ἀλλ' οὐδὲ Ἡρώδης· ἀνέπεμψεν γὰρ αὐτὸν πρὸς ἡμᾶς,
 16 καὶ ἰδοὺ οὐδὲν ἄξιον θανάτου ἐστὶν πεπραγμένον αὐτῷ. παιδεύσας οὖν αὐτὸν ἀπολύσω.

§ 148. Pilate still further seeks to release Jesus; then, after scourging Him, delivers Him to be crucified.

MATT. XXVII. 15-26. MAR. XV. 6-15. LK. XXIII. 17-25. JNO. XVIII. 39, 40, XIX. 1.

- 15 Κατὰ δὲ ἑορτὴν εἰώθει ὁ ἡγεμὼν ἀπολύειν ἓνα τῷ ὄχλῳ δέσμον ὃν ἤθελον. εἶχον δὲ τότε δέσμον ἐπίσημον λεγόμενον Βαραββᾶν.
- 17 συνηγμένων οὖν αὐτῶν εἶπεν αὐτοῖς ὁ Πειλάτος· Τίνα θέλετε ἀπολύσω ὑμῖν, Βαραββᾶν ἢ Ἰησοῦν τὸν λεγόμενον Χριστόν; ἥδει γὰρ ὅτι διὰ φθόνον παρέδωκαν αὐτόν.
- 19 καθήμενου δὲ αὐτοῦ ἐπὶ τοῦ βήματος ἀπέστειλεν πρὸς αὐτὸν ἡ γυνὴ αὐτοῦ λέγουσα· Μηδὲν σοὶ καὶ τῷ δικαίῳ ἐκείνῳ· πολλὰ γὰρ ἔπαθον σήμερον κατ' ὄναρ δι' αὐτόν.
- 6 Κατὰ δὲ ἑορτὴν ἀπέλυεν αὐτοῖς ἓνα δέσμον ὃν παρητοῦτο. ἦν δὲ ὁ λεγόμενος Βαραββᾶς μετὰ τῶν στασιαστικῶν δεδεμένος, οἷτινες ἐν τῇ στάσει φόνον πεποιήκεισαν. καὶ ἀναβὰς ὁ ὄχλος ἤρξατο αἰτεῖσθαι καθὼς ἐποίει αὐτοῖς. ὁ δὲ Πειλάτος ἀπεκρίθη αὐτοῖς λέγων· Θέλετε ἀπολύσω ὑμῖν τὸν βασιλέα τῶν Ἰουδαίων; ἐγίνωσκον γὰρ ὅτι διὰ φθόνον παραδεδώκεισαν αὐτὸν οἱ ἀρχιερεῖς.
- 8 Ἔστιν δὲ συνηθῆαι ὑμῖν ἵνα ἓνα ἀπολύσω ὑμῖν ἐν τῷ πάσχα.
- 9 βούλεσθε οὖν ὑμῖν ἀπολύσω τὸν βασιλέα τῶν Ἰουδαίων;

§ 147. 14. οὐδέν G. L. 15. ἀνέπεμψα γὰρ ὑμᾶς πρὸς αὐτόν G. + L. T.

§ 148. MAR. 6. ὑπερ ἡτοῦντο G. L. T. 7. συστασιαστῶν G. 8. ἀναβοήσας G. καθ. αἰ. ἐποί. G. L. T. LK. 17. Ἀνάγκην δὲ εἶχεν ἀπολύειν αὐταῖς κατὰ ἑορτὴν ἓνα. G. ⁹⁰ [L.] 19. Βεβλημένος εἰς φυλακὴν G. L.

ST. MATT. XXVII.	ST. MARK XV.	ST. LUKE XXIII.	ST. JOHN XVIII.
20 οἱ δὲ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι ἔπεισαν τοὺς ὄχ- λους ἵνα αἰτήσω- νται τὸν Βαραββᾶν, τὸν δὲ Ἰησοῦν ἀπο- λέσωσιν.	11 οἱ δὲ ἀρχιερεῖς ἀνέ- σεισαν τὸν ὄχλον ἵνα μᾶλλον τὸν Βα- ραββᾶν ἀπολύσῃ αὐτοῖς.	18 ἀνέκραγον δὲ παν- πληθεὶ λέγοντες· Αἶρε τοῦτον, ἀπό- λυσον δὲ ἡμῖν τὸν Βαραββᾶν·	40 ἐκραύγασαν οὖν πάλιν λέ- γοντες· Μὴ τοῦτον, ἀλλὰ τὸν Βαραβ- βᾶν. ἦν δὲ ὁ Βαραββᾶς λησστής.
21 Ἀποκριθεὶς δὲ ὁ ἡγεμὼν εἶπεν αὐ- τοῖς· Τίνα θέλετε ἀπὸ τῶν δύο ἀπο- λύσω ὑμῖν; οἱ δὲ εἶπαν· Τὸν Βαραβ- βᾶν. λέγει αὐτοῖς ὁ Πειλᾶτος· Τί οὖν ποιήσω Ἰησοῦν τὸν λεγόμενον Χρισ- τόν; λέγουσιν πάν- τες· Σταυρωθήτω.	12 Ὁ δὲ Πειλᾶτος πάλιν ἀποκριθεὶς ἔλεγεν αὐτοῖς· Τί οὖν θέλετε ποιήσω ὃν λέγετε τὸν βα- σιλέα τῶν Ἰουδαί- ων;	20 Πάλιν δὲ ὁ Πει- λᾶτος προσεφώνη- σεν, θέλων ἀπολύ- σαι τὸν Ἰησοῦν. 21 οἱ δὲ ἐπεφώνουν λέγοντες· Σταύρου, 22 σταύρου αὐτόν. ὁ δὲ τρίτον εἶπεν πρὸς αὐτούς· Τί γὰρ κακὸν ἐποίησεν οὗ- τος; οὐδὲν αἰτιὸν θανάτου εὑρον ἐν αὐτῷ· παυδεύσας οὖν αὐτὸν ἀπολύσω. 23 οἱ δὲ ἐπέκειντο φωναῖς μεγάλας αἰτούμενοι αὐτὸν σταυρωθῆναι, καὶ κατίσχυον αἱ φωναὶ αὐτῶν.	
24 ῥωθήτω. Ἰδὼν δὲ ὁ Πειλᾶτος ὅτι οὐ- δὲν ὠφελεῖ, ἀλλὰ μᾶλλον θόρυβος γίνεται, λαβὼν ὕδωρ ἀπενίψατο* τὰς χεῖρας ἀπέ- ναντι τοῦ ὄχλου λέγων· Ἀθῶός εἰμι ἀπὸ τοῦ αἵματος τούτου· ὑμεῖς ὁψ-	13 οἱ δὲ πάλιν ἔκραξαν· Σταύρω- σον αὐτόν. ὁ δὲ Πειλᾶτος ἔλεγεν αὐτοῖς· Τί γὰρ ἐποίησεν κακόν; οἱ δὲ περισσῶς ἔκρα- ξαν· Σταύρωσον αὐτόν.		

* Cf. Deut. xxi. 6, 7.

§ 148. ΜΑΤΤ. 21. εἶπον G. L. / οἱ. τὸν G. L. 22. λέγ. αὐτῷ πάντ. G. ^{οο} 23. ὁ δὲ
ἡγεμὼν ἔφ. G. L. 24. αἱ. τοῦ δικαίου τούτ. G. ^ο [T.], τούτ. [τοῦ δικαίου] L. ΜΑΡ. 12. εἶπεν
G. L. οἱ. τὸν G. 14. περισσοτέρως LK. 18. ἀνέκραξαν G. L. 20. οὖν G.
21. σταύρωσον bis G. 23. add καὶ τῶν ἀρχιερέων G. [L. T.] JHO. 40. πάλ. πάντες λέγ. G. L. T.

ST. MATT. XXVII.	ST. MARK XV.	ST. LUKE XXIII.	ST. JOHN. XIX.
25 εσθε. καὶ ἀποκρι- θéis πᾶς ὁ λαὸς εἶπεν· Τὸ αἷμα αὐ- τοῦ ἐφ' ἡμᾶς καὶ ἐπὶ τὰ τέκνα ἡμῶν.	15 Ὁ δὲ Πειλᾶτος βουλόμενος ποιῆ- σαι τὸ ἱκανὸν τῷ	24 Καὶ Πειλᾶτος ἐπέκρινεν γενέσθαι τὸ αἶτημα αὐτῶν· 25 ἀπέλυσεν δὲ τὸν διὰ στάσις καὶ φόνον βεβλημένον εἰς φυλακὴν, ὃν ἡτοῦντο, τὸν δὲ Ἰη- σοῦν παρέδωκεν τῷ θελήματι αὐτῶν.	1 Τότε οὖν ἔλα- βεν ὁ Πειλᾶ- τος τὸν Ἰη- σοῦν καὶ ἔμα- στίγωσεν.
26 τότε ἀπέλυσεν αὐ- τοῖς τὸν Βαραββᾶν, τὸν δὲ Ἰησοῦν φρα- γελλώσας παρέδω- κεν ἵνα σταυρωθῇ.	15 ὁχλὸς ἀπέλυσεν αὐ- τοῖς τὸν Βαραβ- βᾶν, καὶ παρέδω- κεν τὸν Ἰησοῦν φραγελλώσας ἵνα σταυρωθῇ.		

§ 149. The Soldiers mock Him.

ST. MATT. XXVII. 27-30.	ST. MARK XV. 16-19.	ST. JOHN XIX. 2, 3.
27 Τότε οἱ στρατιῶται τοῦ ἡγεμόνος παραλαβόντες τὸν Ἰησοῦν εἰς τὸ πραιτώ- ριον συνήγαγον ἐπ' αὐτὸν 28 ὅλην τὴν σπείραν. καὶ ἐκδύσαντες αὐτὸν χλαμύδα κοκκίνην περιέθηκαν αὐτῷ, 29 καὶ πλέξαντες στέφανον ἐξ ἀκανθῶν ἐπέθηκαν ἐπὶ τῆς κεφαλῆς αὐτοῦ καὶ κάλαμον ἐν τῇ δεξιᾷ αὐτοῦ, καὶ γονυ- πετήσαντες ἔμπροσθεν αὐ- τοῦ ἐνέπαιξαν αὐτῷ λέ-	16 Οἱ δὲ στρατιῶται ἀπῆ- γαγον αὐτὸν ἕως τῆς αὐλῆς, ὃ ἐστὶν πραιτώ- ριον, καὶ συνκαλοῦσιν 17 ὅλην τὴν σπείραν· καὶ ἐνδιδύσκουσιν αὐτὸν πορ- φύραν καὶ περιτιθέασιν αὐτῷ πλέξαντες ἀκάν- θινον στέφανον· καὶ ἤρξαντο ἀσπάζεσθαι αὐ-	2 καὶ οἱ στρατιῶται πλέ- ξαντες στέφανον ἐξ ἀκαν- θῶν ἀπέθηκαν αὐτοῦ τῇ κεφαλῇ, καὶ ἱμάτιον πορφυροῦν περιέβαλον 3 αὐτόν, καὶ ἤρχοντο πρὸς

§ 148. LK. 24. δ δὲ Πιλ. G. 25. ἀπέλ. δὲ αὐτοῖς [L.] εἰς τὴν φυλ. G.

§ 149. MATT. 29. ἐπὶ τὴν κεφαλὴν G. L. ἐπὶ τὴν δεξιάν G⁺⁺. ἐνέπαιζον G. L. T.
MAR. 17. ἐνδύουσιν G. JNO. 3. om. καὶ ἤρχοντο πρὸς αὐτόν G.

§ 148. The words of St. Matthew, vs. 26, and St. Mark, vs. 15, παρέδωκεν ἵνα σταυρωθῇ properly belong to § 151, but cannot well be separated from their context. They are introduced before § 149 because they really form part of the transaction now going on. Pilate reluctantly delivered our Lord to be crucified; after giving him up, he made still one effort more for his release, and then finally abandoned him.

§ 149. The χλαμύδα of Matt. 28 was the military cloak of an officer. κοκκίνην of Matt. and πορφύραν of Mar. are frequently used of the same color — a purple-red.

ST. MATT. XXVII.

γοντες· Χαίρε, ὁ βασιλεὺς
 20 τῶν Ἰουδαίων· καὶ ἐμπτύ-
 σαντες εἰς αὐτὸν ἔλαβον
 τὸν κάλαμον καὶ ἔτυπτον
 εἰς τὴν κεφαλὴν αὐτοῦ.

ST. MARK XV.

τόν· Χαίρε, βασιλεὺ τῶν
 19 Ἰουδαίων· καὶ ἔτυπτον
 αὐτοῦ τὴν κεφαλὴν κα-
 λάμῳ καὶ ἐνέπτυον αὐ-
 τῷ, καὶ τιθέντες τὰ γό-
 νατα προσεκύνουν αὐτῷ.

ST. JOHN XIX.

αὐτὸν καὶ ἔλεγον· Χαίρε,
 ὁ βασιλεὺς τῶν Ἰου-
 δαίων· καὶ ἐβίβωσαν αὐ-
 τῷ βαπτίσματα.

§ 150. Pilate makes a final Effort for His release.

ST. JOHN XIX. 4-16.*

4 Ἐξῆλθεν πάλιν ὁ Πειλᾶτος ἔξω καὶ λέγει αὐτοῖς· Ἴδε ἄγω ὑμῖν αὐτὸν ἔξω, ἵνα
 5 γνῶτε ὅτι αἰτίαν οὐχ εὐρίσκω. ἐξῆλθεν οὖν ὁ Ἰησοῦς ἔξω, φορῶν τὸν ἀκάνθινον
 6 στέφανον καὶ τὸ πορφυροῦν ἱμάτιον. καὶ λέγει αὐτοῖς· Ἴδοὺ ὁ ἄνθρωπος. Ὅτε
 οὖν ὤον αὐτὸν οἱ ἀρχιερεῖς καὶ οἱ ὑπηρέται, ἐκραύγασαν· Σταυρώσον, σταυρώσον.
 λέγει αὐτοῖς ὁ Πειλᾶτος· Λάβετε αὐτὸν ὑμεῖς καὶ σταυρώσατε· ἐγὼ γὰρ οὐχ
 7 εὐρίσκω ἐν αὐτῷ αἰτίαν. ἀπεκρίθησαν οἱ Ἰουδαῖοι· Ἡμεῖς νόμον ἔχομεν, καὶ κατὰ
 τὸν νόμον ὀφείλει ἀποθανεῖν, ὅτι ὕιόν θεοῦ ἐαυτὸν ἐποίησεν.
 8 Ὅτε οὖν ἤκουσεν ὁ Πειλᾶτος τοῦτον τὸν λόγον, μᾶλλον ἐφοβήθη, καὶ εἰσῆλθεν
 εἰς τὸ πραιτώριον πάλιν καὶ λέγει τῷ Ἰησοῦ· Πόθεν εἰ σὺ; ὁ δὲ Ἰησοῦς ἀποκρίσιν
 10 οὐκ ἔδωκεν αὐτῷ. λέγει αὐτῷ ὁ Πειλᾶτος· Ἐμοὶ οὐ λαλεῖς; οὐκ οἶδας ὅτι ἐξουσίαν
 11 ἔχω ἀπολύσαι σε καὶ ἐξουσίαν ἔχω σταυρώσαι σε; ἀπεκρίθη Ἰησοῦς· Οὐκ ἔχεις
 ἐξουσίαν κατ' ἐμοῦ οὐδεμίαν, εἰ μὴ ἣν δεδομένον σοι ἄνωθεν· διὰ τοῦτο ὁ παραδοὺς
 με σοὶ μείζονα ἁμαρτίαν ἔχει.

* Cf. Jno. v. 18; x. 33, etc.

§ 149. JNO. 3. ἐδίδουν G.

§ 150. 4. ἐξῆλθ. οὖν

ὅτι ἐν αὐτῷ οὐδεμίαν αἰτ. εὐρ. G., οὐδεμ. αἰτ. εὐρ. ἐν αὐτῷ L. T.

5. Ἴδε G. L. 6. εἶδον G. L. T. ἐκραύγ. λέγοντες· G. L. T. 7. ἀπεκρ. αὐτῷ G. L. T.
 κατ. τ. νόμ. ἡμῶν G. ἐαυτ. υἱ. τοῦ θ. 10. λέγ. οὖν αὐτ. G.^{oo} L. T. 11. ὁ Ἰησ. (αὐτῷ
 Ἰησ. [L.] T.) εἶχες G. L. T. παραδιδούς G. L.

§ 150. On the words *παρασκευὴ τοῦ πάσχα* of vs. 14, see Introductory Note to Part viii. III. There has been much discussion in regard to the time mentioned in vs. 14. The apparent difference between it and the *ἔρα τρίτη* of Mar. xv. 25 has led to a variation in the text of St. John from the earliest times, *ἔκτη* being supported by SABHIKMSUY, etc. while *τρίτη* is the reading introduced into N by a second corrector, into D (supp.), and found also in LXΔ and others. The difference in the numerical notation is indeed very slight (*s'* for *J'*), yet there is no occasion for making any alteration in the text as it stands. The actual hour must have been not much later than 6 A.M. for our Lord was taken before Pilate *πρωτ* (Matt. xxvii. 1; Mar. xv. 1) as soon after day-break as the Sanhedrim could assemble and formally deliver him up (Lk. xxii. 66)—and it was 9 A.M. when they crucified him (Mar. xv. 24). This time is exactly designated by St. John, if we understand him to use the Roman official computation of the hours from midnight. As the existence of this method has been denied, the following quotations may be useful: Pliny (Nat. Hist. lib. ii. 79) distinctly says, "*Ipsam diem aliter observavere vulgus omne a luce ad tenebras: sacerdotes Romani, et qui diem definiere civilem, item Aegyptii et Hipparchus, a media nocte in mediam.*" Also Aulus Gellius, Noct. Att. lib. iii. 2: "*Populum autem Romanum ita, uti Varro dixit, dies singulos adnumerare a media nocte usque ad mediam proximam multis argumentis ostenditur,*" and he then goes on to give these proofs.

ST. JOHN XIX.

- 12 Ἐκ τούτου ὁ Πειλᾶτος ἐζήτει ἀπολύσαι αὐτόν· οἱ δὲ Ἰουδαῖοι ἐκραύγαζον λέγοντες·
 Ἐὰν τούτον ἀπολύσῃς, οὐκ εἶ φίλος τοῦ Καίσαρος· πᾶς ὁ βασιλέα ἑαυτὸν ποιῶν
 13 ἀντιλέγει τῷ Καίσαρι. Ὁ οὖν Πειλᾶτος ἀκούσας τῶν λόγων τούτων ἤγαγεν ἔξω τὸν
 14 Ἰησοῦν, καὶ ἐκάθισεν ἐπὶ βήματος εἰς τόπον λεγόμενον Λιθόστρωτον, Ἐβραϊστὶ δὲ
 15 Ἰαββαθᾶ. ἦν δὲ παρασκευὴ τοῦ πάσχα, ὥρα ἦν ὡς ἑκτη. καὶ λέγει τοῖς Ἰουδαίοις·
 16 Ἴδε ὁ βασιλεὺς ὑμῶν. ἐκραύγασαν οὖν ἐκείνοι· Ἄρον, Ἄρον, σταύρωσον αὐτόν.
 λέγει αὐτοῖς ὁ Πειλᾶτος· Τὸν βασιλέα ὑμῶν σταυρώσω; ἀπεκρίθησαν οἱ ἀρχιερεῖς·
 16 Οὐκ ἔχομεν βασιλέα εἰ μὴ Καίσαρα. τότε οὖν παρέδωκεν αὐτὸν αὐτοῖς ἵνα
 σταυρωθῇ.

§ 151. Our Lord is led forth to be Crucified.

MATT. XXVII. 31–34. MAR. XV. 20–23. LK. XXIII. 26–33.* JNO. XIX. 16,^b 17.

- | | | |
|--|---|--|
| <p>21 Καὶ ὅτε ἐνέπαι-
 ξαν αὐτῷ, ἐκδέ-
 σαντες αὐτὸν τὴν
 χλαμύδα ἐνέδυ-
 σαν αὐτὸν τὰ
 ἱμάτια αὐτοῦ, καὶ
 ἀπήγαγον αὐτὸν
 εἰς τὸ σταυρώσαι.</p> | <p>20 Καὶ ὅτε ἐνέπαι-
 ξαν αὐτῷ, ἐξέδυ-
 σαν αὐτὸν τὴν
 πορφύραν καὶ ἐνέ-
 δυσαν αὐτὸν τὰ
 ἴδια ἱμάτια αὐτοῦ,
 καὶ ἐξάγουσιν αὐ-
 τὸν ἵνα σταυρώ-
 σουσιν.</p> | <p>16^b Παρέλαβον οὖν
 17 τὸν Ἰησοῦν, καὶ
 βαστάζων ἑαυτῷ
 τὸν σταυρὸν</p> |
| <p>22 Ἐξερχόμενοι δὲ
 εὗρον ἄνθρωπον
 Κυρηναῖον, ὀνό-
 ματι Σίμωνα·
 τοῦτον ἠγγάρευ-
 σαν ἵνα ἄρῃ τὸν
 σταυρὸν αὐτοῦ.</p> | <p>21 Καὶ ἀγγαρεύου-
 σιν παράγοντά
 τινα Σίμωνα Κυ-
 ρηναῖον, ἐρχόμε-
 νον ἀπ' ἀγροῦ,
 τὸν πατέρα Ἀλεξ-
 ἀνδρου καὶ Ρού-
 φου, ἵνα ἄρῃ τὸν
 σταυρὸν αὐτοῦ.</p> | <p>22 Καὶ ὡς ἀπήγαγον
 αὐτόν, ἐπιλαβόμενοι
 Σίμωνα τινα Κυρη-
 ναῖον ἐρχόμενον ἀπ'
 ἀγροῦ ἐπέθηκαν αὐ-
 τῷ τὸν σταυρὸν
 φέρειν ὀπισθεν τοῦ</p> |

§ 150. JNO. 12. ἐκραζον G., ἐκραύγασαν T. αὐτόν 13. τοῦτον τὸν λόγον G.++ τοῦ
 βήματ. G.°° 14. ὥρ. δὲ ὡσεὶ G.++ 15. οἱ δὲ ἐκραύγ. (om. οὖν ἐκείνοι) G. L.

§ 151 MATT. 31. ἐξέδυσαν G. L. T. καὶ ἐνέδυς. G. L. T. MAR. 20. τὰ ἱμ. τὰ ἱδ. om.
 αὐτοῦ G. T. (τὰ ἱδ. G.° om. L.) σταυρώσωσιν G. add αὐτόν G. L. T. LK. 26. Σί-
 μωνός τινος Κυρηναίου τοῦ (om. τοῦ G.) ἐρχομένου G. JNO. 16. δέ G. add καὶ ἀπήγαγον,
 καὶ ἤγαγον G.° 17. σταυρ. αὐτοῦ (om. ἑαυτῷ) G., αὐτῷ τὸν σταυρ. L. T.

§ 151. St. John says that our Lord bore his own cross, or rather, that he went forth bearing it; St. Matthew, that when they were come out of the city—*ἐξερχόμενοι*—they met Simon, and compelled him to bear it. Both accounts are perfectly consistent. The other Evangelists mention only the part recorded by St. Matthew, perhaps because Simon was so well known in the Christian community as having borne the Lord's cross.

Simon was coming *ἀπ' ἀγροῦ*; but as it does not appear from what distance, nor for what purpose he had been there, no inference can be drawn from this fact as to the day of the week.

The drink offered (Matt. v. 34; Mar. v. 23) was the acid, drugged wine, ordinarily given to those about to be crucified, to dull the sense of pain.

ST. MATT. XXVII.

ST. MARK IV.

ST. LUKE XXIII.

ST. JOHN XIX.

- π Ἰησοῦ. ἠκολούθει
 δὲ αὐτῷ πολλὰ πλῆ-
 θος τοῦ λαοῦ καὶ
 γυναικῶν, αἱ ἐκόπ-
 τοντο καὶ ἐθρήνον
 25 αὐτόν. στραφεῖς δὲ
 πρὸς αὐτὰς Ἰησοῦς
 εἶπεν· Θυγατέρες
 Ἱερουσαλὴμ, μὴ
 κλαίετε ἐπ' ἐμέ,
 πλὴν ἐφ' ἑαυτὰς
 κλαίετε καὶ ἐπὶ τὰ
 29 τέκνα ὑμῶν, ὅτι ἰδοὺ
 ἔρχονται ἡμέραι ἐν
 αἷς ἐροῦσιν· Μακά-
 ριαι αἱ στεῦραι καὶ
 αἱ κοιλίαι αἱ οὐκ
 ἐγέννησαν καὶ μα-
 στοὶ οἱ οὐκ ἔθρεψαν·
 30 τότε ἄρξονται λέγειν
 τοῖς ὄρεσιν· Πέσατε
 ἐφ' ἡμᾶς, καὶ τοῖς
 βουνοῖς· Καλύψατε
 31 ἡμᾶς· ὅτι εἰ ἐν τῷ
 ὑγρῷ ξύλῳ ταῦτα
 ποιοῦσιν, ἐν τῷ ξηρῷ
 τί γένηται;
 32 καὶ φέρουσιν αὐ-
 τὸν ἐπὶ τὸν Γολ-
 γοθᾶν τόπον, ὃ
 ἐστὶν μεθερμη-
 33 ου τόπος. καὶ ἐδί-
 δουν αὐτῷ ἑσμυρ-
 νισμένον οἶνον·
 34 οὗ δὲ οὐκ ἔλαβεν.
 35 καὶ ἐλθόντες εἰς
 τὸν τόπον λεγόμενον
 Γολγοθᾶ, ὃ ἐστὶν
 κρανίου τόπος·
 36 λεγόμενος, ἔδω-
 καν αὐτῷ πέν-
 οῖνον μετὰ χολῆς
 μεμιγμένον· καὶ
 γευσάμενος οὐκ
 ἠθέλησεν πίνειν.

* Hosea x. 8. καὶ ἐροῦσι τοῖς ὄρεσι, Καλύψατε ἡμᾶς, καὶ τοῖς βουνοῖς, Πέσατε ἐφ' ἡμᾶς. Cf. Isa.
 ii. 19; Rev. vi. 16.

b Cf. Matt. xxvii. 48; Ps. lxxix. 21.

§ 151. MATT. 33. 32 ἐστ. 34. πινῶν bis G. L. T. 35. ὅς G. ++ ἠθέλε G. MAR. 22. om.
 τὸν G. L. [T.] 23. ἐδίδ. αὐτ. πινῶν G. L. 24. δὲ G. L. LUK. 27. αἱ καὶ ἐκόπτ. G. ° 28. δ
 Ἰησ. G. L. 29. om. sec. αἱ G. L. 30. ἔδωκαν G. 30. πέσατε G. L. JHO. 17. 32 λέγ. G.

§ 152. The Crucifixion.

MATT. XXVII. 35—38. MAR. XV. 24—28. LK. XXIII. 33^b, 34, 38. JNO. XIX. 18—24.

- 35 Τότε σταυροῦν- 36 Ἦν δὲ ὥρα 37 Ἐκεῖ ἐσταύρω- 38 Ὅπου αὐτὸν ἐ-
ται σὺν αὐτῷ δύο τρίτῃ καὶ ἐσταύ- σαν αὐτὸν καὶ σταύρωσαν, καὶ
λησταί, εἰς ἓκ 39 ρωσαν αὐτόν· καὶ τοὺς κακούργους, μετ' αὐτοῦ ἄλλους
δεξιῶν καὶ εἰς ἐξ 40 σὺν αὐτῷ σταυ- ὦν μὲν ἐκ δεξιῶν, δύο ἐντεῦθεν καὶ ἐν-
εὐωνύμων.* ροῦσιν δύο λη- ὦν δὲ ἐξ ἀριστε- τεῦθεν, μέσον δὲ
41 Καὶ ἐπέθηκαν 42 Καὶ ἦν ἡ ἐπι- 43 Ἦν δὲ καὶ ἐπι- 44 Ἐγραψεν δὲ καὶ
ἐπάνω τῆς κεφα- γραφὴ τῆς αἰτίας 45 γραφὴ ἐπ' αὐτῷ· τίτλον ὁ Πειλάτος
λῆς αὐτοῦ τὴν αι- αὐτοῦ καὶ ἔθηκεν ἐπὶ τοῦ
τίαν αὐτοῦ γε- ἐπιγεγραμ- σταυροῦ· ἦν δὲ γε-
γραμμένην· Οὐ- μένῃ· Ὁ βασι- γραμμένον· Ἰησοῦς
τός ἐστιν Ἰησοῦς ὁ βασιλεὺς τῶν Ἰουδαίων· ὁ Ναζωραῖος ὁ βα-
ὁ βασιλεὺς τῶν 46 Ἰουδαίων οὗτος. σιλεὺς τῶν Ἰουδαί-
Ἰουδαίων. 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100
ων. τοῦτον οὖν τὸν τίτλον πολλοὶ ἀνέ-
γνωσαν τῶν Ἰου-
δαίων, ὅτι ἐγγὺς ἦν
ὁ τόπος τῆς πόλεως
ὅπου ἐσταυρώθη ὁ
Ἰησοῦς· καὶ ἦν γε-
γραμμένον Ἑβρα-
ϊστὶ, Ῥωμαϊστὶ,
Ἕλληνιστί. ἔλεγον
οὖν τῷ Πειλάτῳ οἱ
ἀρχιερεῖς τῶν Ἰου-
δαίων· Μὴ γράφῃ·
Ὁ βασιλεὺς τῶν
Ἰουδαίων, ἀλλ' ὅτι
ἐκείνος εἶπεν· Βα-
σιλεὺς εἰμι τῶν
Ἰουδαίων. ἀπεκρί-

* Isa. liii. 12 καὶ ἐν τοῖς ἀνόμοις ἐλογίσθη.

§ 152. MAR. 28. καὶ ἐπληρώθη ἡ γραφὴ ἡ λέγουσα, καὶ μετὰ ἀνόμων ἐλογίσθη G.^{oo} L. [T.]
LP 1, 33, etc. marked with obeli or aster. ΔM om. NABCDX etc. LK. 38. ἐπεγρ.
γεγραμμένη G., ἐπιγεγραμμένη L. [T.] ἐπ' αὐτῷ γράμμασιν Ἑλληνικοῖς καὶ Ῥωμαϊκοῖς καὶ
Ἑβραϊκοῖς G. [L.] οὗτος ἐστιν ὁ βασιλ. τ. Ἰουδ. G. οὗτος [L.] JNO. 20. Ἕλληνιστί,
Ῥωμαϊστὶ G. L.

ST. MATT. XXVII.

ST. MARK XV.

ST. LUKE XXIII.

ST. JOHN XIX.

θη ὁ Πιλάτος· ὁ
γέγραφα, γέγραφα.

23 Οἱ οὖν στρατιῶ-
ται, ὅτε ἐσταύρω-
σαν τὸν Ἰησοῦν,
ἔλαβον τὰ ἱμάτια
αὐτοῦ, καὶ ἐποίη-
σαν τέσσερα μέρη,
ἐκάστῳ στρατιώτῃ
μέρος, καὶ τὸν χι-
τῶνα. ἦν δὲ ὁ
χιτῶν ἄραφος, ἐκ
τῶν ἄνωθεν ὑφαν-

24 τὸς δι' ὅλου· εἶπαν
οὖν πρὸς ἀλλήλους·
Μὴ σχίσωμεν αὐ-
τόν, ἀλλὰ λάχωμεν
περὶ αὐτοῦ, τίνος
ἔσται. ἵνα ἡ γραφὴ
πληρωθῇ· ὁ Διεμε-
ρίσαντο τὰ ἱμάτια
μου ἑαυτοῖς καὶ ἐπὶ
τὸν ἱματισμόν μου
ἔβαλον κλῆρον. Οἱ
μὲν οὖν στρατιῶται
ταῦτα ἐποίησαν.

23 Σταυρώσαντες 24 Καὶ σταυροῦσιν
δὲ αὐτὸν διεμερί- αὐτόν, καὶ διαμερί-
σαντο τὰ ἱμάτια ζονται τὰ ἱμάτια
αὐτοῦ βαλόντες αὐτοῦ, βάλλοντες
κλῆρον, κλῆρον ἐπ' αὐτὰ
τίς τί ἄρῃ.

24^b Διαμεριζόμενοι
δὲ τὰ ἱμάτια
αὐτοῦ ἔβαλον
κλήρους.

25 καὶ καθήμενοι ἐτή-
ρουν αὐτόν ἐκεῖ.

§ 153. He is mocked upon the Cross. The penitent Thief.

MATT. XXVII. 39-44.

MAR. XV. 29-32.

LKE. XXIII. 35-37, 39-43.

29 Οἱ δὲ παραπορευόμενοι 29 Καὶ οἱ παραπορευ-
έβλασφήμουν αὐτόν,^b ὁμοῦ ἐβλασφήμουν αὐ-
κινούμεντες τὰς κεφαλὰς τὸν^b κινούμεντες τὰς κεφα-

35 Καὶ εἰστήκει ὁ λαὸς θεω-

^a Ps. xxi. 19 (xxii. 18) διεμερίσαντο τὰ ἱμάτιά μου ἑαυτοῖς, καὶ ἐπὶ τὸν ἱματισμόν μου ἔβαλον κλῆρον.

^b Cf. Ps. xxi. (xxii.) 6, 7; cviii. (cix.) 25.

§ 152. MATT. 35. βάλλοντες G. T. add ἵνα πληρωθῇ τὸ βῆθὲν ὑπὸ τοῦ προφήτου· διεμερίσαντο τὰ ἱμάτιά μου ἑαυτοῖς, καὶ ἐπὶ τὸν ἱματισμόν μου ἔβαλον κλῆρον. Δ. 1. etc. om. G. L. T. ~~ABDEFGHKLMSUV~~Π etc. MAR. 24. σταυρώσαντες αὐτόν G. L. διεμέριζον (om. καί), om. καὶ G. L. . . . LK. 34. κλῆρον G. L. T. JNO. 24. εἶπον G. L. T. πληρωθ. ἡ λέγουσα G. T.

§ 153. St. Matthew and St. Mark speak indefinitely of what was said by the thieves, using the plural. St. Luke alone is more particular, and gives the precious account of the penitence αὐτῶν τοῦτον τὸν ἄνθρωπον of them.

ST. MATT. XXVII.

40 αὐτῶν ἰκαὶ λέγοντες·
 Ὁ ἁ καταλύων τὸν ναὸν
 καὶ ἐν τρισὶν ἡμέραις
 οἰκοδομῶν, σῶσον σεαυ-
 τόν, εἰ υἱὸς εἶ τοῦ θεοῦ,^b
 καὶ κατὰβηθι ἀπὸ τοῦ
 41 σταυροῦ. ὁμοίως οἱ ἄρ-
 χιερεῖς ἐμπαίζοντες μετὰ
 τῶν γραμματέων καὶ
 πρεσβυτέρων ἔλεγον·
 42 Ἄλλους ἔσωσεν, ἑαυτὸν
 οὐ δύναται σῶσαι· βα-
 σιλεὺς Ἰσραὴλ ἐστίν,
 καταβάτω νῦν ἀπὸ τοῦ
 σταυροῦ καὶ πιστεύσωμεν
 43 ἐπ' αὐτόν· ὁπέποιθεν ἐπὶ
 τὸν θεόν, ῥυσάσθω νῦν
 εἰ θέλει αὐτόν· εἶπεν
 γὰρ ὅτι θεοῦ εἰμι υἱός.
 44 τὸ δ' αὐτὸ καὶ οἱ λησταὶ
 οἱ συνσταυρωθέντες σὺν
 αὐτῷ ὠνείδιζον αὐτόν.

ST. MARK XV.

λαὸς αὐτῶν καὶ λέγοντες·
 Οὐαὶ ὁ ἁ καταλύων τὸν
 ναὸν καὶ οἰκοδομῶν τρι-
 30 σὶν ἡμέραις, σῶσον
 σεαυτὸν καταβάς ἀπὸ τοῦ
 31 σταυροῦ. ὁμοίως καὶ
 οἱ ἄρχιερεῖς ἐμπαίζοντες
 πρὸς ἀλλήλους μετὰ
 τῶν γραμματέων ἔλεγον·
 Ἄλλους ἔσωσεν, ἑαυτὸν
 32 οὐ δύναται σῶσαι· ὁ
 Χριστὸς ὁ βασιλεὺς Ἰσ-
 ραὴλ, καταβάτω νῦν ἀπὸ
 τοῦ σταυροῦ, ἵνα ἴδωμεν
 καὶ πιστεύσωμεν. καὶ
 οἱ συνσταυρωμένοι σὺν
 αὐτῷ ὠνείδιζον αὐτόν.

ST. LUKE XXIII.

ρῶν· ἐξεμυκτῆρίζον δὲ οἱ
 ἄρχοντες λέγοντες· Ἄλ-
 λους ἔσωσεν, σωσάτω ἑαυ-
 τόν, εἰ οὗτός ἐστιν ὁ Χρισ-
 τὸς τοῦ θεοῦ ὁ ἐκλεκτός.
 36 ἐνέπαιξαν δὲ αὐτῷ καὶ οἱ
 στρατιῶται προσερχόμενοι,
 ὄξος προσφέροντες αὐτῷ
 37 ἰκαὶ λέγοντες· Εἰ σὺ εἶ ὁ
 βασιλεὺς τῶν Ἰουδαίων,
 σῶσον σεαυτόν.
 38 Εἰς δὲ τῶν κρεμασθέντων
 κακούργων ἐβλασφήμει
 αὐτόν· Οὐχὶ σὺ εἶ ὁ Χρισ-
 τός; σῶσον σεαυτόν καὶ
 40 ἡμᾶς. ἀποκριθεὶς δὲ ὁ ἑτε-
 ρος ἐπιτιμῶν αὐτῷ ἔφη·
 Οὐδὲ φοβῆ ἡ σὺ τὸν θεόν,
 ὅτι ἐν τῷ αὐτῷ κρίματι εἶ;
 41 καὶ ἡμεῖς μὲν δικαίως, ἄξια
 γὰρ ὧν ἐπράξαμεν ἀπο-
 λαμβάνομεν· οὗτος δὲ οὐ-
 42 δὲν ἄτοπον ἔπραξεν. καὶ
 ἔλεγεν· Ἰησοῦ, μνήσθητί
 μου ὅταν ἔλθῃς ἐν τῇ βα-
 43 σιλείᾳ σου. καὶ εἶπεν αὐ-
 τῷ· Ἀμὴν σοι λέγω, σή-
 μερον μετ' ἐμοῦ ἔσῃ ἐν τῇ
 παραδείσῳ.

^a Cf. Matt. xxvi. 61; Mar. xiv. 58; Jno. ii. 19.^b Matt. xxvi. 63, etc.^c Ps. xxi. 9 (xxii. 8) ἤλπισεν ἐπὶ Κύριον, ῥυσάσθω αὐτόν, σωσάτω αὐτόν ὅτι θέλει αὐτόν.

§ 153. MATT. 40. om. 3rd. καὶ G. T. 41. ὁμοί. δὲ καὶ οἱ ἀρχ. G. [L.], [δὲ] καὶ T. 42. εἰ
 βασιλ. G.° L. πιστεύσωμεν (T.) αὐτῷ G., ἐπ' αὐτῷ G.+ πιστεύομεν αὐτῷ L. 43. νῦν αὐτόν,
 εἰ θέλ. αὐτ. G. L. [T.] 44. om. σὺν G. ὠνείδ. αὐτῷ MAR. 29. ἐν τρισ. ἡμέρ. G.
 30. καὶ κατὰβα G. 31. ὁμοί. δὲ καὶ 32. τοῦ Ἰσρ. G. om. σὺν G. T. LK. 35. δὲ καὶ
 οἱ ἀρχ. G. T. ἔρχοντ. σὺν αὐτοῖς, λέγ. G.° [L.] 36. ἐνέπαιζον G. L. T. καὶ ὄξος G. [L.]
 39. αὐτ. λέγων, εἰ σὺ εἶ G. L. (λέγων [T.]) 40. ἐπιτίμα αὐτῷ, λέγων G. L. 42. τῷ Ἰησ.
 G. L. μνήσθ. μου, Κύριε, G. [L.] 43. εἶπ. αὐτ. ὁ Ἰησοῦς G. L. [T.]

§ 154. He commends His Mother to St. John.

ST. JOHN XIX. 25-27.

25 Εἰσπήκεισαν δὲ παρὰ τῷ σταυρῷ τοῦ Ἰησοῦ ἡ μήτηρ αὐτοῦ καὶ ἡ ἀδελφὴ τῆς
 26 μητρὸς αὐτοῦ, Μαρίας ἡ τοῦ Κλωπᾶ, καὶ Μαρίας ἡ Μαгдаληνή. Ἰησοῦς οὖν ἰδὼν
 τὴν μητέρα καὶ τὸν μαθητὴν παρεστῶτα ὃν ἠγάπα, λέγει τῇ μητρὶ· Γυναί, ἰδοὺ ὁ υἱός
 27 σου. εἶτα λέγει τῷ μαθητῇ· Ἴδε ἡ μήτηρ σου. καὶ ἀπ' ἐκείνης τῆς ὥρας λαβὼν
 αὐτὴν ὁ μαθητὴς εἰς τὰ ἴδια.

§ 155. The noon-day Darkness. The Death.

MATT. XXVII. 45-50. MAR. XV. 33-37. LK. XXIII. 44-46. JNO. XIX. 28-30.

<p>45 Ἀπὸ δὲ ἑκτης ὥρας σκότος ἐγένετο ἐπὶ πᾶσαν τὴν γῆν ἕως ὥρας 46 ἐνάτης. περὶ δὲ τὴν ἐνάτην ὥραν ἀνεβόησεν ὁ Ἰη- σοῦς φωνῇ μεγά- λῃ λέγων· Ἥλι ἱλεῖ λαμὰ σαβαχ- θανεῖ; τοῦτ' ἔστιν· Θεέ μου, θεέ μου, ἵνατί με ἐγκατέ- 47 λipes; τινὲς δὲ τῶν ἐκεῖ ἐστηκό- των ἀκούσαντες ἔλεγον ὅτι Ἥλεί- αν φωνεῖ οὗτος.</p>	<p>28 Καὶ γενομένης ὥρας ἑκτης σκό- τος ἐγένετο ἐφ' ὅλην τὴν γῆν ἕως 29 ὥρας ἐνάτης. καὶ τῇ ἐνάτῃ ὥρᾳ ἐβόησεν ὁ Ἰησοῦς φωνῇ μεγάλῃ· Ἐλωὶ ἔλωὶ λαμὰ σαβαχθανεῖ; ὃ ἔσ- τιν μεθερμηνευ- ὀμενον· Ὁ θεός μου, ὁ θεός μου, εἰς τί ἐγκατέλιπές 30 με; καὶ τινες τῶν παρεστῶτων ἀκού- σαντες ἔλεγον· Ἴδε Ἥλείαν φω- νεῖ.</p>	<p>44 Καὶ ἦν ἡδὴ ὥσεὶ ὥρα ἑκτη καὶ σκό- τος ἐγένετο ἐφ' ὅλην τὴν γῆν ἕως 45 ὥρας ἐνάτης, τοῦ ἡλίου ἐκλιπόντος·</p>
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* Ps. xxi. 2 (xxii. 1) ὁ Θεός, ὁ Θεός μου, πρόσχες μοι· ἵνα τί ἐγκατέλιπές με; תָּהִי לִי לֵאלֹהִים
 תְּהִי לִי לֵאלֹהִים.

§ 154. 26. μητρὶ αὐτοῦ G. [L.] ἰδοὺ 27. ἰδοὺ G.

§ 155. MATT. 46. Ἥλῃ, Ἥλῃ G. T., Ἥλῃ, Ἥλῃ L. λαμὰ G., λημὰ L. σαβαχθανί G.,
 σαβακθανί L. 47. ἐστέτων G. L. MAR. 33. γενομ. δέ G. 34. τῇ ἑρ. τῇ ἐνν. G.
 φων. μεγ. λέγων G. L. Ἐλωὶ Ἐλωὶ λαμὰ σαβαχθανί G., (λαμὰ T. -χθανί L.) 35. πα-
 ρεστηκότων G. L. T. ἰδοὺ G. L. LK. 44. ἦν δὲ ὥσεὶ G. ([ἡδὴ] T.) 45. καὶ ἐσκατισθὴ ὁ
 ἥλιος G. L. T.

§ 155. The ἡλῃ of Matt. 46, is the Hebrew form תָּהִי, which is also the form used in the
 Chaldee Targum of Ps. xxii. 2; while the ἐλωὶ of Mar. 34, is the Aramaic form תְּהִי. They
 have the same meaning, 'My God.'

The sponge is said by the two first Evangelists to be put "on a reed"; by St. John "on
 hyssop." This implies that a stalk of hyssop was used. The cross was probably of no great
 height, and yet just too high for reaching with the hand alone.

ST. MATT. XXVII.	ST. MARK XV.	ST. LUKE XXIII.	ST. JOHN XIX.
48 καὶ εὐθέως δρα- μὼν εἰς ἐξ αὐτῶν καὶ λαβὼν σπόγ- γον πλήσας τε* ὄξ- ους καὶ περιβείς καλάμῳ ἐπότιζεν	36 δραμῶν δέ τις καὶ γεμίσας σπόγ- γον ὄξους περι- θεὶς καλάμῳ ἐπό- τιζεν αὐτόν, λέ- γων· Ἄφετε ἴδω- μεν εἰ ἔρχεται Ἡλείας καθελεῖν αὐτόν.	46 Καὶ φωνήσας φωνῇ μεγάλῃ ὁ Ἰησοῦς εἶπεν· Πάτερ, εἰς χεῖράς σου παρατίθεμαι τὸ πνεῦμά μου. τοῦτο δὲ εἰπὼν ἐξέπνευσεν.	28 Μετὰ τοῦτο εἰδὼς ὁ Ἰησοῦς ὅτι ἤδη πάντα τετέλεστοι, ἵνα τελειωθῇ ἡ γραφὴ, λέγει· 29 Διψῶ. σκεῦος ἔκει- το ὄξους μεστόν· σπόγγον οὖν μεστόν* ὄξους ὑσσώπῳ πε- ρὶθέντες προσή- νεγκαν αὐτοῦ τῷ 30 στόματι. ὅτε οὖν ἔλαβεν τὸ ὄξος, εἶπεν· Τετέλεστοι· καὶ κλίνας τὴν κε- φαλὴν παρέδωκεν τὸ πνεῦμα.
49 αὐτόν. οἱ δὲ λοι- ποὶ ἔλεγον· Ἄφες ἴδωμεν εἰ ἔρχεται Ἡλείας σώσων αὐτόν.	37 Ὁ δὲ Ἰησοῦς ἀφείς φωνὴν με- γάλην ἐξέπνευ- σεν.		
50 Ὁ δὲ Ἰησοῦς πάνιν κράζας φω- νῇ μεγάλῃ ἀφή- κεν τὸ πνεῦμα.			

§ 156. Various Portents. The Centurion. The Women at the Cross.

ST. MATT. XXVII. 51-56.

ST. MARK XV. 38-41. ST. LUKE XXIII. 45^b, 47-49.

51 Καὶ ἰδοὺ τὸ καταπέτασμα τοῦ ναοῦ ἐσχίσθη ἄνωθεν ἕως κάτω εἰς δύο, καὶ ἡ γῆ ἐσεισθη, καὶ αἱ πέτραι	38 Καὶ τὸ καταπέτασμα τοῦ ναοῦ ἐσχίσθη εἰς δύο ἀπὸ ἄνωθεν ἕως κάτω.	45 — Ἐσχίσθη δὲ τὸ κα- ταπέτασμα τοῦ ναοῦ μέσον. —
52 ἐσχίσθησαν, καὶ τὰ μνη- μεῖα ἀνεψύχθησαν καὶ πολλὰ σώματα τῶν κεκοιμημένων		
53 ἁγίων ἠγέρθησαν· καὶ ἐξ- ελθόντες ἐκ τῶν μνημείων μετὰ τὴν ἔγερσιν αὐτοῦ εἰσῆλθον εἰς τὴν ἁγίαν πόλιν καὶ ἐνεφανίσθησαν πολλοῖς.		

* Ps. lxix. 21.

§ 155. MATT. 36. εἰς G. L. ([καὶ] T.) περιθ. τε καλάμ. G. LK. 46. παραθήσομαι G.⁺
καὶ ταῦτα εἰπ. G., καὶ τοῦτο L. JNO. 29. σκεῦ. οὖν ἔκ. G. οἱ δέ, πλήσαντες σπόγγον ὄξους,
καὶ G. (τοῦ ὄξ. L. T.) 30. ὁ Ἰησοῦς, εἰπ. G. L. T. (ὁ [T.])

§ 156. MATT. 51. ἀπὸ ἄνωθ. G. L., ἀπ' T. 52. ἠγέρθη G. LK. 45. καὶ ἐσχίσ. G. L. T.

§ 156. St. Matthew speaks of the opening of the tombs, and then to complete the subject, adds what took place after our Lord's resurrection — μετὰ τὴν ἔγερσιν αὐτοῦ.

ST. MATT. XXVII.

54 Ὁ δὲ ἑκατοντάρχης καὶ οἱ μετ' αὐτοῦ τηροῦντες τὸν Ἰησοῦν ἰδόντες τὸν σεισμόν καὶ τὰ γινόμενα ἐφοβήθησαν σφόδρα, λέγοντες· Ἀληθῶς θεοῦ υἱὸς ἦν οὗτος.

55 Ἦσαν δὲ ἐκεῖ γυναῖκες πολλαὶ ἀπὸ μακρόθεν θεωροῦσαι, αἵτινες ἠκολούθησαν τῷ Ἰησοῦ ἀπὸ τῆς Γαλιλαίας διακονοῦσαι αὐτῷ· ἐν αἷς ἦν Μαρία ἡ Μαγδαληνὴ, καὶ Μαρία ἡ τοῦ Ἰακώβου καὶ Ἰωσήφ μήτηρ, καὶ ἡ μήτηρ τῶν υἱῶν Ζεβεδαίου.

ST. MARK XV.

39 Ἰδὼν δὲ ὁ κεντυρίων ὁ παρεστηκὼς ἐξ ἐναντίας αὐτοῦ ὅτι οὕτως ἐξέπνευσεν, εἶπεν· Ἀληθῶς οὗτος ὁ ἄνθρωπος υἱὸς ἦν θεοῦ.

40 Ἦσαν δὲ καὶ γυναῖκες ἀπὸ μακρόθεν θεωροῦσαι, ἐν αἷς καὶ Μαρία ἡ Μαγδαληνὴ καὶ Μαρία ἡ Ἰακώβου τοῦ μικροῦ καὶ Ἰωσήτος μήτηρ καὶ Σαλώμη, αἱ ὅτε ἦν ἐν τῇ Γαλιλαίᾳ ἠκολούθουν αὐτῷ καὶ διηκόνουν αὐτῷ, καὶ ἄλλαι πολλαὶ αἱ συναναβᾶσαι αὐτῷ εἰς Ἱεροσόλυμα.

ST. LUKE XXIII.

47 Ἰδὼν δὲ ὁ ἑκατοντάρχης τὸ γινόμενον ἐδόξαζεν τὸν θεὸν λέγων·

Ὅντως ὁ ἄνθρωπος οὗτος δίκαιος ἦν.

48 Καὶ πάντες οἱ συναγαγενομένοι οἱ ὄχλοι ἐπὶ τὴν θεωρίαν ταύτην, θεωρήσαντες τὰ γινόμενα, τύπτοντες τὰ στήθη ὑπέστρεφον. εἰσπήκισαν δὲ πάντες οἱ γνωστοὶ αὐτῷ ἀπὸ μακρόθεν, καὶ γυναῖκες αἱ συνακολουθοῦσαι αὐτῷ ἀπὸ τῆς Γαλιλαίας, ὀρῶσαι ταῦτα.

§ 157. The piercing of our Lord's Side.

ST. JOHN XIX. 31-37.

31 Οἱ οὖν Ἰουδαῖοι, ἐπεὶ παρασκευὴ ἦν, ἵνα μὴ μείνῃ ἐπὶ τοῦ σταυροῦ τὰ σώματα ἐν τῇ σαββάτῃ, ἦν γὰρ μεγάλη ἡ ἡμέρα ἐκείνου τοῦ σαββάτου, ἠρώτησαν τὸν Πειλᾶτον ἵνα κατεργῶσιν αὐτῶν τὰ σκέλη καὶ ἀρθώσιν. ἦλθον οὖν οἱ στρατιῶται, καὶ τοῦ μὲν πρώτου κατέαξαν τὰ σκέλη καὶ τοῦ ἄλλου τοῦ συνσταυρωθέντος αὐτῷ· ἐπὶ δὲ τὸν Ἰησοῦν ἐλθόντες, ὡς εἶδον ἤδη αὐτὸν τεθνηκότα, οὐ κατέαξαν αὐτοῦ τὰ σκέλη, ἁλλ' εἰς τῶν στρατιωτῶν λόγχῃ αὐτοῦ τὴν πλευρὰν ἔνυξεν, καὶ ἐξῆλθεν εὐθὺς αἷμα καὶ ὕδωρ.^a

35 Καὶ ὁ ἑωρακὼς μεμαρτύρηκεν, καὶ ἀληθινὴ αὐτοῦ ἐστὶν ἡ μαρτυρία, κάκεῖνος οἶδεν ὅτι ἀληθὴ λέγει, ἵνα καὶ ὑμεῖς πιστεύητε. ἐγένετο γὰρ ταῦτα ἵνα ἡ γραφὴ πληρωθῇ·^b Ὅσοτον οὐ συντριβήσεται αὐτοῦ. καὶ πάλιν ἑτέρα γραφὴ λέγει·^c Ὅψονται εἰς ὃν ἐξεκέντησαν.

^a Cf. Lk. viii. 1-3.

^b Deut. xxi. 22, 23.

^c 1 Jno. v. 6.

^d Cf. Ex. xii. 46; Num. ix. 12; Ps. xxxiv. 20.

^e Zech. xii. 10 ἐπιβλέπονται πρὸς μὲ ἄνθ' ὃν κατωρχήσαντο, καὶ κόψονται ἐπ' αὐτὸν (Alex. αὐτοῦς), κοπεῖν ὡς ἐπ' ἀγαπήνῃ, καὶ ὀδυνηθῶσιν ὀδύνην ὡς ἐπὶ τῇ πρωτοτόκῃ. יְהוָה יִשְׂרָאֵל Cf. Ps. xxi. 17 (xxii. 17) ἔρυσαν χεῖράς μου καὶ πόδας. יְהוָה יִשְׂרָאֵל Cf. Rev. i. 7.

§ 156. MATT. 54. ἑκατόνταρχος G. L. T. γινόμενα G. 56. Ἰωσή G. L. T. MAR. 39. οὗτ. κράζας ἐξέν. G. L. [T.] 40. ἐν αἷς ἦν G. L. [T.] τοῦ Ἰακώβ. G. Ἰωσή G. + 41. αἱ καὶ ὅτε G. [T.] LK. 47. ἑκατόνταρχος G. L. ἐδόξαζε G. 48. θεωροῦντες G. τύπτ. ἑαυτῶν τὰ G. °L. 49. αὐτοῦ G. om. ἀπὸ G. T. συνακολουθήσασαι G. L.

§ 157. 31. ἐπεὶ παρασκ. ἦν after σαββάτῃ G. L. ἐκείνη 35. om. 3rd. καὶ πιστεύσητε G. L.

§ 158. The Descent from the Cross and Burial.

MATT. XXVII. 57-61. MAR. XV. 42-47. LK. XXIII. 50-56. JNO. XIX. 38-42.

	43 Καὶ ἤδη ὀψίας γενομένης, ἐπεὶ ἦν παρασκευή, ὃ ἐσ-	54 Καὶ ἡμέρα ἦν παρασκευῆς, καὶ σάββατον ἐπέ-	88 Μετὰ δὲ ταῦτα
88 Ὀψίας δὲ γενο-	τιν προσάββατον, 53 ἔλθον Ἰωσήφ ὁ ἀπὸ Ἀριμαθαίας, εὐσχήμων* βου-	50 φώσκειν. Καὶ ἰδὼν ἀνὴρ ὀνόματι Ἰω- σήφ βουλευτῆς* ὑπάρχων, καὶ ἀνὴρ ἀγαθὸς καὶ δίκαι-	ἠρώτησεν τὸν Πει- λάτον Ἰωσήφ ὁ ἀπὸ Ἀριμαθαίας, ὢν μαθητῆς τοῦ Ἰησοῦ, κεκρυμμέ- νος δὲ διὰ τὸν φό- βον τῶν Ἰουδαίων,
θητεύθη τῷ Ἰη-	λευτῆς, ὃς καὶ αὐτὸς ἦν προσ-	51 ος, οὗτος οὐκ ἦν συνκατατιθέμενος τῇ βουλῇ καὶ τῇ πράξει αὐτῶν, ἀπὸ Ἀριμαθαίας πόλεως τῶν Ἰου- δαίων, ὃς προσ-	
	δεχόμενος τὴν βα- σιλείαν τοῦ θεοῦ, τολμήσας εἰσῆλ- θεν πρὸς τὸν Πει- λάτον καὶ ἡτή-	52 οὗτος προσελθὼν τῷ Πιλάτῳ ἡτή- σατο τὸ σῶμα τοῦ Ἰησοῦ,	ἵνα ἄρῃ τὸ σῶμα τοῦ Ἰησοῦ· καὶ
88 σοῦ· οὗτος προσ-	44 τοῦ Ἰησοῦ. ὁ δὲ Πιλάτος ἐθαύμα- ζεν εἰ ἤδη τέθνη- κεν, καὶ προσκα- λεσάμενος τὸν κεντυρίωνα ἐπη- ρώτησεν αὐτὸν εἰ πάλοι ἀπέθανεν·		
ἡτήσατο τὸ σῶμα τοῦ Ἰησοῦ.	45 καὶ γνοὺς ἀπὸ τοῦ κεντυρίωνος ἔδω- κέν αὐτὸν τὸ πτώμα		
τῷ Ἰησοῦ.			ἐπέτρεψεν ὁ Πιλά-

* Isa. liii. 9 καὶ δώσω . . . τοὺς πλουσίους ἀντὶ τοῦ θανάτου αὐτοῦ.

§ 158. MATT. 57. ἐμαθήτευσε G. MAR. 43. ἦλθεν G.++ om. τὸν G. L. 44. ἐθαύμασεν G. L. T. 45. σῶμα G. LK. 54. παρασκευή G. 50. om. sec. καὶ G. L. T. 51. συνκατατιθειμένος G., — τεθειμένος L. T. 52. οὗτος προσεδέχ. καὶ αὐτός G.++ JNO. 38. ὁ Ἰωσ. G. 39.

§ 158. On the meaning of the word παρασκευή, see Introductory Note to Part viii. III. p. 205.

ST. MATT. XXVII.	ST. MARK XV.	ST. LUKE XXIII.	ST. JOHN XIX.
50 δοθῆναι. καὶ λα-	46 τῷ Ἰωσήφ. καὶ		τος. ἦλθον οὖν καὶ
			50 ἦραν αὐτόν. ἦλθεν
			δὲ καὶ Νικόδημος, ^a
			ὁ ἐλθὼν πρὸς αὐτὸν
			νυκτὸς τὸ πρῶτον,
			φέρων μίγμα σμύρ-
			νης καὶ ἀλόης ὡς
βὼν τὸ σῶμα ὁ	ἀγοράσας συνδό-	53 καὶ καθελὼν ἐνε-	40 λίτρας ἑκατόν. ἔλα-
Ἰωσήφ ἐνετύλι-	να, καθελὼν αὐ-	τύλιξεν αὐτὸ σω-	βον οὖν τὸ σῶμα
ξεν αὐτὸ συνδόνι	τὸν ἐνέειλσεν τῇ	δόνι,	τοῦ Ἰησοῦ καὶ ἔθη-
καθαρά,	συνδόνι		σαν αὐτὸ ὀθονίοις
			μετὰ τῶν ἀρωμά-
			των, καθὼς ἔθος
			ἐστὶν τοῖς Ἰουδαίοις
			41 ἐνταφιάζειν. ἦν δὲ
			ἐν τῷ τόπῳ ὅπου
			ἐσταυρώθη κήπος,
			καὶ ἐν τῷ κήπῳ
50 καὶ ἔθη-	καὶ κατέ-	καὶ ἔθηκεν	μνημεῖον καινόν, ἐν
κεν αὐτὸ ἐν τῷ	θηκεν αὐτόν ἐν	αὐτόν ἐν μνήματι	ᾧ οὐδέπω οὐδεὶς
καινῷ αὐτοῦ μνη-	μνήματι ὃ ἦν λε-	λαφευτῷ, οὐ οὐκ	ἦν οὐδεὶς οὐδέπω
μείῳ ὃ ἐλατόμη-	λατομημένον ἐκ	ἦν οὐδεὶς οὐδέπω	42 ἐτέθη· ἐκεῖ οὖν διὰ
σεν ἐν τῇ πέτρᾳ,	πέτρας, καὶ προσ-	κείμενος.	τὴν παρασκευὴν
καὶ προσκυλίσας	εκύλισεν λίθον		τῶν Ἰουδαίων, ὅτι
λίθον μέγαν τῇ	ἐπὶ τὴν θύραν τοῦ		ἐγγὺς ἦν τὸ μνη-
θύρᾳ τοῦ μνη-	μνημείου.		μείου, ἔθηκαν τὸν
μείου ἀπῆλθεν.			Ἰησοῦν.
41 Ἦν δὲ ἐκεῖ Μα-	47 Ἦ δὲ Μαρία ἡ	55 Κατακολουθή-	
ριὰμ ἡ Μαгда-	Μαгдаληνὴ καὶ	σασαὶ δὲ γυναῖ-	
ληνὴ καὶ ἡ ἄλλη	Μαρία ἡ Ἰωσήτος	κες, αἵτινες ἦσαν	
Μαρία,		συνεληλυθυῖαι ἐκ	
		τῆς Γαλιλαίας	
		αὐτῷ, ἐθεάσαντο	
		τὸ μνημεῖον καὶ	
		ὡς ἐτέθη τὸ σῶμα	
		56 αὐτοῦ, ὑποστρέ-	
		ψασαὶ δὲ ἠτοίμα-	
		σαν ἀρώματα καὶ	
καθήμε-	ἐθεώρουν ποῦ τέ-		
ναι ἀπέναντι τοῦ	θεῖται.		
τάφου.			

^a Jno. iii. 1, 2; vii. 50.

§ 158. MATT. 58. add τὸ σῶμα G. L. [T.] MAR. 46. καὶ καθελ. G. μνημείῳ G. L. T.
 47. Ἰωσή (om. ἡ) G. τίθεται G. LK. 53. καθελ. αὐτὸ ἐνετύλ. G., ἔθηκ. αὐτό G.
 55. δὲ καὶ γυναῖκ G.⁹⁰ JNO. 38. ἦλθεν and ἦρε G. L. T. τὸ σῶμα τοῦ Ἰησοῦ G., τὸ σῶμα
 αὐτοῦ L. T. 39. τὸν Ἰησοῦν G. ὥσεί

ST. MATT. XXVII.

ST. MARK XV.

ST. LUKE XXIII.

ST. JOHN XIX.

μύρα· καὶ τὸ μὲν
σάββατον ἡσύ-
χασαν κατὰ τὴν
ἐντολήν.*

THE SABBATH, THE SEVENTH DAY OF THE WEEK.

§ 159. The Watch at the Sepulchre.

ST. MATT. XXVII. 62-66.

62 Τῇ δὲ ἐπαύριον, ἣτις ἐστὶν μετὰ τὴν παρασκευὴν, συνήχθησαν οἱ ἀρχιερεῖς καὶ οἱ
63 Φαρισαῖοι πρὸς Πειλᾶτον ἰλέγοντες· Κύριε, ἐμνήσθημεν ὅτι ἐκεῖνος ὁ πλάνος εἶπεν
64 ἔτι ζῶν· Ὁ Μετὰ τρεῖς ἡμέρας ἐγείρομαι. κέλευσον οὖν ἀσφαλισθῆναι τὸν τάφον
ἕως τῆς τρίτης ἡμέρας, μήποτε ἐλθόντες οἱ μαθηταὶ κλέψωσιν αὐτὸν καὶ εἴπωσιν τῷ
65 λαῷ· Ὁ γέρθη ἀπὸ τῶν νεκρῶν· καὶ ἔσται ἡ ἐσχάτη πλάνη χειρῶν τῆς πρώτης. ἔφη
66 αὐτοῖς ὁ Πειλᾶτος· Ἐχετε κουστωδίαν· ὑπάγετε ἀσφαλίσασθε ὡς οἴδατε. οἱ δὲ
πορευθέντες ἡσφάλισαν τὸν τάφον, σφραγίσαντες τὸν λίθον μετὰ τῆς κουστωδίας.

* Ex. xx. 8-10, etc.

^b Matt. xvi. 21; xvii. 23; xx. 19; xxvi. 61; Mar. viii. 31; ix. 31; x. 34; Lk. ix. 22; xviii.
33; xxiv. 7; Jno. ii. 19, etc.

§ 159. 64. μαθητ. αὐτοῦ G. L. T. ρυκτὸς κλέψωσ. 65. ἔφ. δὲ αὐτ.

INTRODUCTORY NOTE TO PART IX.

IN the following narrative of the events connected with our Lord's resurrection, it is to be borne in mind that no one of the writers has undertaken to make a complete record of all that occurred. Each has mentioned those incidents which particularly concerned his own purpose or experience. In order to combine the four narratives into one consecutive story, it is necessary to make some conjectures in regard to intervening events which may probably have occurred. Such conjectures may not, perhaps, represent what actually took place, for in some instances several different conjectures may be formed; but so long as any of these are in themselves probable — likely to have occurred — and by means of them the statements of the several Evangelists are seen to be entirely consistent, it is impossible to allege contradictions between their narratives. Some study and careful attention is required thus to exhibit the four accounts harmoniously — perhaps more than is required in any other part of the Gospels, because here such a number of important events are crowded into so short a space of time; but beyond this, there is no other difficulty, nor is there any real discrepancy in the accounts.

For the convenience of the student, the following synopsis of the events is given, so far as the points of difficulty extend.

The resurrection itself occurred at or before the earliest dawn of the first day of the week (Matt. xxviii. 1; Mar. xvi. 2; Lk. xxiv. 1; Jno. xx. 1. On the *ἀνατείδαντος τοῦ ἡλίου* of Mar. 2, see note in loco.) The women coming to the sepulchre, find the stone rolled away and the body gone. They are amazed and perplexed. Mary Magdalene alone runs to tell Peter and John (Jno. xx. 2.) The other women remain, enter the tomb, see the angels, are charged by them to announce the resurrection to the disciples, and depart on their errand. Meantime Peter and John run very rapidly (vs. 4) to the sepulchre. (A glance at the plan of Jerusalem shows that there were so many different gates by which persons might pass between the city and the sepulchre that they might easily have failed to meet the women on their way.) They enter the tomb and are astonished at the orderly arrangement of the grave-clothes, and then return to the city. Mary follows to the tomb, unable quite to keep pace with them, and so falling behind. She remains standing at the entrance after they had gone; and looking in, sees the angels. Then turning about, she sees Jesus himself,

and receives his charge for the disciples. This was our Lord's first appearance after his resurrection (Mar. xvi. 9).

To return to the women who were on their way from the sepulchre to the disciples. They went in haste, yet more slowly than Peter and John. There were many of them, and being in a state of great agitation and alarm (Mar. xvi. 8), they appear to have become separated and to have entered the city by different gates. One party of them, in their astonishment and fear, say nothing to any one (Matt. xxviii. 8); the others run to the disciples and announce all that they had seen, viz. the vision of the angels (Mar. xvi. 8; Lk. xxiv. 9-11).

At this time, before any report had come in of the appearance of our Lord himself, the two disciples set out for Emmaus (Lk. xxiv. 13). (In the Harmony Lk. xxiv. 13 is allowed to stand in connection with the whole account of the visit to Emmaus to avoid breaking too much the thread of the several narratives; but it is plain that these disciples started before Mary Magdalene had announced the appearance of the Lord).

Soon after, Mary Magdalene comes in, announcing that she had actually seen the risen Lord (Mar. xvi. 10, 11; Jno. xx. 18).

While these things are happening, the first-mentioned party of the women are stopped on the way by the appearance of the Lord himself, and they also receive a charge to his disciples (Matt. xxviii. 9, 10).

Beyond this point there is no difficulty in the narrative, and the course of events will, it is hoped, be sufficiently clear in the Harmony itself.

PART IX.

THE RESURRECTION, AND THE FORTY DAYS UNTIL THE ASCENSION.

THE FIRST DAY OF THE WEEK. — SUNDAY (BEGINNING AT SUNSET SATURDAY).

§ 160. The Resurrection. Visit of the Women to the Sepulchre.

MATT. XXVIII. 1-4. MAR. XVI. 1-4. LK. XXIV. 1, 2. JNO. XX. 1.

1 Ὅψι δὲ σαβ- 1 Καὶ διαγενομέ-
βάτων, — νου τοῦ σαββάτου
Μαρία ἡ Μαγδα-
ληνὴ καὶ Μαρία ἡ
Ἰακώβου καὶ Σα-
λώμη ἠγόρασαν
ἀρώματα, ἵνα ἐλ-
θοῦσαι ἀλείψωσιν
αὐτόν.

2 Καὶ ἰδὼν σεισμὸς
ἐγένετο μέγας· ἄγ-
γελος γὰρ κυρίου
καταβὰς ἐξ οὐρα-
νοῦ καὶ προσελθὼν
ἀπεκύλισεν τὸν λί-
θον καὶ ἐκάθητο

§ 160. MATT. 2. om. sec. καὶ G. L. λίθον ἀπὸ τῆς θύρας G.^o MAR. 1. τοῦ Ἰακώβ.
G.^o L. [T.]

§ 160. The buying of the spices in Mar. 1, properly belongs to the previous evening, i.e. it took place after sunset on Saturday, when therefore "the Sabbath was past." The clause cannot, however, be conveniently detached from the rest of the verse.

The expression in St. Mark at the close of vs. 2, ἀνατείλωντος τοῦ ἡλίου, must, of course, be understood consistently with the λίαν πρωὶ of the beginning of the same verse, and therefore, consistently with the similar expressions of the other Evangelists. Any interpretation which makes an inconsistency between the different Gospels, must also make St. Mark inconsistent with himself in the two parts of the same sentence. In fact, however, the supposition of such inconsistency overlooks the Hellenistic usage of the expression ἀνατείλωντος τοῦ ἡλίου. It designates not so much what we call the rising of the sun, as the first appearance of its light at dawn, long before the sun itself becomes visible. Robinson (Harm. in loco) has called atten-

ST. MATT. XXVII.	ST. MARK XVI.	ST. LUKE XXIV.	ST. JOHN XX.
<p>3 ἐπάνω αὐτοῦ. ἦν δὲ ἡ εἰδέα αὐτοῦ ὡς ἀστραπή καὶ τὸ ἔνδυμα αὐτοῦ λευκὸν ὡς χιών· ἀπὸ δὲ τοῦ φόβου αὐτοῦ ἐσείσθησαν οἱ τηροῦντες καὶ ἐγενήθησαν ὡς νεκροί.</p> <p>— τῇ ἐπιφωσκούσῃ εἰς μίαν σαββάτων, ἦλθεν Μαριάμ ἡ Μαγδαληνὴ καὶ ἡ ἄλλη Μαρία θεωρῆσαι τὸν τάφον.</p>	<p>3 Καὶ λίαν πρωτὶ τῇ μιᾷ τῶν σαββάτων ἔρχονται ἐπὶ τὸ μνημα, ἀνατείλαντος τοῦ ἡλίου.</p> <p>3 καὶ ἔλεγον πρὸς ἑαυτάς· Τίς ἀποκυλίσει ἡμῖν τὸν λίθον ἐκ τῆς θύρας τοῦ μνημείου*· καὶ ἀναβλέψασαι θεωροῦσιν ὅτι ἀνακεκλισται ὁ λίθος· ἦν γὰρ μέγας σφόδρα.</p>	<p>1 Τῇ δὲ μιᾷ τῶν σαββάτων ὄρθρου βαθύως ἐπὶ τὸ μνημα ἦλθον φέρουσαι ἃ ἠτοίμασαν ἀρώματα.</p> <p>2 εὗρον δὲ τὸν λίθον ἀποκεκλισμένον ἀπὸ τοῦ μνημείου,</p>	<p>1 Τῇ δὲ μιᾷ τῶν σαββάτων Μαριάμ ἡ Μαγδαληνὴ ἔρχεται πρωτὶ σκοτίας ἔτι οὔσης εἰς τὸ μνημεῖον,</p> <p>καὶ βλέπει τὸν λίθον ἡρμένον ἐκ τοῦ μνημείου.</p>

§ 161. Mary Magdalene runs to tell Peter and John.

ST. JOHN XX. 2.

- 3 Τρέχει οὖν καὶ ἔρχεται πρὸς Σίμωνα Πέτρον καὶ πρὸς τὸν ἄλλον μαθητὴν ὃν ἐφίλει ὁ Ἰησοῦς, καὶ λέγει αὐτοῖς· Ἦραν τὸν κύριον ἐκ τοῦ μνημείου, καὶ οὐκ οἶδαμεν ποῦ ἔθηκαν αὐτόν.

* Cf. Mar. xv. 46.

§ 160. MATT. 3. ἰδέα G. L. ὡσεὶ G. 4. ἐγένοντο ὡσεὶ G. MAR. 2. τῆς μιᾶς σαββ. (om. τῶν) G. (om. τῇ L. T.) μνημεῖον G. L. T. 4. ἀποκεκλισται G. L. LK. 1. βαθύως G. add καὶ τινες σὺν αὐταῖς G.^o

tion to the following instances of this: Judg. ix. 33, καὶ ἔσται τὸ πρωτὶ, ἅμα τῷ ἀνατεῖλαι τὸν ἥλιον, where there is the same juxtaposition of the two phrases, and where the context shows that the time meant must have been before sunrise. The aorist is used in the same sense in Ps. civ. 22, ἀνέτειλεν ὁ ἥλιος, where a time before sunrise must be meant; beasts of prey retire to their dens at dawn, not waiting for the actual appearance of the sun. See also 2 Kings iii. 22; 2 Sam. xxiii. 4. It may be noted that there is a corresponding use of ὀψία for a time before sunset in Matt. xxvii. 57; Mar. xv. 42. The use of ἐπέφωσκεν for the latter part of the afternoon in Lk. xxiii. 54, is also noteworthy. But cf. Matt. xiii. 6.

§ 161. Mary Magdalene ran to tell Peter and John evidently before she had seen the angels.

ST. MATT. XXVIII.

ταχὺ ἀπὸ τοῦ μνημείου
μετὰ φόβον καὶ χαρᾶς
μεγάλης ἔδραμον ἀπαγ-
γεῖλαι τοῖς μαθηταῖς
αὐτοῦ.

ST. MARK XVI.

μείου· εἶχεν γὰρ αὐτὰς
τρόμος καὶ ἔκστασις, καὶ
οὐδενὶ οὐδὲν εἶπον· ἐφο-
βούντο γάρ.

ST. LUKE XXIV.

§ 163. Peter and John visit the Sepulchre and go away.

[ST. LUKE XXIV. 12.]

ST. JOHN XX. 3-10.

[12] Ὁ δὲ Πέτρος ἀναστὰς
ἔδραμεν ἐπὶ τὸ μνημεῖον,

καὶ παρακύψας βλέπει
τὰ ὀθόνια κείμενα μόνα,

καὶ ἀπῆλθεν πρὸς ἑαυτὸν
θαυμάζων τὸ γεγονός.]

3 Ἐξῆλθεν οὖν ὁ Πέτρος καὶ ὁ ἄλλος μαθητὴς καὶ
4 ἤρχοντο εἰς τὸ μνημεῖον. ἔτρεχον δὲ οἱ δύο ὁμοῦ· καὶ
ὁ ἄλλος μαθητὴς προέδραμεν τάχιον τοῦ Πέτρου καὶ
5 ἦλθεν πρῶτος εἰς τὸ μνημεῖον, καὶ παρακύψας βλέπει
6 κείμενα τὰ ὀθόνια, οὐ μέντοι εἰσῆλθεν. ἔρχεται οὖν
Σίμων Πέτρος ἀκολουθῶν αὐτῷ, καὶ εἰσῆλθεν εἰς τὸ
7 μνημεῖον· καὶ θεωρεῖ τὰ ὀθόνια κείμενα, καὶ τὸ σουδά-
ριον, ὃ ἦν ἐπὶ τῆς κεφαλῆς αὐτοῦ, οὐ μετὰ τῶν ὀθονίων
κείμενον, ἀλλὰ χωρὶς ἐντετυλιγμένον εἰς ἓνα τόπον.
8 τότε οὖν εἰσῆλθεν καὶ ὁ ἄλλος μαθητὴς ὁ ἐλθὼν πρῶτος
9 εἰς τὸ μνημεῖον, καὶ εἶδεν καὶ ἐπίστευσεν· οὐδέπω γὰρ
ᾔδεισαν τὴν γραφὴν,* ὅτι δεῖ αὐτὸν ἐκ νεκρῶν ἀναστῆναι.
10 ἀπῆλθον οὖν πάλιν πρὸς αὐτοὺς οἱ μαθηταί.

§ 164. The Angels first, and then our Lord, appear to Mary Magdalene.

[ST. MARK XVI. 9-11.]

ST. JOHN XX. 11-18.

11 Μαριὰμ δὲ εἰστήκει πρὸς τῷ μνημείῳ ἕξω κλαίουσα.
12 ὥς οὖν ἔκλαιεν, παρέκυψεν εἰς τὸ μνημεῖον, καὶ θεωρεῖ
δύο ἀγγέλους ἐν λευκοῖς καθεζομένους, ἓνα πρὸς τῇ
κεφαλῇ καὶ ἓνα πρὸς τοῖς ποσίν, ὅπου ἔκειτο τὸ σῶμα

* Ps. xvi. 9, 10.

§ 162. MATT. 8. δέ G.

§ 163. LK. 12. G. [L.T.] NABILX etc. . . . om. Tisch. D etc.

JNO. 10. ἑαυτοῦς G.L.

§ 164. JNO. 11. τὸ μνημεῖον

so also St. Mark, specifying that he was *on the right*; St. Luke mentions (v. 4) two. This may be only greater minuteness, or the second one may have been on the other side of the sepulchre.

Matt. xxviii. 8 and Mar. xvi. 8 plainly refer to different parties of women: the former speaks of their returning with great joy to tell their tidings to the disciples; the latter, of their being in such a state of terror — *τρόμος καὶ ἔκστασις* — that they said nothing to any one. The company of women was large (Lk. xxiv. 10, etc.) and on their return they doubtless became separated, as there were several different gates by which they could enter the city. Thus also Matt. xxviii. 9, 10, receives a simple and natural explanation; our Lord appeared to one of the parties of women, not to the other.

§ 163. If vs. 12 of St. Luke be genuine, of which there is little doubt, it may have slipped from its proper place, and perhaps it was this which caused the ancient hesitation as to its genuineness.

ST. MARK XVI.

ST. JOHN XX.

[9 Ἀναστὰς δὲ πρῶτῃ
πρώτῃ σαββάτου ἐφάνη
πρῶτον Μαρίας τῇ Μαγ-
δαληνῇ, ἀφ' ἧς ἐκβε-
βλήκει ἐπὶ δαιμόνια.

10 ἐκείνη δὲ πορευθεῖσα
ἀπήγγειλεν τοῖς μετ' αὐ-
τοῦ γενομένοις πενθού-
11 σιν καὶ κλαίουσιν. κἀ-
κείνοι, ἀκούσαντες ὅτι ζῇ
καὶ ἐθεάθη ὑπ' αὐτῆς,
ἠπίστησαν.]

13 τοῦ Ἰησοῦ. λέγουσιν αὐτῇ ἐκεῖνοι· Γύναι, τί κλαίεις;
λέγει αὐτοῖς ὅτι ἦραν τὸν κύριόν μου, καὶ οὐκ οἶδα ποῦ
14 ἔθηκαν αὐτόν. ταῦτα εἰπούσα ἐστράφη εἰς τὰ ὀπίσω,
καὶ θεωρεῖ τὸν Ἰησοῦν ἐστῶτα, καὶ οὐκ ᾔδει ὅτι Ἰησοῦς
15 ἐστίν. λέγει αὐτῇ Ἰησοῦς· Γύναι, τί κλαίεις; τίνα
ζητεῖς; ἐκείνη δοκοῦσα ὅτι ὁ κηπουρός ἐστιν, λέγει
αὐτῷ· Κύριε, εἰ σὺ ἐβάστασας αὐτόν, εἰπέ μοι ποῦ
16 ἔθηκες αὐτόν, καγὼ αὐτόν ἀρῶ. λέγει αὐτῇ Ἰησοῦς·
Μαριάμ. στραφεῖσα ἐκείνη λέγει αὐτῷ Ἑβραϊστὶ·
17 Ῥαββουνί, ὃ λέγεται, Διδάσκαλε. λέγει αὐτῇ Ἰησοῦς·
Μή μου ἅπτου· οὐκ γὰρ ἀναβέβηκα πρὸς τὸν πατέρα·
πορεύου δὲ πρὸς τοὺς ἀδελφούς μου καὶ εἰπέ αὐτοῖς·
Ἀναβαίνω πρὸς τὸν πατέρα μου καὶ πατέρα ὑμῶν καὶ
18 θεόν μου καὶ θεὸν ὑμῶν. ἔρχεται Μαριάμ ἡ Μαγδα-
ληνὴ ἀγγέλλουσα τοῖς μαθηταῖς ὅτι ἑώρακα τὸν κύριον,
καὶ ταῦτα εἶπεν αὐτῇ.

§ 165. Some of the Women tell the Disciples of the Angels; to the others, Jesus Himself appears.

ST. MATT. XXVIII. 9, 10.

ST. LUKE XXIV. 9-11.

9 Καὶ ἰδὼν Ἰησοῦς ὑπήντησεν αὐταῖς 9 Καὶ ὑποστρέψασαι ἀπὸ τοῦ μνημείου
λέγων· Χαίρετε. αἱ δὲ προσελθούσαι ἀπήγγειλαν πάντα ταῦτα τοῖς ἑνδεκά
ἐκράτησαν αὐτοῦ τοὺς πόδας καὶ προσ- 10 καὶ πᾶσιν τοῖς λοιποῖς. ἦσαν δὲ ἡ

§ 164. MAR. 9. to end is the text of Lachmann which Tischendorf gives, not considering the passage genuine. For the authorities the critical editors must be consulted. It is omitted by \aleph and B and is marked as doubtful in many other MSS., and is not recognized in the sections of Ammonius nor the canons of Eusebius; but is contained in nearly all Greek MSS. except \aleph and B. Griesbach marks the passage as probably to be omitted; Lachmann inserts it; Tregelles (on the printed text of the Greek Testament pp. 246-260) considers it a later addition, not written by St. Mark, but still to be received as a genuine part of the Gospel; Tischendorf rejects it. 10. om. $\delta\epsilon$ G. T. JNO. 13. pref. καὶ G. L. T. 14. pref. καὶ δ Ἰησ. 15, 16, 17. δ Ἰησ. G. 16. om. Ἑβραϊστὶ G.+ [L.] 17. πατέρ. μου G. [L.] 18. ἀπαγγέλλουσα G. ἑώρακε G. L.

§ 165. MATT. 9. pref. *ὡς δὲ ἐπορεύοντο ἀπαγγεῖλαι τοῖς μαθηταῖς αὐτοῦ* G.^{oo} . . . om. L. T. \aleph BD c.c. δ Ἰησ. G. L. T. ἀπήντησεν G. L.

§ 164. St. Mark says that our Lord appeared *first* to Mary Magdalene. The supposition that *first* is here used not absolutely but relatively, meaning only the first of the appearances recorded by St. Mark, is allowable indeed on the ground of usage, but is wholly uncalled for. It is better to consider this, as in the arrangement above, as absolutely the first appearance of our risen Lord. The second (Matt. xxviii. 9, 10) was to the party of women returning from the sepulchre.

§ 165. The appearance of our Lord to one party of women, and the announcement of the angel's message to the disciples by the other party, appear to have taken place nearly or quite at the same time.

Our Lord forbade Mary Magdalene to touch him (Jno. xx. 7), but allowed the other women

ST. MATT. XXVIII.

10 ἐκύνησαν αὐτῷ. τότε λέγει αὐταῖς ὁ Ἰησοῦς· Μὴ φοβείσθε· ὑπάγετε ἀπαγγείλατε τοῖς ἀδελφοῖς μου ἵνα ἀπέλθωσιν εἰς τὴν Γαλιλαίαν, καὶ ἐκεῖ με ὄψονται.

ST. LUKE XXIV.

Μαγδαληνὴ Μαρία καὶ Ἰωάννα καὶ Μαρία ἡ Ἰακώβου, καὶ αἱ λοιπαὶ σὺν αὐταῖς ἔλεγον πρὸς τοὺς ἀποστόλους ταῦτα. καὶ ἐφάνησαν ἐνώπιον αὐτῶν ὥσπερ ἄνθρωποι· ταῦτα, καὶ ἡπίστονον αὐταῖς.

§ 166. The Report of the Watch.

ST. MATT. XXVIII. 11–15.

11 Πορευομένων δὲ αὐτῶν, ἰδοὺ τινὲς τῆς κουστωδίας ἐλθόντες εἰς τὴν πόλιν ἀντήγγελλον τοῖς ἀρχιερεῦσιν ἅπαντα τὰ γενόμενα. καὶ συναχθέντες μετὰ τῶν πρεσβυτέρων συμβουλίον τε λαβόντες ἀργύρια ἱκανὰ ἔδωκαν τοῖς στρατιώταις, ἑλθόντες· Εἶπατε ὅτι οἱ μαθηταὶ αὐτοῦ νυκτὸς ἐκλεψαν αὐτὸν ἡμῶν κοιμωμένων. καὶ ἐὰν ἀκουσθῇ τοῦτο ἐπὶ τοῦ ἡγεμόνος, ἡμεῖς πείσομεν καὶ ὑμᾶς ἀμερίμους ποιήσομεν. 15 οἱ δὲ λαβόντες τὰ ἀργύρια ἐποίησαν ὡς ἐδιδάχθησαν· καὶ ἐφημίσθη ὁ λόγος οὗτος παρὰ Ἰουδαίους μέχρι τῆς σήμερον.

§ 167. Our Lord joins Himself to two Disciples going to Emmaus.

[ST. MARK XVI. 12, 13.]

ST. LUKE XXIV. 13–35.

13 Καὶ ἰδοὺ δύο ἐξ αὐτῶν ἐν αὐτῇ τῇ ἡμέρᾳ ἦσαν πορευόμενοι εἰς κώμην ἀπέχουσαν σταδίους ἐξήκοντα ἀπὸ Ἱερουσαλήμ, ἣ ὄνομα Ἐμμαούς, καὶ αὐτοὶ ὠμίλουν πρὸς ἀλλήλους περὶ πάντων τῶν συμβεβηκότων τούτων. 15 καὶ ἐγένετο ἐν τῷ ὁμιλεῖν αὐτοὺς καὶ συζητεῖν, καὶ αὐτοὺς Ἰησοῦς ἐγγίσας συνεπορεύετο αὐτοῖς· οἱ δὲ ὀφθαλμοὶ αὐτῶν ἐκρατοῦντο τοῦ μὴ ἐπιγνῶναι αὐτόν. 17 εἶπεν δὲ πρὸς αὐτούς· Τίνες οἱ λόγοι οὗτοι οὓς ἀντιβάλλετε πρὸς ἀλλήλους περιπατοῦντες; καὶ ἐστάθησαν 18 σκυθρωποί· ἀποκριθεὶς δὲ εἰς, ᾧ ὄνομα Ἐκλεόπας, εἶπεν πρὸς αὐτόν· Σὺ μόνος παροικεῖς Ἱερουσαλήμ, καὶ οὐκ ἔγνων τὰ γενόμενα ἐν αὐτῇ ἐν ταῖς ἡμέραις ταύταις; 19 καὶ εἶπεν αὐτοῖς· Ποῦα; οἱ δὲ εἶπαν αὐτῷ· Τὰ περὶ

^a Cf. Jno. xx. 14; xxi. 4.^b Cf. Jno. xix. 25.§ 165. MATT. 10. κακεῖ G.+ L. T. LK. 10. om. ἡ G. αἱ ἐλεγ. G.^{oo} 11. αὐτῶν G.

§ 166. MATT. 11. ἀπήγγειλαν G. L. T. 14. πείσομ. αὐτόν G. L. [T.] 15. διεφημίσθη G. L. T.

§ 167. LK. 13. (Note ἐκαστὸν ἐξήκοντα ΝΙΚ*Ν*Π etc.). 15. ὁ Ἰησ. G. L. 17. ὅστε G. L. 18. ὁ εἰς G. ἐν Ἱερουσ. L. 19. εἶπον G. L.

to seize his feet (Matt. xxviii. 9). For this there may have been personal reasons, growing out of the warmth and impetuosity of Mary's temperament, which made it fitting to impress upon her a sense of the sacredness of our Lord's person, and to hold her somewhat aloof; but which did not exist in the other case.

ST. MARK XVI.

ST. LUKE XXIV.

Ἰησοῦ τοῦ Ναζαρηνοῦ, ὃς ἐγένετο ἀνὴρ προφήτης δυνατὸς ἐν ἔργῳ καὶ λόγῳ ἐναντίον τοῦ θεοῦ καὶ παντὸς τοῦ λαοῦ, ὅπως τε παρέδωκαν αὐτὸν οἱ ἀρχιερεῖς καὶ οἱ ἄρχοντες ἡμῶν εἰς κρίμα θανάτου καὶ ἐσταύρωσαν αὐτόν· ἡμεῖς δὲ ἠλπίζομεν ὅτι αὐτός ἐστιν ὁ μέλλων λυτροῦσθαι τὸν Ἰσραὴλ· ἀλλὰ γε καὶ σὺν πᾶσιν τούτοις τρίτην ταύτην ἡμέραν ἄγει ἀφ' οὗ ταῦτα ἐγένετο. ἀλλὰ καὶ γυναῖκες τινες ἐξ ἡμῶν ἐξέστησαν ἡμᾶς, γενόμεναι ὀρθρίναι ἐπὶ τὸ μνημεῖον, καὶ μὴ εὑροῦσαι τὸ σῶμα αὐτοῦ ἦλθον λέγουσαι καὶ ὀπτασίαν ἀγγέλων ἑωρακέναι, οἱ λέγουσιν αὐτὸν ζῆν. καὶ ἀπηλθόν τινες τῶν σὺν ἡμῖν ἐπὶ τὸ μνημεῖον καὶ εἶρον οὕτως καθὼς καὶ αἱ γυναῖκες εἶπον, αὐτὸν δὲ οὐκ εἶδον. καὶ αὐτὸς εἶπεν πρὸς αὐτούς· Ὡ ἀνόητοι καὶ βραδεῖς τῇ καρδίᾳ τοῦ πιστεύειν ἐπὶ πᾶσιν οἷς ἐλάλησαν οἱ προφῆται· οὐχὶ ταῦτα ἔδει παθεῖν τὸν Χριστὸν καὶ εἰσελθεῖν εἰς τὴν δόξαν αὐτοῦ; καὶ ἀρξάμενος ἀπὸ Ὑψίστης καὶ ἀπὸ πάντων τῶν προφητῶν διεμήνευσεν αὐτοῖς ἐν πάσαις ταῖς γραφαῖς τὰ περὶ ἑαυτοῦ. καὶ ἤγγισαν εἰς τὴν κώμην οὗ ἐπορεύοντο, καὶ αὐτὸς προσεποιήσατο πορρωτέρω πορεύεσθαι· καὶ παρεβίασαντο αὐτὸν λέγοντες· Μείνον μεθ' ἡμῶν, ὅτι πρὸς ἑσπέραν ἐστὶν καὶ κέκλικεν ἡ ἡμέρα. καὶ εἰσῆλθεν τοῦ μένειν σὺν αὐτοῖς. καὶ ἐγένετο ἐν τῷ κατακλιθῆναι αὐτὸν μετ' αὐτῶν, λαβὼν τὸν ἄρτον εὐλόγησεν καὶ κλάσας ἐπέδιδου αὐτοῖς· αὐτῶν δὲ διηνοίχθησαν οἱ ὀφθαλμοί, καὶ ἐπέγνωσαν αὐτόν· καὶ αὐτὸς ἄφαντος ἐγένετο ἀπ' αὐτῶν. καὶ εἶπαν πρὸς ἀλλήλους· Οὐχὶ ἡ καρδία ἡμῶν καιομένη

* Cf. e.g. Gen. iii. 15; xxii. 18; xxvi. 4; xlix. 10; Num. xxi. 9; Deut. xviii. 15, etc.

§ 167. Lk. 19. Ναζωραίου G. L. 21. om. καὶ G. 22. ὀρθρίαι G. 27. διεμήνευσεν G. διεμ. L. αὐτοῦ G. αὐτ. L. T. 28. προσεποιεῖτο G.+ 29. om. ἥδη G. [L.] 32. εἶπον G. L.

§ 167. The enumeration of our Lord's appearances after his resurrection in 1 Cor. xv. 4-8, being very brief, and only in part the same with the appearances recorded in the Gospels, cannot be conveniently arranged with them. The first of them, however, *ὅτι ἐγγήγεται τῇ ἡμέρᾳ τῇ τρίτῃ κατὰ τὰς γραφάς*, 5. καὶ *ὅτι ὤφθη Κηφᾶ*, belongs to this section, and is the same with that mentioned by several of the Apostles in Lk. xxiv. 34. It must have occurred after the two disciples had gone away to Emmaus, and before their return.

The appearance of discrepancy between the positive announcement of the resurrection by the assembled disciples in Lk. xxiv. 34, and their want of belief in the story of the two returned from Emmaus, mentioned in Mar. xvi. 13, is only on the surface. The disciples were in that state of mind, so natural under the circumstances, when they both believed and refused to believe. They were ready to tell whatever was remarkable within their own knowledge, and to discredit whatever others told to them.

ST. MARK XVI.

ST. LUKE XXIV.

- 13 **καὶ οἱ ἀπελθόντες** 33 **Καὶ ἀναστάντες αὐτῇ τῇ ὥρᾳ ὑπέστρεψαν εἰς Ἱερου-**
 ἀπήγγειλαν τοῖς λοι- σαλήμ, καὶ εὗρον ἡθροισμένους τοὺς ἑνδεκα καὶ τοὺς σὺν
 ποῖς· οὐδὲ ἐκείνους ἐπί- 34 αὐτοῖς, λέγοντας ὅτι ὄντως ἡγέρθη ὁ κύριος καὶ ὤφθη
 στευσαν.] 35 Σίμωνι. καὶ αὐτοὶ ἐξηγοῦντο τὰ ἐν τῇ ὁδῷ καὶ ὡς
 ἐγνώσθη αὐτοῖς ἐν τῇ κλάσει τοῦ ἄρτου.

§ 168. He appears in the midst of the Apostles, Thomas being absent.

[ST. MARK XVI. 14.]

ST. LUKE XXIV. 36-43.

ST. JOHN XX. 19-25.

- 14 Ὑστερον δὲ ἀνακειμέ- 19 Οὐσης οὖν ὁψίας τῇ ἡμέρᾳ
 νοις αὐτοῖς τοῖς ἑνδεκα ἐκείνῃ τῇ μὲν σαββάτων,
 ἐφανερώθη, καὶ ὠνείδισεν καὶ τῶν θυρῶν κεκλεισμέ-
 τὴν ἀπιστίαν αὐτῶν καὶ 20 νων ὅπου ἦσαν οἱ μαθηταὶ
 σκληροκαρδίαν, ὅτι τοῖς διὰ τὸν φόβον τῶν Ἰου-
 θεασαμένοις αὐτὸν ἐγρ- δαίων, ἦλθεν ὁ Ἰησοῦς καὶ
 γερμένον οὐκ ἐπίστευ- 21 ἔστη εἰς τὸ μέσον, καὶ λέγει
 σαν.] αὐτοῖς· Εἰρήνῃ ὑμῖν.
 36 Ταῦτα δὲ αὐτῶν λα-
 λούντων αὐτὸς ἔστη ἐν 37 μέσῳ αὐτῶν. πτοηθέντες
 δὲ καὶ ἔμβροβοι γενόμενοι 38 ἐδόκουν πνεῦμα θεωρεῖν.
 39 καὶ εἶπεν αὐτοῖς· Τί
 τεταραγμένοι ἐστέ, καὶ 40 διατί διαλογισμοὶ ἀνα-
 βαίνουσιν ἐν τῇ καρδίᾳ 41 ὑμῶν; ἴδετε τὰς χεῖράς
 μου καὶ τοὺς πόδας μου, 42 ὅτι ἐγώ εἰμι αὐτός· ψη-
 λαφήσατέ με καὶ ἴδετε, 43 ὅτι πνεῦμα σάρκα καὶ
 ὁστέα οὐκ ἔχει καθὼς ἐμε 44 θεωρεῖτε ἔχοντα. ἔτι δὲ
 ἀπιστούντων αὐτῶν ἀπὸ 45 τῆς χαρᾶς καὶ θαυμαζόν-
 των, εἶπεν αὐτοῖς· Ἐχετέ
 46 τι βρώσιμον ἐνθάδε; οἱ
 δὲ ἐπέδωκαν αὐτῷ ἰχθύος 47 ὅππου μέρος· καὶ λαβὼν
 ἐνώπιον αὐτῶν ἔφαγεν.*

* Cf. Gen. xviii. 8.

§ 167. **ΛΚ.** 32. καὶ ὡς διήρ. **G.**

33. συνηθροισμένους **G.**

§ 168. **ΜΑΡ.** 14. om. δέ **G.**
 15. ὡν **G. L. T.** cf. **Jno.** (L. further adds [ἐγώ εἰμι, μὴ φοβεῖσθε]).

ΛΚ. 36. αὐτὸς ὁ Ἰησοῦς ἔστ.

add καὶ λέγει αὐτοῖς· Εἰρήνῃ

39. σάρκα **G. L. T.**

40. καὶ τοῦτο εἰπὼν ἐπέδειξεν αὐτοῖς τὰς χεῖρας καὶ τοὺς πόδας **G. L. [T.]**

ΝΑΒΕΚΛΜΝSUVXΓΔΛΠ **Syr.** utr. etc. om. **D Syr.** Curet. etc.

42. add καὶ ἀπὸ

μελισσίου κηρίου **G.° [T.]**

Jno. 19. τῶν σαββ. **G.**

μαθητ. συνηγμένοι **G.°**

20. εἰδεξ.

αὐτοῖς τ. χεῖρ. κ.τ. πλευρ. αὐτοῦ **G. ἔδ.** καὶ τ. χεῖρ. κ.τ. πλευρ. αὐτοῖς **L. T.**

ST. MARK XVI.

ST. LUKE XXIV.

ST. JOHN XX.

- 21 εἶπεν οὖν αὐτοῖς πάλιν·
Εἰρήνη ὑμῖν· καθὼς ἀπέ-
σταλκέν με ὁ πατήρ, καὶ γὰρ
22 πέμπω ὑμᾶς. καὶ τοῦτο
εἰπὼν ἐνεφύσησεν καὶ λέγει
αὐτοῖς· Λάβετε πνεῦμα
23 ἅγιον. ἃν τινων ἀφήτε
τὰς ἁμαρτίας, ἀφένται
αὐτοῖς· ἃν τινων κρατῆτε,
κεκράτηνται.
24 Ὡμᾶς δὲ εἰς ἐκ τῶν δώ-
δεκα, ὁ λεγόμενος Δίδυμος,
οὐκ ἦν μετ' αὐτῶν ὅτε ἦλθεν
25 Ἰησοῦς. ἔλεγον οὖν αὐτῷ
οἱ ἄλλοι μαθηταί· Ἐωρά-
καμεν τὸν κύριον. ὁ δὲ
εἶπεν αὐτοῖς· Ἐὰν μὴ ἴδω
ἐν ταῖς χερσὶν αὐτοῦ τὸν
τύπον τῶν ἡλῶν καὶ βάλω
μου τὸν δάκτυλον εἰς τὸν
τόπον τῶν ἡλῶν καὶ βάλω
μου τὴν χεῖρα εἰς τὴν
πλευρὰν αὐτοῦ, οὐ μὴ
πιστεύσω.

§ 169. He again appears to them, Thomas being with them.

ST. JOHN XX. 26-29.

- 26 Καὶ μεθ' ἡμέρας ὀκτὼ πάλιν ἦσαν ἔσω οἱ μαθηταί αὐτοῦ, καὶ Ὡμᾶς μετ' αὐτῶν·
ἔρχεται ὁ Ἰησοῦς τῶν θυρῶν κεκλεισμένων, καὶ ἔστη εἰς τὸ μέσον καὶ εἶπεν· Εἰρήνη
27 ὑμῖν. εἰτα λέγει τῷ Ὡμᾶ· Φέρε τὸν δάκτυλόν σου ὧδε καὶ ἴδε τὰς χεῖράς μου, καὶ
φέρε τὴν χεῖρά σου καὶ βάλε εἰς τὴν πλευράν μου, καὶ μὴ γίνου ἄπιστος, ἀλλὰ πισ-
28 τός. ἀπεκρίθη Ὡμᾶς καὶ εἶπεν αὐτῷ· Ὁ κύριός μου καὶ ὁ θεός μου. λέγει αὐτῷ ὁ
29 Ἰησοῦς· Ὅτι ἐώρακάς με, πεπίστευκας· μακάριοι οἱ μὴ ἰδόντες καὶ πιστεύσαντες.

§ 168. JNO. 21. αὐτοῖς ὁ Ἰησοῦς G. L.

23. ἀφένται G.

24. ὁ Ἰησ. G.

25. τύπον G. T.

§ 169. JNO. 28. pref. καὶ ὁ Ὡμᾶ.

29. Ὡμᾶ, πεπίστ.

§ 169. To this section probably belongs the clause of 1 Cor. xv. 5 — *εἰτα τοῖς δώδεκα*. If the question be asked "Why the Apostles remained so long in Jerusalem after Jesus had told them to go before him into Galilee?" it may be answered that they remained, of course, through the Passover which extended to Thursday evening, and then they would have remained over the Sabbath for want of time to reach Galilee before it. Being thus in Jerusalem at the beginning of the "first day of the week," a recollection of the events of the previous "first day," must have suggested anticipations, justified by the event, which kept them still there through that day.

§ 170. He appears to seven of them as they fish in the Sea of Galilee.

ST. MATT. XXVIII. 16^a.

ST. JOHN XXI. 1-24.

16 Οἱ δὲ ἑνδεκα μαθηταὶ ἐπορεύθησαν εἰς τὴν Γαλιλαίαν,—

1 Μετὰ ταῦτα ἐφάνερωσεν ἑαυτὸν πάλιν Ἰησοῦς τοῖς μαθηταῖς ἐπὶ τῆς θαλάσσης τῆς Τιβεριάδος· ἐφάνερωσεν 2 δὲ οὕτως. ἦσαν ὁμοῦ Σίμων Πέτρος καὶ Θωμᾶς ὁ λεγόμενος Δίδυμος καὶ Ναθαναὴλ ὁ ἀπὸ Κανᾶ τῆς Γαλιλαίας καὶ οἱ τοῦ Ζεβεδαίου καὶ ἄλλοι ἐκ τῶν μαθητῶν αὐτοῦ 3 δύο. λέγει αὐτοῖς Σίμων Πέτρος· Ὑπάγω ἀλιεύειν. λέγουσιν αὐτῷ· Ἐρχόμεθα καὶ ἡμεῖς σὺν σοί. ἐξῆλθον καὶ ἀνέβησαν εἰς τὸ πλοῖον, καὶ ἐν ἐκείνῃ τῇ νυκτὶ ἐπιάσαν οὐδέν. 4 Πρωίας δὲ ἤδη γινομένης ἔστη Ἰησοῦς ἐπὶ τὸν αἰγιαλόν· οὐ μέντοι ᾔδεισαν οἱ μαθηταὶ ὅτι Ἰησοῦς ἐστίν· λέγει οὖν αὐτοῖς Ἰησοῦς· Παιδιά, μή τι προσφάγιον ἔχετε; 5 ἀπεκρίθησαν αὐτῷ· Οὐ. λέγει αὐτοῖς· Βάλετε εἰς τὰ δεξιὰ μέρη τοῦ πλοίου τὸ δίκτυον, καὶ εὐρήσετε. ἔβαλον οὖν, καὶ οὐκέτι αὐτὸ ἐλκύσαι ἴσχυον ἀπὸ τοῦ πλήθους 6 τῶν ἰχθύων. λέγει οὖν ὁ μαθητῆς ἐκείνος ὃν ἠγάπα ὁ Ἰησοῦς τῷ Πέτρῳ· Ὁ κύριός ἐστιν. Σίμων οὖν Πέτρος, ἀκούσας ὅτι ὁ κύριός ἐστιν, τὸν ἐπενδύτην διεζώσατο, ἦν γὰρ γυμνός, καὶ ἔβαλεν ἑαυτὸν εἰς τὴν θάλασσαν· 7 οἱ δὲ ἄλλοι μαθηταὶ τῷ πλοιαρίῳ ἦλθον, οὐ γὰρ ἦσαν μακρὰν ἀπὸ τῆς γῆς, ἀλλὰ ὥς ἀπὸ πηχῶν διακοσίων, 8 σύροντες τὸ δίκτυον τῶν ἰχθύων. ὡς οὖν ἀπέβησαν εἰς τὴν γῆν, βλέπουσιν ἀνθρακιὰν κειμένην καὶ ὀψάριον 9 ἐπιλείμενον καὶ ἄρτον. λέγει αὐτοῖς ὁ Ἰησοῦς· Ἐνέγκτε ἀπὸ τῶν ὀψαρίων ὧν ἐπιάσατε νῦν. ἀνέβη Σίμων

§ 170. JHO. 1. δ Ἰησ. G. L. 3. ἀνέβησαν πλοῖ. εὐθὺς G.^{oo} 4. γενομένης G. L. δ Ἰησ. G. eis G.+T. 5. δ Ἰησ. G., [δ] Ἰησ. T., [δ Ἰησ.] L. 6. δ δὲ εἶπεν αὐτοῖς G. L. T. ἴσχυσαν G. 8. ἀλλ' ὥς G. L.

§ 170. Ver. 14. This was the third of the appearances to the assembled disciples mentioned by St. John. "The third time" is not meant to refer to all his appearances, for St. John himself has described particularly just before, his appearance to Mary Magdalene, then to the Apostles in the absence of Thomas, and again to them when he was present. This is the third manifestation only τοῖς μαθηταῖς.

Perhaps to this section, but in all probability to some part of the time while the Apostles remained in Galilee, belongs 1 Cor. xv. 6, *ἔπειτα ὤφθη ἐπ' αὐτὸν πεντακοσίοις ἀδελφοῖς ἐφάπαξ*, ἐξ ὧν οἱ πλείονες μένουσιν ἕως ἄρτι, τινὲς δὲ καὶ ἐκοιμήθησαν. The special appearance to St. James, 1 Cor. xv. 7, — *ἔπειτα ὤφθη Ἰακώβῳ*, not being mentioned at all in the Gospels, cannot be definitely placed; neither can the following clause, *ἔπειτα τοῖς ἀποστόλοις πᾶσιν*, unless it be supposed that this does not refer to any particular appearance, but rather to our Lord's frequent manifestation of himself to the Apostles during the forty days. Doubtless there were many such manifestations of which we have no other record than the brief allusion to them in Acts i. 3.

ST. MATT. XXVIII.

ST. JOHN XXI.

Πέτρος καὶ ἐλκυσεν τὸ δίκτυον εἰς τὴν γῆν μεστὸν ἰχθύων μεγάλων ἑκατὸν πενήτηνонта τριῶν· καὶ τοσούτων ὄντων οὐκ ἐσχίσθη τὸ δίκτυον.

- 15 Λέγει αὐτοῖς ὁ Ἰησοῦς· Δεῦτε ἀριστήσατε. οὐδεὶς δὲ ἐτόλμα τῶν μαθητῶν ἐξετάσαι αὐτόν· Σὺ τίς εἶ;
 16 εἰδότες ὅτι ὁ κύριός ἐστιν. ἔρχεται Ἰησοῦς καὶ λαμβάνει τὸν ἄρτον καὶ δίδωσιν αὐτοῖς, καὶ τὸ ψάριον ὁμοίως.
 17 τοῦτο ἦδη τρίτον ἐφανερώθη Ἰησοῦς τοῖς μαθηταῖς ἐγερθεὶς ἐκ νεκρῶν.
 18 Ὅτε οὖν ἤριστσαν, λέγει τῷ Σίμωνι Πέτρῳ ὁ Ἰησοῦς· Σίμων Ἰωάννου, ἀγαπᾷς με πλέον τούτων; λέγει αὐτῷ· Ναὶ κύριε, σὺ οἶδας ὅτι φιλῶ σε. λέγει αὐτῷ· Βόσκει τὰ ἄρνια μου. λέγει αὐτῷ πάλιν δεύτερον· Σίμων Ἰωάννου ἀγαπᾷς με; λέγει αὐτῷ· Ναὶ κύριε, σὺ οἶδας ὅτι φιλῶ σε. λέγει αὐτῷ· Ποίμαινε τὰ προβάτιά μου. λέγει αὐτῷ τὸ τρίτον· Σίμων Ἰωάννου, φιλεῖς με; ἐλαλήθη ὁ Πέτρος ὅτι εἶπεν αὐτῷ τὸ τρίτον· Φιλεῖς με; καὶ λέγει αὐτῷ· Κύριε, πάντα σὺ οἶδας, σὺ γνώσκεις ὅτι φιλῶ σε. λέγει αὐτῷ· Βόσκει τὰ προβάτιά μου. ἀμὴν ἀμὴν λέγω σοι, ὅτε ἥς νεώτερος, ἐζώνωνες σεαυτὸν καὶ περιεπάτεῖς ὅπου ἤθελες· ὅταν δὲ γηράσῃς, ἐκτενεῖς τὰς χεῖράς σου, καὶ ἄλλος σε ζώσει καὶ οἶσει ὅπου σὺ θέλεις. τοῦτο δὲ εἶπεν σημαίνων ποῦθ' θανάτῳ δοξάσει τὸν θεόν. καὶ τοῦτο εἰπὼν λέγει αὐτῷ· Ἀκολούθει μοι.
 20 Ἐπιστραφεὶς ὁ Πέτρος βλέπει τὸν μαθητὴν ὃν ἠγάπα ὁ Ἰησοῦς ἀκολουθοῦντα, ὃς καὶ ἀνέπεσεν ἐν τῷ δείπνῳ ἐπὶ τὸ στῆθος αὐτοῦ καὶ εἶπεν· Κύριε, τίς ἐστιν ὁ παραδιδούς σε; τοῦτον οὖν ἰδὼν ὁ Πέτρος λέγει τῷ Ἰησοῦ· Κύριε, οὗτος δὲ τίς; λέγει αὐτῷ ὁ Ἰησοῦς· Ἐὰν αὐτὸν θέλω μένειν ἕως ἔρχομαι, τί πρὸς σέ; σὺ μοι ἀκολουθεῖ. ἐξῆλθεν οὖν οὗτος ὁ λόγος εἰς τοὺς ἀδελφούς, ὅτι ὁ μαθητὴς ἐκεῖνος οὐκ ἀποθνήσκει· καὶ οὐκ εἶπεν αὐτῷ ὁ Ἰησοῦς ὅτι οὐκ ἀποθνήσκει, ἀλλ'· Ἐὰν αὐτὸν θέλω μένειν ἕως ἔρχομαι.
 21 Οὗτός ἐστιν ὁ μαθητὴς ὁ μαρτυρῶν περὶ τούτων καὶ γράψας ταῦτα, καὶ οἶδαμεν ὅτι ἀληθὴς ἡ μαρτυρία αὐτοῦ ἐστίν.

§ 170. JHO. 11. ἐπὶ τῆς γῆς G. 13. ἐρχ. οὖν ὁ Ἰησ. (δ G.) 14. ὁ Ἰησ. G. μαθητ. αὐτοῦ G. 15, 16, and 17. Ἰωᾶ G. πλέον G. 16. πρόβατα G. L. T. 17. εἶπεν G. L. T. λέγ. αὐτ. ὁ Ἰησοῦς· βόσκ. G. L. [T.] (om. δ L. T.) πρόβατα G. L. 20. ἐπιστρ. δέ G. 21. om. οὖν G. 23. add τί πρὸς σέ; G. L. T.

§ 171. He appears to the Apostles on a Mountain of Galilee.

ST. MATT. XXVIII. 16^b—20.

[ST. MARK XVI. 15—18.]

— Εἰς τὸ ὄρος οὐ ἐτάξατο αὐτοῖς ὁ
 17 Ἰησοῦς, καὶ ἰδόντες αὐτὸν προσεκύνησαν,
 18 οἱ δὲ ἐδίστασαν. καὶ προσελθὼν ὁ
 Ἰησοῦς ἐλάλησεν αὐτοῖς λέγων· Ἐδόθη
 μοι^a πᾶσα ἐξουσία ἐν οὐρανῷ καὶ ἐπὶ
 19 γῆς. πορευθέντες μαθητεύσατε πάντα
 τὰ ἔθνη, βαπτίζοντες αὐτοὺς εἰς τὸ
 ὄνομα τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ
 20 ἁγίου πνεύματος, διδάσκοντες αὐτοὺς
 τηρεῖν πάντα ὅσα ἐνετειλάμην ὑμῖν. καὶ
 ἰδοὺ ἐγὼ μεθ' ὑμῶν εἰμὶ πάσας τὰς
 ἡμέρας ἕως τῆς συντελείας τοῦ αἰῶνος.

[15 Καὶ εἶπεν αὐτοῖς· Πορευθέντες εἰς
 τὸν κόσμον ἅπαντα κηρύξατε τὸ εὐαγγέ-
 16 lion πάσῃ τῇ κτίσει. ὁ πιστεύσας καὶ
 βαπτισθεὶς σωθήσεται, ὁ δὲ ἀπιστήσας
 17 κατακριθήσεται. σημεῖα δὲ τοῖς πιστεύ-
 σασιν ταῦτα παρακολουθήσει· ἐν τῷ
 ὀνόματί μου δαιμόνια ἐκβαλοῦσιν,
 18 γλώσσαις λαλήσουσιν καιναῖς, ὅφεις
 ἀροῦσιν, κἂν θανάσιμόν τι πῶσιν, οὐ
 μὴ αὐτοὺς βλάβῃ· ἐπὶ ἀρρώστους χεῖρας
 ἐπιθήσουσιν καὶ καλῶς ἔξουσιν.]

§ 172. He gives His parting Instructions and ascends into Heaven.

[ST. MARK XVI. 19, 20.] ST. LUKE XXIV. 44—53.

(ACTS I. 3—12.)

8 — τοῖς ἀποστόλοις—οἷς
 καὶ παρέστησεν ἑαυτὸν
 ζῶντα μετὰ τὸ παθεῖν αὐ-
 τὸν ἐν πολλοῖς τεκμηρίοις
 δι' ἡμερῶν τεσσαρᾶκοντα
 ὅπτανόμενος αὐτοῖς καὶ λέ-
 γων τὰ περὶ τῆς βασιλείας
 τοῦ θεοῦ·

44 Εἶπεν δὲ πρὸς αὐτούς·
 Οὗτοι οἱ λόγοι μου, οὓς
 ἐλάλησα πρὸς ὑμᾶς ἔτι ὡν
 σὺν ὑμῖν, ὅτι δεῖ πληρωθῆναι
 πάντα τὰ γεγραμμένα ἐν τῷ

^a Cf. Dan. vii. 13, 14.

§ 171. MATT. 17. προσεκύν. αὐτῷ G.

19. πορευθ. οὖν [L. T.]

20. add Ἀμήν.

MAR. 18. βλάβει.

§ 172. LK. 44. αὐτοῖς G. L. om. μου G. [L.]

§ 172. After the close of this section must be placed 1 Cor. xv. 8—ἔσχατον δὲ πάντων
 ὥσπερ ἐν τῷ ἐκτρώματι ὠφθῇ καί μοι.

To some undetermined place belongs the saying of our Lord recorded in Acts xx. 35, Μακά-
 ριον ἐστὶ μᾶλλον διδόναι ἢ λαμβάνειν.

ST. MARK XVI.

ST. LUKE XXIV.

ACTS I.

νόμῳ Μωϋσέως καὶ προ-
 φήταις καὶ ψαλμοῖς περὶ
 45 ἐμοῦ. τότε διήνοιξεν αὐτῶν
 τὸν νοῦν τοῦ συνιέναι τὰς
 46 γραφάς, καὶ εἶπεν αὐτοῖς
 ὅτι οὕτως γέγραπται παθεῖν
 τὸν Χριστὸν καὶ ἀναστῆναι
 ἐκ νεκρῶν τῇ τρίτῃ ἡμέρᾳ,
 47 καὶ κηρυχθῆναι ἐπὶ τῷ ὀνό-
 ματι αὐτοῦ μετάνοιαν εἰς
 ἅφεςιν ἁμαρτιῶν εἰς πάντα
 τὰ ἔθνη, ἀρξάμενοι ἀπὸ Ἱε-
 48 ρουσαλήμ. ὑμεῖς μάρτυρες
 49 τούτων. καὶ ἐξαποστέλλω
 τὴν ἐπαγγελίαν τοῦ πατρὸς
 μου ἐφ' ὑμᾶς· ὑμεῖς δὲ
 καθίσατε ἐν τῇ πόλει ἕως
 οὗ ἐνδύσησθε ἐξ ὕψους
 δύναμιν.

καὶ συναλιζόμενός παρήγγει-
 λεν αὐτοῖς ἀπὸ Ἱεροσο-
 λύμων μὴ χωρίζεσθαι, ἀλλὰ
 περιμένειν τὴν ἐπαγγελίαν
 τοῦ πατρὸς ἣν ἠκούσατέ
 5 μου· ὅτι Ἰωάννης μὲν ἐβά-
 πτισεν ὕδατι, ὑμεῖς δὲ ἐν
 πνεύματι βαπτισθήσεσθε
 ἀγίῳ οὐ μετὰ πολλὰς ταύ-
 6 τας ἡμέρας. οἱ μὲν οὖν
 συνελθόντες ἠρώτων αὐτὸν
 λέγοντες· Κύριε, εἰ ἐν τῷ
 χρόνῳ τούτῳ ἀποκαθιστά-
 νεις τὴν βασιλείαν τῷ
 7 Ἰσραὴλ; εἶπεν πρὸς αὐ-
 τοὺς· Οὐχ ὑμῶν ἐστὶν
 γινῶναι χρόνους ἢ καιροὺς
 οὓς ὁ πατὴρ ἔθετο ἐν τῇ
 8 ἰδίᾳ ἐξουσίᾳ, ἀλλὰ λήμ-
 ψεσθε δύναμιν ἐπελθόντος
 τοῦ ἁγίου πνεύματος ἐφ'
 ὑμᾶς, καὶ ἔσεσθέ μου μάρ-
 τυρες ἐν τε Ἱερουσαλὴμ
 καὶ πάσῃ τῇ Ἰουδαίᾳ καὶ
 Σαμαρίᾳ καὶ ἕως ἐσχάτου
 τῆς γῆς.

[19 . Ὁ μὲν οὖν κύριος 50 Ἐξήγαγεν δὲ αὐτοὺς ἕως 9 Καὶ ταῦτα εἰπὼν βλε-
 μετὰ τὸ λαλῆσαι αὐ-
 τοῖς ἀνελήμφθη εἰς
 πρὸς Βηθανίαν, καὶ ἐπάρας
 τὰς χεῖρας αὐτοῦ εὐλόγησεν
 πόντων αὐτῶν ἐπήρθη, καὶ
 νεφέλῃ ὑπέλαβεν αὐτὸν

§ 172 LK. 46. γέγραπτ. καὶ οὕτως ἔδει G.^o [L.] 47. καὶ ἄφες. G. L. T. ἀρξάμενον G. L.
 48. ὅμ. δὲ ἐστε μάρτ. G. L. [ἐστε] (om. δέ) T. 49. καὶ ἰδοὺ, ἐγὼ G. L. T. ἀποστέλλω G. L.
 πόλει Ἱερουσαλὴμ 50. αὐτ. ἔξω ἕως G.^o [L.] εἰς Βηθ. G. Acts 6. ἐπηρώτων G.
 7. εἴπ. δέ G. 8. μοι G. ἐν πάσ. τ. Ἱ. G.

ST. MARK XVI.

τὸν οὐρανὸν καὶ ἐκά-
θισεν ἐκ δεξιῶν τοῦ
θεοῦ·

ST. LUKE XXIV.

51 αὐτούς. καὶ ἐγένετο ἐν
τῷ εὐλογεῖν αὐτὸν αὐτοὺς
διέστη ἀπ' αὐτῶν.

ACTS I.

ἀπὸ τῶν ὀφθαλμῶν αὐτῶν.
10 καὶ ὡς ἀπενίζοντες ἦσαν
εἰς τὸν οὐρανὸν πορευομένον
αὐτοῦ, καὶ ἰδοὺ ἄνδρες δύο
παρειστήκεισαν αὐτοῖς ἐν
11 ἐσθήσεσι λευκαῖς, οἱ καὶ
εἶπαν· Ἄνδρες Γαλιλαῖοι,
τί ἐστὶ κατε βλέποντες εἰς
τὸν οὐρανόν; οὗτος ὁ
Ἰησοῦς ὁ ἀναλημφθεὶς ἀφ'
ὑμῶν εἰς τὸν οὐρανὸν οὕτως
ἐλεύσεται ὃν τρόπον ἐθεά-
σασθε αὐτὸν πορευόμενον
εἰς τὸν οὐρανόν.

22 Καὶ αὐτοὶ ὑπέστρεψαν εἰς
Ἱερουσαλὴμ μετὰ χαρᾶς
23 μεγάλης, καὶ ἦσαν διαπαν-
τός ἐν τῷ ἱερῷ αἰνούντες
τὸν θεόν.

12 Τότε ὑπέστρεψαν εἰς
Ἱερουσαλὴμ ἀπὸ ὁροῦ τοῦ
καλουμένου Ἑλαιῶνος, ὃ
ἐστὶν ἐγγὺς Ἱερουσαλὴμ
σαββάτου ἔχον ὁδόν.

20 ἐκεῖνοι δὲ ἐξεληθόντες
ἐκήρυξαν πανταχοῦ,
τοῦ κυρίου συνεργούν-
τος καὶ τὸν λόγον
βεβαιούντος διὰ τῶν
ἐπακολουθούντων ση-
μείων.]

§ 173. The Conclusion of St. John's Gospel.

ST. JOHN XX. 30, 31. XXI. 25.

20 Πολλὰ μὲν οὖν καὶ ἄλλα σημεῖα ἐποίησεν ὁ Ἰησοῦς ἐνώπιον τῶν μαθητῶν, ἃ οὐκ
21 ἔστιν γεγραμμένα ἐν τῷ βιβλίῳ τούτῳ· ταῦτα δὲ γέγραπται ἵνα πιστεύητε ὅτι Ἰησοῦς
ἐστὶν ὁ Χριστὸς ὁ υἱὸς τοῦ θεοῦ, καὶ ἵνα πιστεύοντες ζωὴν ἔχητε ἐν τῷ ὀνόματι αὐτοῦ.

ST. JOHN XXI.

[25 Ἔστιν δὲ καὶ ἄλλα πολλὰ ἃ ἐποίησεν ὁ Ἰησοῦς, ἅτινα ἐὰν γράφηται καθ' ἐν
οὐδ' αὐτὸν οἴμαι τὸν κόσμον χωρῆσαι τὰ γραφόμενα βιβλία.]

§ 172. LK. 51. add καὶ ἀνεφέρετο εἰς τὸν οὐρανόν G.^o L. T. 52. αὐτ. προσκυνήσαντες αὐτὸν
ἀπέστρ. G.^o L. T. 53. αἰνοῦν. καὶ εὐλογοῦντες G. L. [αἰνοῦντες καὶ] εὐλογ. T. add Ἀμήν [L.]
ACTS 10. ἐσθ' ἵτι λευκῇ G. 11. εἶπον G. ἐμβλέποντες G. L.

§ 173. JNO. XX. 30. μαθητ. αὐτοῦ G. 31. πιστεύσητε G. L. T. δ Ἰησ. xxi. 25. (This
verse is given from Tischendorf's *Synops. Evang.* It is omitted in his eighth edition. It is
omitted by κ* but contained in NABCD EGHKMSUXΓΔΔΠ etc.) ὕσα. G. οὐδέ G.
χωρῆσαι G. L. add, Ἀμήν.

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ERRATA.

Page xli, arrangement of Thomson, line 8, for $\left| \begin{smallmatrix} 8:18-34 \\ 4:35- \\ 5:20 \end{smallmatrix} \right| \left| \begin{smallmatrix} 8:22-39 \\ \end{smallmatrix} \right|$ read $\left| \begin{smallmatrix} 8:18- \\ 9:34 \end{smallmatrix} \right| \left| \begin{smallmatrix} 4:35- \\ 5:43 \end{smallmatrix} \right| \left| \begin{smallmatrix} 8:22-56 \\ \end{smallmatrix} \right|$

xlvi, arrangement of Thomson, last line col. John, insert 2:13-22

xliv, arrangement of Thomson, line 9 col. John, insert 14:16-24

23, § 19 line 4, for $\epsilon\iota$ $\sigma\acute{\upsilon}$ read $\epsilon\iota$ $\sigma\acute{\upsilon}$

44, marginal readings, line 5, for ϕ read ϕ

46, col. St. Matt., line 11, for $\sigma\alpha\beta\beta\acute{\alpha}\tau\omega$ read $\sigma\alpha\beta\beta\acute{\alpha}\tau\omega$

49, Hebrew quotation, line 1, for רָחֵם רַחֲמֶיךָ read רַחֲמֶיךָ

line 3, for רַחֲמֶיךָ read רַחֲמֶיךָ

63, marginal readings, line 1, for $\delta\epsilon\iota\omega$ read $\delta\epsilon\iota\omega$

91, col. St. Matt. vs. 12, line 3, for $\eta\rho\alpha\nu$ read $\eta\rho\alpha\nu$ and col. St. Mark vs. 29, line 3, the same.

91, col. St. Mark vs. 29, line 4, for $\alpha\upsilon\tau\acute{o}\nu$ read $\alpha\upsilon\tau\acute{o}\nu$

93, note, line 6, for δ read δ

123, marginal readings, line 1, and also line 2, for η read η

129, line 8, for $\tau\eta\rho\eta\sigma\eta$ read $\tau\eta\rho\eta\sigma\eta$

147, § 96, line 4, for $\sigma\upsilon$ read $\sigma\acute{\upsilon}$

263, marginal readings, last line, last word, for Αμην. read Αμην.

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ST. MARK XVI.

ST. LUKE XXIV.

ACTS I.

τὸν οὐρανὸν καὶ ἐκά- 51 αὐτοῦς. καὶ ἐγένετο ἐν ἀπὸ τῶν ὀφθαλμῶν αὐτῶν.
 θισεν ἐκ δεξιῶν αὐ- 52 αὐτῶν καὶ ἐξ ἑξῆς ἔτις ἦσαν

[²⁵ Ἔστιν δὲ καὶ ἄλλα πολλὰ ἃ ἐποίησεν ὁ Ἰησοῦς, ἅτινα ἐὰν γράφηται καθ' ἓν οὐδ' αὐτὸν οἶμαι τὸν κόσμον χωρίσειν τὰ γραφόμενα βιβλία.]

§ 172. LK. 51. αὐτὸ καὶ ἀνεφέρετο εἰς τὸν οὐρανόν G.^o L. T. 52. αὐτ. προσκυνήσαντες αὐτὸν ὑπέστρ. G.^o L. T. 53. αἰνοῦν. καὶ εὐλογοῦντες G. L. [αἰνοῦντες καὶ] εὐλογ. T. add Ἀμήν [L.] ACTS 10. ἐσθ' ἵτι λευκῇ G. 11. εἶπον G. ἐμβλέποντες G. L.

§ 173. JNO. xx. 30. μαθητ. αὐτοῦ G. 31. πιστεύσητε G. L. T. δ' Ἰησ. xxi. 25. (This verse is given from Tischendorf's *Synops. Evang.* It is omitted in his eighth edition. It is omitted by K* but contained in NABCEGCHKMSUXΓΔΔΠ etc.) ἕσα. G. οὐδέ G. χωρήσαι G. L. add, Ἀμήν.

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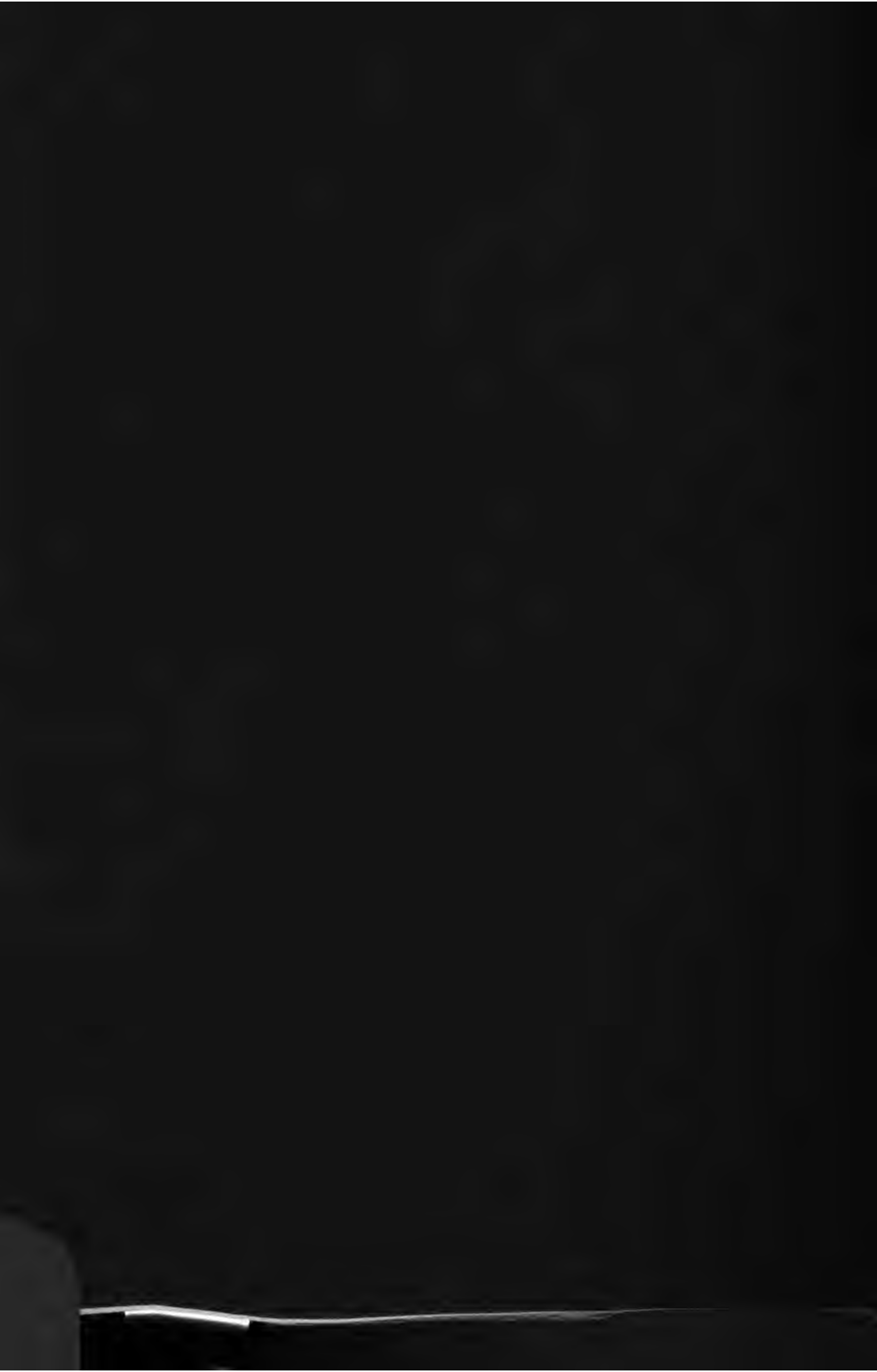
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